



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Sharing the faith

Archbishop Joseph W. Tobin to celebrate Mass in each deanery, page 3.

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Partnerships, sustainability are key in Haiti's earthquake recovery

WASHINGTON (CNS)—Soon after a monstrous earthquake devastated much of Haiti three years ago, the mantra among Haitian government leaders and a good share of relief and development agencies was “build back Haiti better.”



WASHINGTON LETTER

It was somewhat catchy, of course, and certainly demonstrative of the resiliency of a country

battered all too often by Mother Nature.

As the Jan. 12 anniversary of the quake came and went, the “build back” slogan has faded from most discussions, but the work of rebuilding—in reality, building—a country has moved ahead even if progress has been slow and difficult to measure.

More troublesome is the continuing sense of frustration among Haitians—especially among the 360,000 who remain in tent camps, according to the International Organization for Migration—who see little visible change in their lives or their surroundings.

“Haiti is not going to become a middle-income country overnight,” acknowledged Eileen Wickstrom Smith, deputy coordinator for assistance in the Office of the Haiti Special Coordinator at the U.S. State Department, in a teleconference with reporters on Jan. 9.

Given that reality, the emphasis on development has turned to sustainability and building the capacity of Haitians from all walks of life to overcome the devastating poverty that has strangled the Caribbean nation for much of its 200-year history.

Haiti's needs were overwhelming before the earthquake shook the Haitian landscape and claimed 316,000 lives while displacing an estimated 1.5 million people. The catastrophe amplified the problems—lack of infrastructure, especially water and sanitation; a shortage of safe and affordable

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Submitter photo/Kent Hughes



At 83, Teresa Moore smiles after fulfilling her lifelong dream of joining the Catholic Church during a Mass at St. Monica Parish in Indianapolis on Jan. 6. Moore is joined in the photo by, left, Anne Corcoran, parish pastoral associate, and Dabrice Bartet, Moore's sponsor.

Seminarian, parish community help 83-year-old woman realize her lifelong dream of joining Catholic Church

By John Shaughnessy

On the day when her lifelong dream finally came true, Teresa Moore overflowed with joy thinking about all the people who made it possible.

On her perfect day, the 83-year-old Indianapolis woman realized again just how deeply her children loved her and how their love encouraged her to embrace her dream at last.

On her perfect day, she thought about the young seminarian who appeared by her hospital bed one day as if sent by God, the young man with the welcoming smile and inviting presence who made her feel so at ease that she dared to share her secret wish

with him.

On her perfect day, Teresa also looked up from her wheelchair and into the eyes of the woman who came to her home every Friday afternoon for several months to teach her, pray with her, and to share her faith with her.

And on that perfect Sunday when the priest blessed her and welcomed her into the Catholic Church, Teresa turned to see all the people in the packed church smiling and applauding for her. In that moment, she felt the feeling she had always longed for—the joy of being Catholic.

“I feel I'm in the right place,” she said, her face glowing with a smile as special and as warm as the story of how she finally

came to live her dream.

A dream begins, a dream is shared

Teresa grew up in a family in which she was the 18th of 19 children. She also grew up on a block in Indianapolis where two Catholic families lived, families that had girls her age. She began the kind of friendships with them that would thrive and last through all the stages of their lives.

In her childhood, Teresa was intrigued by her friends' Catholic faith. Yet she was raised in a family of Baptists, and her mother wanted that approach to faith for her children.

When her mother died when Teresa was

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As new legislative session begins, Catholics called to engage in political action beyond voting booth

By Brigid Curtis Ayer

“A new year, a new governor and a Republican super majority in the Indiana General Assembly bring another opportunity for Catholics to engage in the political



process,” says Glenn Tebbe, executive director of the Indiana Catholic Conference

(ICC), who serves as the official spokesman on state and federal issues for the Church in Indiana. While the 150-member legislature, known as the Indiana General Assembly, reconvened on Jan. 7 for a four-month lawmaking session, the ICC geared up for another year of bringing Catholic principles to the public square by sharing a consistent life ethic that every

human being, created in the image and likeness of God, has an inherent dignity that must be respected in the state's laws and policies.

What will Gov. Mike Pence and newly elected state lawmakers contribute to the common good and the consistent life ethic?

“Time will tell,” says Tebbe, but the Indiana General Assembly does have one requirement—to produce a two-year state operating budget by its April 29 adjournment deadline.

During Tebbe's two decades of following state legislation, he notes one characteristic unique to this session's House of Representatives is that nearly half of its members have two years or less experience in the job. That, combined with a walk-out proof Republican super majority and a diminished Democrat minority influence, will make for a unique situation in the

lawmaking process.

Republican leaders in the House and



Glenn Tebbe

Senate have stressed their focus this year will be on passing a budget and moving legislation that creates jobs.

Pence promised in his campaign to fight poverty by creating jobs and strengthening marriage and families.

In early December, Pence also expressed an interest in using some of the state's surplus to give a 10 percent tax cut to Indiana residents.

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HAITI

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housing; little access to health care; and poor coordination across the education sector.

Matters became more complicated nine months after the earthquake when a cholera epidemic erupted when the water-borne disease was introduced by Nepalese troops who are part of the U.N. stabilization forces, MINUSTAH, in the country. Through Jan. 6, cholera had claimed 7,939 lives and afflicted more than 638,000 people, according to the Haitian Ministry of Health and Population.

Throw in hurricanes Isaac and Sandy, which devastated a large part of Haiti's agricultural lands in 2012, and it seems like Haitians can't catch a break.

In developing responses to these calamities, Catholic organizations, such as Catholic Relief Services (CRS), Jesuit Refugee Service (JRS) and the U.S. Conference of Catholic Bishops (USCCB), along with the U.S. government and the United Nations, now speak in similar terms. They stress that the answers to Haiti's future lie with Haitians themselves.

"We want to build things with Haitians for Haitians, and it takes a little longer," Darren Hercyk, country representative in Haiti for CRS, explained in an interview from Port-au-Prince, the Haitian capital. "In the end, I have not found a problem where all parties have not bought into it."

Hercyk said the earthquake changed the way CRS approaches its work from being primarily in rural areas to one with a major presence in urban programming.

For example, CRS is tackling the rebuilding of St. Francis de Sales Hospital in Port-au-Prince, which was destroyed in the earthquake, into a 200-bed state-of-the-art teaching facility. The U.S. bishops' overseas relief and development agency has partnered with the Haitian Ministry of Health and the Catholic Health Association to carry out the project.

The goal, Hercyk said, is to network the rebuilt hospital with others across the country for the delivery of care and the training of future doctors and nurses.

Other key partnerships identified by Hercyk include a Catholic education program and the development of affordable and safe housing to move people still living in squalid tent camps scattered across the country.

Thanks to a recently completed nationwide assessment of 2,315 Catholic schools that enroll more than 600,000 children, about 20 percent of Haiti's school-age population, CRS and the University of Notre Dame will be able to develop school-specific programs, Hercyk said.

Meanwhile, at the USCCB, the focus is on building the capacity of clergy, bishops included, to identify leaders in



A Haitian girl walks on Jan. 3 through a camp for people displaced by the January 2010 earthquake in Port-au-Prince. Almost three years after the devastating earthquake, nearly 360,000 people still live in makeshift structures.

their faith communities and manage ministries with an eye toward the future.

Father Juan Molina, director of the U.S. bishops' Office for the Church in Latin America, told Catholic News Service that some Haitian bishops have visited U.S. dioceses at the invitation of the USCCB to see how ministries are carried out, parishes are managed and vital fundraising is conducted.

"I think Haiti has a lot of human and other resources that are untapped, but because of the present situation there is no coordination," Father Molina said. "If we can garner especially the human resources and an image that can help everyone go beyond the present desperation and see a Haiti that can work, I think we've done our job of supporting our brothers and sisters in Haiti."

Hand-in-hand with capacity building is an effort by JRS to take a holistic approach to development through projects in local communities.

Working largely along the Haitian-Dominican Republic border, JRS has undertaken a series of efforts to bring water

to subsistence farmers in communities where the nearest clean water source was more than three hours away on foot. By piping in water, farmers can grow crops year-round rather than just during the rainy season, and young girls can attend local schools rather than making daily treks for far-off water for family needs, said Mary Small, assistant director for policy at JRS in Washington.

Such projects can be duplicated nationwide, Small told CNS, reducing the need for Haitians to flee illegally into the Dominican Republic looking for work and a better life.

While such programs are beneficial, the State Department's Smith admitted huge challenges remain for Haiti.

At a U.N.-sponsored meeting of donor nations two months after the earthquake, governments pledged \$5.3 billion through 2011 and a total of \$9.9 billion through 2014 for Haiti's rebuilding. Less than half those amounts have come through. Smith acknowledged that there has been a "slowness of donors to make good on pledges.

"Much work remains to be done," she said. †

New year brings changes to *Criterion* editorial staff



Photo by Sean Gallagher

On Jan. 2, longtime *Criterion* senior reporter Mary Ann Garber retired after nearly 25 years of service to the newspaper. She was honored with a farewell celebration at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis, where, among other gifts, she received an 8-inch Waterford cross from her colleagues. Father Kenneth Taylor, pastor of Holy Angels Parish in Indianapolis and director of the archdiocesan Office of Multicultural Ministry, is pictured blessing the cross for Garber.

Criterion staff report

Readers will see a new regular byline beginning with this issue of *The Criterion*.

Reporter Natalie Hoefler joined the newspaper staff as a reporter on Jan. 7, succeeding senior reporter Mary Ann Garber, who retired on Jan. 2 after nearly 25 years of service to the newspaper.

"I'm sure longtime readers of *The Criterion* will miss seeing Mary Ann's byline in the newspaper each week. Over the years, she wrote about nearly every parish in the archdiocese and covered a wide range of topics. Her reporting about pro-life issues was among the best in the country," said Greg Otolski, associate publisher. "We wish Mary Ann all the best in her retirement, and thank her for her many years of dedicated service."

Editor Mike Krokos echoed Otolski's sentiments. "Mary Ann was everything that you wanted a Catholic journalist to be—loyal, honest and intelligent—and we will miss her unwavering commitment to *The Criterion*,"

he said.

Hoefler is a graduate of Roncalli High School in Indianapolis and DePauw University in Greencastle.



Natalie Hoefler

Readers of the newspaper will recognize her byline because she has been a longtime contributor.

"We are very excited to have Natalie join the staff. She is a faith-filled Catholic and talented writer who brings many gifts to our publication," Krokos said. "She is familiar with

The Criterion, and is eager

to continue our mission of sharing the Gospel of Jesus Christ with as many people as possible."

Hoefler and her husband, Bernie, are members of St. Monica Parish in Indianapolis. †

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Staff:

Editor: Mike Krokos
 Assistant Editor: John Shaughnessy
 Reporter: Sean Gallagher
 Reporter: Natalie Hoefler
 Online Editor: Brandon A. Evans
 Business Manager: Ron Massey
 Executive Assistant: Mary Ann Klein
 Graphics Specialist: Jerry Boucher
 Print Service Assistant: Annette Danielson



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Archbishop Tobin to celebrate Mass in each deanery

Criterion staff report

In an October interview with *The Criterion*, newly appointed Archbishop Joseph W. Tobin was asked what he would do to learn about the archdiocese and if he planned to visit any parishes.

"I want to be patient," Archbishop Tobin said. "I'm not going to learn [about] 39 counties overnight or in six months."

To help learn more about the archdiocese, Archbishop Tobin expressed a desire to celebrate Mass in each of its 11 deaneries.

"... I find that really life-giving, too," he said of visiting parishes. "It always strikes me in [St.] Paul's letters how often ... he thanks the people for their faith. ... I expect that I'll more and more grow in gratitude for the faith that's already here."

The archdiocese has released a schedule of deanery Masses in January and February where Archbishop Tobin will be the principal celebrant. Each Mass will be held at 7 p.m., followed by a reception open to all. The first Mass was held in the Indianapolis South Deanery at St. Jude Church in Indianapolis on Jan. 16.

The remaining schedule is as follows:

- Jan. 21, Tell City Deanery, St. Paul Church, 824 Jefferson St., Tell City.
- Jan. 24, Seymour Deanery, St. Bartholomew Church, 1306 27th St., Columbus.
- Jan. 29, New Albany Deanery, St. Mary-of-the-Knobs Church, 3033 Martin Road, Floyd County.
- Jan. 31, Bloomington Deanery, St. John the Apostle Church, 4067 W. State Road 46, Bloomington.
- Feb. 5, Indianapolis East Deanery, St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis.
- Feb. 6, Terre Haute Deanery, location to be determined.
- Feb. 10, Connersville Deanery, St. Andrew Church, 235 S. 5th St., Richmond.
- Feb. 11, Indianapolis North Deanery, St. Joan of Arc Church, 4217 Central Ave., Indianapolis.
- Feb. 12, Indianapolis West Deanery, St. Malachy Church, 9833 E. County Road 750 N., Brownsburg.

The place and date for the Mass in the Batesville Deanery has yet to be determined. †



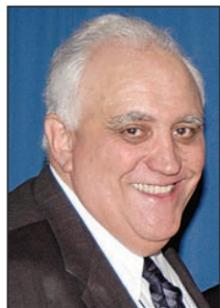
Archbishop Joseph W. Tobin processes into St. Anthony Church in Indianapolis on Dec. 12 to celebrate a Mass in Spanish marking the feast of Our Lady of Guadalupe. Behind him is Ford Cox, executive assistant to the archbishop and liaison for episcopal affairs.

Holy Cross Brother Joseph E. Umile remembered for his commitment to others

By John Shaughnessy

His eyes glowed with mischief and his smile beamed in one of those classic moments that captured part of the essence of Holy Cross Brother Joseph Edward Umile.

The moment occurred as "Brother Joe" looked back on his 14 years of pouring his heart and his soul into leading Bishop Chatard High School in Indianapolis.



Br. Joseph E. Umile, C.S.C.

On that spring day in 2007, just before he stepped aside as president of the North Deanery interparochial high school, Brother Joe recalled how he initially heard that the school was searching for a leader in 1993.

As Brother Joe told the story, he first learned about an opening at Marian High School in

Mishawaka, Ind. The opening at Bishop Chatard was listed two weeks later. On the east coast, the provincial of his order pulled out a small map, looked at Indiana and told Brother Joe—a Connecticut native with a love of the ocean and lighthouses—that with either job, Brother Joe could live with the Holy Cross Brothers at the University of Notre Dame near South Bend.

In recalling that moment, Brother Joe gave his characteristically hearty laugh when he shared the question he asked his provincial after he had to drive nearly three hours from South Bend to his interview at Bishop Chatard.

"When I got back to New Rochelle, I asked my provincial, 'Would you show me the map where it's 40 minutes from South Bend to Indianapolis?'"

That moment was among the many stories and memories shared after the news spread that Brother Joe died on Jan. 13 at age 64.

At the time, Brother Joe was serving as the project assistant to the president of Holy Cross College in Notre Dame, Ind., where he had been working since 2011. He died at St. Joseph Medical Center in South Bend, with friends and members of the Holy Cross community praying with him at his bedside.

A memorial Mass is scheduled to be celebrated for Brother Joe at 5:30 p.m. on Jan. 29 in the chapel at Bishop Chatard High School.

Beyond remembering his hearty laugh and his sharp sense of humor, friends also recalled the immense softer side to the heavy-smoking, sometimes-glaring man who often tried to project a tough-looking image.

They remembered how he crocheted baby blankets for children and grandchildren of teachers and staff at Bishop Chatard.

They mentioned how the proud Italian often slipped an apron on and slaved over a steaming stove to make his homemade spaghetti and meatballs for all the high school's sports teams, its drama club and other school groups.

They recalled how the only child doted on his mother, quietly took care of people and situations, visited people when they were dying, and built a staff that became devoted to the school and each other.

"One of the things that stands out about him is his approach to kids," said Father Gerald Kirkhoff, who lived with Brother Joe for three years during his time as pastor of St. Pius X Parish in Indianapolis. "Remember that old Army slogan, 'Be all that you can be'? He wanted that for all the students at Chatard.

"Because of his own academic success, he wanted Chatard to be a first-class school academically, spiritually and socially. He wanted the students to realize their

Catholic faith, and he supported all the things—retreats, service—that would renew their faith."

That combination of faith, education and humanity was always at the heart of his life. Before he left Bishop Chatard, he started the Summa Cum Laude program, a rigorous three-year honors program for academically gifted students that aimed to develop the whole person through extensive service requirements, demonstrated leadership in extracurricular activities, and a commitment to faith-related retreats and projects.

"I think of the Book of Micah when I think of him," said Benedictine Sister Louise Hoeing, who served as the head of Bishop Chatard's guidance department during Brother Joe's tenure. "It mentions three things we should do: To act justly, to love tenderly and to walk humbly with your God" (Mi 6:8).

The touch of humility came through in that he didn't talk about his own extensive education background. A 1970 graduate of Fairfield University in Fairfield, Conn., he also studied at the University of Paris from 1968 to 1969. He earned a master's degree in French at Middlebury College in Middlebury, Vt., by studying for eight summers while he was a teacher. He entered the Holy Cross Novitiate in Vermont in 1975. He professed his final vows in 1983.

Brother Joe taught French and Italian in high schools early in his career. In 1984, he began a two-year stint as the principal of Notre Dame International School in Rome. For the next six years, he served as the school's headmaster before returning to the United States in 1992. A year later, he came to Bishop Chatard.

"He will always be remembered as one of the finest high school leaders in the Archdiocese of Indianapolis," said Annette "Mickey" Lentz, chancellor of the archdiocese who served previously as the executive director of Catholic education and faith formation during the time that Brother Joe led Bishop Chatard.

"He was the guy whose strong personality was needed to turn upward the success of Bishop Chatard High School. His skills in development and advancement were instrumental in bringing in new students, programs and donors. He was a deeply committed individual who wanted to see good things happen in the North Deanery of Indianapolis as they related to education, spirituality and athletics."

Lentz also remembers Brother Joe for his "freely given opinions that never ceased," adding that "many of them were right on task."

"He had a beautiful smile, and his gifts and talents were beyond ordinary," she said. "That is why his legacy will long be remembered. He was caring and generous, even though he would deny it. But those who knew him and worked closely with him knew better."

Brother Joe is remembered in a fitting symbol on the grounds of Bishop Chatard. When a huge boulder was excavated from the site where a new activity center was built at the school, officials looked at the boulder and viewed it as a perfect tribute to Brother Joe.

Located near the school, the boulder has a plaque that includes his name, his years of service, the symbols of the school and the Holy Cross order, and this tribute to him: "The 'Rock' of Bishop Chatard."

"We coined that phrase for him because of his unwavering commitment to our Catholic mission for 14 years," said Bill Sahn, current president of Bishop Chatard who considered Brother Joe as a friend and a mentor.

"Wherever he went, he built community, and he built family. And he did that through his wit and by his very loving and hospitable nature. He could be curmudgeonly and sarcastic, but on the inside he had a heart of gold." †

USS Indianapolis survivor, husband of 70 years, dies

By Natalie Hoefer

Indianapolis and the Catholic community of central and southern Indiana lost a treasure on Jan. 8. James E. O'Donnell—husband, father, firefighter and last Indianapolis-native survivor of the sinking of the USS Indianapolis—died at the age of 92. He and his wife, Mary Alice (Gears), celebrated their 70th wedding anniversary a little more than a week before his death. The couple was married on Dec. 31, 1942, at Holy Cross Church in Indianapolis.

The O'Donnells raised their family at Our Lady of Lourdes Parish in Indianapolis. In recent years, they worshipped at Holy Spirit Parish in Indianapolis, where a Mass of Christian Burial was held on Jan. 14.

In a Feb. 28, 2003, article in *The Criterion*, O'Donnell said, "I've always been a strong Catholic."

That faith and sheer determination were keys to O'Donnell surviving the worst naval disaster in U.S. history.

On July 30, 1945, two torpedos from a Japanese submarine sank the USS Indianapolis, which had played a role in delivering components of the atomic bomb dropped on Hiroshima. Of the nearly 1,200 men on board, roughly 300 went down with the ship.

Those remaining, including O'Donnell, suffered five days in the Pacific Ocean with no food or water. Soaked in the fuel from the sunken ship, the men were burned by the sun by day and chilled by night.

In his submission to the 2002 book *Only 317 Survived!*, O'Donnell wrote, "We faced our worst nemesis the first morning in the sea. Sharks were in the area and had started to attack the defenseless men."

As the title of the book succinctly states, only 317 ultimately survived the ordeal, including O'Donnell.

After the war, O'Donnell returned to Indianapolis where he joined the Indianapolis Fire Department. He worked his way through the ranks, retiring as a lieutenant in 1981 after 36 years of service.

O'Donnell dedicated much of his adult life to keeping the memory of the USS Indianapolis alive. He served for years as a member of the USS Indianapolis Memorial Organization's board of directors. In 1995, the group saw the fruits of their labor materialize as the memorial was unveiled along the Central Canal in Indianapolis.

In 2009, O'Donnell was honored by the City of Indianapolis with the placement of his likeness in bronze in the City Market Plaza.

Mayor Greg Ballard honored the passing of O'Donnell in a written statement.

"The sinking of the USS Indianapolis is one of the greatest tragedies in U.S. Naval history," he said. "The statue of Jimmy in the City Market Plaza honors his service and that of his shipmates."

"As a USS Indianapolis survivor and retired firefighter, Jimmy O'Donnell was an American hero and a great citizen of Indianapolis."

O'Donnell is survived by his wife, Alice, who raised their four children as a stay-at-home mom. He is also survived by their children, Mary Theresa Hofmeister, and James, Thomas and Timothy O'Donnell, several grandchildren, and several great-grandchildren.

In lieu of flowers, memorial contributions may be made to the Society of St. Vincent de Paul, St. Paul Hermitage or the USS Indianapolis Survivors' Organization. †



Jim and Mary Alice O'Donnell pose in a recent photo. The couple celebrated their 70th wedding anniversary on Dec. 31, 2012. Jim, a survivor of the USS Indianapolis, died on Jan. 8 at the age of 92.



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Joseph W. Tobin, C.Ss.R., Publisher
Greg A. Otolski, Associate Publisher

Mike Krokos, Editor
John F. Fink, Editor Emeritus

Editorial



A memorial to unborn children is pictured outside a Catholic church in Alexandria, Va., in this 2011 file photo.

40 years after *Roe v. Wade*

On Dec. 3, 2012, a gunman killed 20 children in Newtown, Conn.

On that same day, an abortionist killed 35 children in Indianapolis.

This is not meant to somehow make the shootings in Newtown seem less horrendous than they are. It's meant to drive home the point that the killing of children in abortion facilities is still with us.

As we observe the 40th anniversary of the Supreme Court's decision on Jan. 22, 1973, that legalized abortion in the United States, the issue of legalized abortion is as divisive as ever. However, there is evidence that the pro-life movement is having an effect.

While even one abortion is one too many, abortion rates have actually declined by nearly a third since they peaked in the early 1980s. And perhaps the best news is that, according to recent surveys, young Americans are more pro-life than their elders.

Politically, many people say that the Democratic Party has become the pro-abortion party. How did this happen? Some would say the two political parties have actually switched positions on this issue.

Historically, the Democratic Party was seen as the party that championed the weak, the poor and the defenseless. That's why Catholic immigrants found their way into that party. But who is weaker or more defenseless than the unborn child? Yet it's now the Republican Party, historically the party of the wealthy and privileged, many would say, which is in some cases, championing the rights of the unborn child.

There are, obviously, many pro-life Democrats. They just have not, thus far, convinced enough of their other party members that the rights of unborn children are something they should uphold.

During the past 40 years, since the *Roe v. Wade* decision, pro-lifers have continued to fight for that decision to be overturned.

In fact, according to an article by Jon A. Shields in the January issue of *First Things*, the magazine published by the Institute on Religion and Public Life, the decision "crippled the pro-choice and energized the pro-life movement, creating one of the largest campaigns of moral suasion in American history."

Shields argued that, before *Roe*, "the pro-choice movement was truly a movement. It organized letter-writing campaigns, subverted restrictive abortion

laws through underground networks of clergy and doctors, and eagerly sought opportunities to debate pro-life advocates."

After *Roe*, though, Shields wrote, even Sarah Weddington, the lawyer who won the *Roe* case, admitted that "our energy and contributions sagged and we seemed only to plod forward." They won, pro-choice advocates thought, so it was over.

However, that's not how the pro-lifers saw it. Shields wrote, "While *Roe* bred apathy and conservatism in pro-choice ranks, it energized many pro-lifers." Many of them devoted their lives to changing the hearts and minds of their fellow citizens.

An example of that, of course, is the annual March for Life in Washington, which every year attracts greater numbers of pro-lifers. And most of those marchers are now young people.

Today there is no doubt that our society is the most secular and liberal in American history on any number of issues, but particularly on any issues that pertain in some way to sex—redefining marriage, cohabitation, contraception, dating, etc. Despite that, Shields said, "pro-choice sentiment stopped increasing after *Roe* altogether, even though it had grown dramatically in years prior."

Pro-lifers, though, are as determined to limit abortions and put an end to this heinous practice as they ever were. That's obvious when you see people praying near abortion centers, hoping to persuade women to change their minds. On that December day when an abortionist from Dayton, Ohio, killed 35 children in Indianapolis, there were two "saves"—women who changed their minds and let their children live.

The *Roe* decision also galvanized pro-lifers to help women during and after their pregnancies. Today in the United States, there are some 3,000 pregnancy help centers—more than there are abortion centers—providing alternatives to abortion.

These centers are heavily dependent on volunteers. According to Shields' article, "the average center has about one employee for every six volunteers." Since most of the women they serve are poor, the centers try to meet their economic needs.

We hope and pray that those who march in Washington will continue their enthusiasm for the pro-life movement when they return home.

—John F. Fink

Reflection/Sean Gallagher

With apologies to Vince Lombardi, there is more to life—and football—than winning

Legendary football coach Vince Lombardi once famously said, "Winning isn't everything. It's the only thing."



With all due respect to the man whose status in the pantheon of football greats is so large that the trophy for the Super Bowl winner bears his name, I beg to disagree.

And I would venture to say that many fans of the Indianapolis Colts and the University of Notre Dame football team would join me in disagreeing.

On two consecutive days earlier this month, the dreams of glory of these two fan bases disappeared in a puff of smoke. The Colts lost 24-9 in a playoff game against the Baltimore Ravens on Jan. 6 in Baltimore. The next day, the University of Alabama blew out Notre Dame 42-14 in the Bowl Championship Series national championship game in Miami.

But in the seasons that led up to those crushing losses, the teams, their coaching staffs and fans were reminded in a dramatic and heartfelt way that the ultimate purpose of athletics, and of football in particular, is to mold in a positive way the characters of the athletes, and to help them work together for the common good and not for individual glory.

The Colts were a ragtag team led by a rookie quarterback and head coach that was pieced together during last year's offseason. Yet they came together and won 11 games and made the playoffs when most experts predicted them to be an NFL cellar dweller.

But this terrific season for the Colts was driven by something far more important. The team came together and achieved far beyond their perceived potential because of their care and concern for their head coach, Chuck Pagano, who was diagnosed in September with leukemia.

With cries of "Chuckstrong" by the team and their fans, the team fought and won for Pagano, who carried a heavy cross during his cancer treatments.

And in the process, the team and their coach renewed hope for many people suffering from various forms of cancer, and inspired scores of other people to support cancer research.

In South Bend, senior linebacker Manti Te'o was the leader of Notre Dame's team. Since coming to the school from his native Hawaii four years ago, Te'o had endured some disappointing seasons. Indeed, Notre Dame football had been in the doldrums for more than a decade before they went undefeated during the 2012 regular season.

Leader though he was, Te'o was led to hope and consolation by his teammates and the Notre Dame community during the season when, within a few hours, his grandmother died, then his girlfriend died of leukemia on Sept. 11. He went on to play one of the best games of his life shortly after that tragic day.

Then he handed on the gift he received. In early October, Te'o learned of Bridget Smith, a 12-year-old girl that was a Notre Dame fan in the final stages of her battle with cancer. Unbeknownst to anyone but her parents, Te'o wrote a letter to Bridget that arrived on the day she died.

In a Yahoo Sports article, Louise Smith, Bridget's mother, was quoted as saying that the letter was "a bright spot on the saddest day of our lives."

"It's so encouraging to have someone in that position know there's something more important than football, more important than athletics,"

Louise Smith said.

Te'o ended the season with more than 100 tackles, seven interceptions and nearly became the first exclusively defensive player to win the Heisman Trophy. But the highest award he may have received is knowing that he has reached out to share the consolation that he received from his teammates and many others.

To a man, the members of the Colts and Notre Dame football teams are disappointed that their seasons came to an end with a loss on the field. And I suspect that various sports commentators will now use these losses to crow that the Colts and Fighting Irish teams were paper tigers all along.

Such a viewpoint, however, is based on a rather narrow definition of success. Our faith, on the other hand, offers a broader view.

To be sure, God calls us to use the gifts he has given us as well as we can. He wants us to strive for excellence.

On the other hand, Blessed Teresa of Calcutta reminds us that God ultimately calls us to be faithful, not successful.

Indeed, according to the ways of the world, Christ himself and the martyrs past and present could all be deemed colossal failures according to the standards of the world. They all sought to proclaim the peace of the kingdom of God, and yet were crushed by men who wielded worldly power.

Seen through the eyes of faith, however, Christ and the martyrs were victors in the great moral struggle set before them. The world wanted them to compromise and adopt its measure of success, and they never gave in.

In making this comparison, I am in no way saying that the Colts and Fighting Irish football squads are martyrs. What I do contend, however, is that our faith can lead us to a broader view of success while still encouraging us to excel.

The Colts and Fighting Irish did excel to a high degree, even if they lost in the end.

But their effort to overcome adversity with strength and compassion are unmistakable reminders that the "moral victories" that are sometimes looked down upon by sports commentators can really be the best victories of all.

(Sean Gallagher is a reporter for The Criterion.) †

Letters Policy

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

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

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

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

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

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

Shifts in balance of power create uneasy relations in Latin America

LIMA, Peru (CNS)—When Venezuela's bishops spoke out against postponing the inauguration of ailing President Hugo Chavez, the president's supporters accused them of meddling in politics, while government opponents praised their comments.

That latest round of Church-state sparring is typical of the uneasy relationship between Church leaders and government officials in many Latin American countries amid shifts in the balance of power between the Church and political leaders.

Venezuela's Supreme Court allowed indefinite postponement of the inauguration, scheduled for Jan. 10, raising questions about political leadership in the country. Chavez has not spoken or appeared publicly since undergoing a fourth cancer operation in Havana on Dec. 11.

But if Venezuela's prelates were criticized for expressing political views, they are not alone.

Church-state conflicts date back to colonial times, and when the region shook off Spanish rule, the Catholic Church had to readjust its relationship with each newly independent Latin American country, says Alexander Wilde, a senior scholar in the Washington-based Wilson Center's Latin America program.

Most countries' constitutions gave the Catholic Church a privileged place, but some of those privileges have eroded as those documents have been revised over the years.

One sign of the shifting relationship was a Jan. 10 meeting between Argentine President Cristina Fernandez and leaders of the Argentine Federation of Evangelical Churches. The half-hour session—the first time an Argentine president has met officially with an evangelical delegation—is a likely first step toward constitutional separation of Church and state, said Washington Uranga, a Uruguayan journalist, political analyst and university professor in Buenos Aires, Argentina.

That may further complicate an already complex Church-state relationship in that country, where former dictator Jorge Videla last year accused top Church officials of complicity in the government's "dirty war" against leftist opponents between 1976 and 1983. In November, the bishops denied that claim and issued a general apology, asking "the forgiveness of everyone whom we failed or did not support as we should have."

The bishops said they were open to a review of their predecessors' actions under the dictatorship, which often put them at odds with priests, sisters and other Church workers who were threatened by the government because of their work on behalf of victims and their families.

Church leaders in Chile in the 1970s also initially supported former dictator Augusto Pinochet's violent crackdown on opponents, although their position changed over time, Wilde says. There, too, many Church workers at the grass roots took an active stand against the dictatorship.

Because of their positions in Latin American societies, both presidents and Church leaders run the risk of becoming isolated from the grass roots, says Wilde, who has studied human rights and violence in various countries in the region, including Chile.

"It's a bubble—it happens to people in power," he says. He adds, however, "You hardly ever get a hierarchy that is uniform," and bishops have been threatened or killed for taking stands against dictators or strong-arm rulers.

While Church leaders were accused of being too close to right-wing governments in the 1970s and 1980s, they have distanced themselves from a new breed of Latin American leader. Since the 1990s, countries such as Venezuela, Ecuador and Bolivia have elected left-leaning, populist presidents who pledged to redistribute wealth and give poor, indigenous and disenfranchised citizens a greater role in their countries' civic life.

In all three countries, bishops have sparred with the presidents in newspaper headlines and public statements, although Uranga says the reasons vary from country to country.

In a statement issued on Jan. 3, with an eye toward the Feb. 17 presidential elections, Ecuador's bishops called for voters to "not favor political and legislative options that are contrary to fundamental values and ethical principles," and called for respect for human rights and "freedom of expression."

Opponents have accused Ecuadorean President Rafael Correa of attempting to stifle criticism in the media, a charge that has also been leveled against Chavez in Venezuela and Fernandez in Argentina.

The Ecuadorean bishops also noted that citizens were not "an amorphous mass to be manipulated or used as a tool, but a group of people with their own vision of public affairs, who are willing to defend their rights and carry out their obligations."

The Bolivian government's use of power was on the agenda when the country's bishops met in mid-November to elect new leaders of their conference. The prelates chose Bishop Oscar Aparicio Cespedes, head of the military ordinariate, replacing Cardinal Julio Terrazas Sandoval, 76, who led the conference for 15 years, and whose sharp exchanges with President Evo Morales have



Images of Venezuelan President Hugo Chavez and Jesus are held up at a rally in Chavez' honor outside Miraflores Palace in Caracas on Jan. 10. Venezuela's Supreme Court allowed indefinite postponement of his inauguration, scheduled for Jan. 10, raising questions about political leadership in the country. Chavez has not spoken or appeared publicly since undergoing a fourth cancer operation in Havana Dec. 11.

often made newspaper headlines.

Cardinal Terrazas, who did not attend the bishops' meeting for health reasons, sent a message in which he warned of government "manipulation" of the judiciary, as well as the expansion of crime and drug trafficking.

Bolivia's vice minister of social defense and controlled substances, Felipe Caceres, shot back that the bishops were "taking sides, ideologically speaking," while a congressman from Morales' Movement Toward Socialism accused the Church of "politics."

In their message, the Ecuadorean bishops acknowledged that politics is a touchy subject.

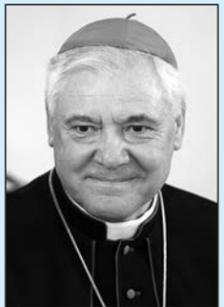
"Some people say the bishops should support all governments acritically; others say they should maintain steadfast opposition; and some say we should abstain from saying anything. The three views are partial and imprecise," they wrote in their Jan. 3 statement. "It is not our place to express political preferences, but it is our job to evaluate the ethical and religious implications and consequences of political plans."

Those comments reflect what Wilde says is broader ambiguity about the Church's involvement in politics.

"The Vatican has sent very different signals in recent years," he says. "There's always an inherent tension because the Church claims some authority over the whole society, and where the lines are drawn as a practical matter may change over time." †

Vatican doctrinal chief says politics that ignore God are bound to fail

ROME (CNS)—Politicians who want to act as if God did not exist and as if there



Archbishop Gerhard L. Muller

was no such thing as objective moral truths are bound to fail in their efforts to promote the common good, said the head of the Congregation for the Doctrine of the Faith.

"The politics we have today in Europe and North America without ethical foundations, without a reference to God, cannot resolve our problems, even those of the market and money," said Archbishop Gerhard L. Muller, prefect of the Congregation for the Doctrine of the Faith.

The archbishop, coordinator of the project to publish the complete works of Joseph Ratzinger-Pope Benedict XVI, said one of the key teachings of the pope is the importance of faith and reason going hand in hand.

Speaking on Jan. 11 at a Vatican bookstore in downtown Rome, Archbishop Muller said, "Faith and reason are like two people who love each other deeply, who cannot live without each other, and who were intimately made for one another, so much so that they cannot be considered separate from one another and cannot reach their goals separately."

He quoted Pope Benedict's speech to diplomats on Jan. 7. "It is precisely man's forgetfulness of God, and his failure to give him glory, which gives rise to violence. Indeed, once we no longer make reference to an objective and transcendent

truth, how is it possible to achieve an authentic dialogue?"

Archbishop Muller said that in the current run-up to Italian elections he has heard that some politicians want the Catholic Church to "talk about love, charity and mercy of God," but not insist that the truths it preaches be upheld.

"But where is love without truth?" the archbishop asked.

The archbishop made his comments during a short presentation of his new book in Italian, *Ampliare L'Orizzonte della Ragione. Per una Lettura di Joseph Ratzinger-Benedetto XVI, (Broadening the Horizons of Reason: Reading Joseph Ratzinger-Benedict XVI)*.

In the book, Archbishop Muller highlights: the importance Pope Benedict gives to the need for faith and reason to support and purify one another; the pope's insistence that Christianity is primarily about a relationship with Jesus Christ and not simply the acceptance of rules and doctrines; and the key role that studying the life and work of St. Augustine has had both on the pope's theology and on his ministry.

During the presentation, the archbishop also underscored how deeply Pope Benedict believes the liturgy, especially the Mass, is central to the life and future of the Church.

The first volume of the pope's complete works in German to be translated into Italian was Volume 11 on the liturgy. The decision to begin with that, Archbishop Muller said, was "the express will of the Holy Father because he said it is a decisive question for the Church today and for its future.

"The liturgy is not just a memorial, but an encounter with God ... with Jesus Christ present among us," the archbishop said. †

Cardinal urges governor to rethink support for 'radical' abortion bill

NEW YORK (CNS)—A New York measure that would prevent state



Cardinal Timothy M. Dolan

regulations on abortion is a "radical" bill in a state where the abortion rate is already "double the national average," New York Cardinal Timothy M. Dolan told Gov. Andrew Cuomo on Jan. 9.

The cardinal made the comments in a letter to the governor after Cuomo delivered his annual State of the State address, which opens the legislative session.

He congratulated the governor on his remarks, saying, "There is much to cheer in your report, and my brother bishops and I look forward to working with you to advance much of this agenda."

He noted Cuomo's references to recent gun violence in the nation and said the Catholic leaders share his "absolute horror" over such incidents, including the "unspeakable massacre" in Newtown, Conn., that claimed 26 innocent lives on Dec. 14.

In his speech, Cuomo outlined an agenda for the coming session that includes reforming gun laws, improving the state's health care system, bettering care for the mentally ill, working for safer schools and raising the minimum wage. He also backed a number of measures on women's issues, including the proposed Reproductive Health Act to codify abortion in state law.

Cardinal Dolan told him that while there was much to praise in the address, "I would be remiss if I did not renew my great

disappointment regarding your continued support for the radical Reproductive Health Act."

New York Right to Life is among other opponents of the measure, first introduced in the Legislature two years ago.

In a statement on its website, the organization said the measure would write "fundamental reproductive rights" into New York state law and make changes "that represent the opinion of only a tiny subset of New Yorkers who hold extremist pro-abortion views.

"The bill would provide full legal cover to the tragic and well-entrenched practice of abortion-on-demand through all nine months of pregnancy," New York Right to Life said.

New York decriminalized abortion in 1970, before the *Roe v. Wade* decision made abortion legal virtually on demand across the country. Backers of the Reproductive Health Act say it is needed to update current state law that is "outdated and confusing" and to protect women's "reproductive rights."

In his letter, Cardinal Dolan reminded the governor that "millions of New Yorkers of all faiths, or none at all, share a deep respect for all human life from conception to natural death. I also know that you are aware that New York state's abortion rate is, incredibly, double the national average.

"Sadly, nearly 4 in 10 pregnancies statewide end in abortion. In some parts of New York City, the rate is higher than 60 percent, mostly in the impoverished black and Latino communities," he continued. "As we have discussed in the past, we obviously disagree on the question of the legality of abortion, but surely we are in equally strong agreement that the abortion rate in New York is tragically high." †

Events Calendar

January 18

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Keeping the Faith: Even when life gets in the way," Brooke Olzendam, TV host/sideline reporter for Pacers' TV broadcasts, presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

Knights of Columbus, 542 Walnut St., Lawrenceburg. **Batesville Deanery Vocation dinner**, 6 p.m., freewill offering. Information: 812-290-5096 or dmeyer@hixson-inc.com.

January 19

St. Michael the Archangel

Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Glenn O'Connor, 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.

January 20

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

January 23

St. Luke the Evangelist Parish, Father Courtney Room, 7575 Holliday Drive, E., Indianapolis. **Catholic Apologetics A-Z**, 7-9 p.m. Information: dcarollo@stluke.org.

January 24

Fairview Presbyterian Church, 4609 N. Capitol Ave., Indianapolis. **Catholic Charities Indianapolis, monthly caregiver support group**, 5:30-7 p.m. Information: 317-236-3378.

January 25

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Solemn Observance of Roe v. Wade**, Mass, noon, rosary procession. Information: 317-236-1569 or 800-382-9836, ext. 1569.

St. Augustine Home for the Aged, chapel, 2345 W. 86th St., Indianapolis.

Charismatic Mass, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

January 26

First Christian Beech Grove,

Disciples of Christ, 75 N. 10th Ave., Beech Grove. **Focolare Movement and First Christian, "Prayer for Christian Unity,"** 2-3 p.m. Information: 317-840-0228 or Julie@mundellassociates.com.

January 27

St. Lawrence School, 6950 E. 46th St., Indianapolis. **Open house**, 1-3 p.m. Information: 317-543-4923, ext. 238 or saintlawrence.net.

January 29

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. **Seminar, "Life's Challenges,"** 7-8:30 p.m., no charge. Information: 812-283-7256 or 812-282-1669.

January 30

St. Luke the Evangelist Parish, Father Courtney Room, 7575 Holliday Drive, E., Indianapolis. **Catholic Apologetics A-Z**, 7-9 p.m.

Information: dcarollo@stluke.org.

January 31

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Wabash Valley Right to Life banquet**, Jill Stanek, keynote speaker, 6 p.m. Information: wvrtl.org.

January 31-February 1

SS. Francis and Clare School, 5901 Olive Branch Road, Greenwood. **Open house**, Thurs. 6-8 p.m., Fri. 9-11 a.m. Information: 317-215-2826 or office@francisandclare.org.

February 1

Marian University, Bishop Chartrand Chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast following Mass. Information: 317-435-3447 or HumphreyCPA@gmail.com.

February 6

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

February 9

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Mardi Gras Hoosier Style**, food, music, 6 p.m.-midnight, \$10 single, \$15 couple. Information: 317-831-4142.

Holy Family Parish, 815 W. Main St., Richmond. **6th Annual Chocolate Fest**, 6-9 p.m., \$12 adults, \$5 children 6-12 years old, children 5 and under no charge. Information: 765-969-4919 or lrouke66@hotmail.com. †

Retreats and Programs

January 19

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Ways of Grace—The Experience of Prayer Practices,"** Benedictine Sister Susan Marie Lindstrom, presenter, 9:30-11:30 a.m., \$25 per session. Information: 317-788-7581 or benedictinn@benedictinn.org.

Oldenburg Franciscan Center, Oldenburg. **"Self Image,"** Franciscan Sister Doris Holohan, presenter, 9:30 a.m.-2:30 p.m., \$45 per person, includes lunch. Information: 812-933-6437 or oldenburgfranciscancenter.org.

January 20

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk: Living the Sacraments,"** Franciscan Sister Kathleen Mulso, presenter, 10:45 a.m.-noon, freewill offering. Information: 812-933-6437 or oldenburgfranciscancenter.org.

January 25-26

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **"Women of the Scriptures—Revelations of God,"** Franciscan Brother Bob Baxter, presenter. Information: 812-923-8817.

January 26

Oldenburg Franciscan Center, Oldenburg. **"Understanding the Beatitudes,"** Franciscan Sister Sharonlu Sheridan, presenter, 9:30 a.m.-2:30 p.m., \$45 per person, includes lunch. Information: 812-933-6437 or oldenburgfranciscancenter.org.

Oldenburg Franciscan Center, Oldenburg. **"Spiritual Autobiography, Series 1 of 6,"** Angela Roesler and Jennifer Proffitt, presenters, 9 a.m.-11:30 a.m., \$90 per person for six sessions. Information: 812-933-6437 or oldenburgfranciscancenter.org.

January 27

Oldenburg Franciscan Center, Oldenburg. **"Understanding the Greatest Images of the Universe,"** Franciscan Sister Olga Wittekind, presenter, 2-4:30 p.m., freewill offering. Information: 812-933-6437 or oldenburgfranciscancenter.org.

January 31

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms:**

Mothers in the Gospels—Our Models and Our Mentors," Benedictine Sister Kathy Huber, 8 a.m.-4 p.m., \$30 per person. Information: 317-545-7681, ext. 15, or cmdsweney@archindy.org.

February 8-10

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Couples retreat, "Building Family Love,"** Benedictine Father Noel Mueller, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

February 9

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **"Couples Retreat Day, Gifts for the Journey,"** 9 a.m. Information: 812-923-8817.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. New Albany Deanery Catholic Youth Ministries, **"Catholic 101 Retreat,"** grades 9-12, 9 a.m. Information: 812-945-2000 or leah@nadyouth.org.

February 20

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Visio Divina: Lenten Series,"** Benedictine Sister Angela Jarboe, presenter, 6:30-9 p.m., \$30, per session or \$25 per session if registered and paid in advance for all five sessions. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 22-24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Office of Family Ministries, **"Retrouvaille weekend: A Lifeline for Marriages,"** Information: 317-489-6811 or retroindy.com, or register online at register@retroindy.com.

February 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Our Lady of Fatima and the Benedict Inn, **"F.B.I. Lent: Reconciliation—A Holistic Approach to Peace,"** Franciscan Sister Norma Rocklage, presenter, Mass, 5:30 p.m., buffet dinner 6:30 p.m., presentation and discussion, 7-9 p.m., \$30 per person, includes dinner. Information: 317-545-7681 or benedictinn@benedictinn.org. †

Pre Cana Conference and Tobit Weekend prepare engaged couples for marriage

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

Pre Cana Conference programs are scheduled during 2013 on Feb. 10, March 3, April 7, May 5 and 19, June 2, July 21, Aug. 25, Sept. 8, Oct. 6 and 20 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

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

Registration is required. A \$46 fee per couple helps pay for a workbook, other

materials and refreshments. The registration fee is non-refundable. To register, log on to www.archindy.org/fatima.

Tobit Weekend retreats are scheduled at Our Lady of Fatima Retreat House during 2013 on Feb. 8-10, May 17-19, May 31-June 2, July 26-28 and Sept. 13-15.

The registration fee of \$292 includes the program presented by trained facilitators, meals and overnight accommodations for the weekend.

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

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



Multi-choir concert

New Albany Deanery parishes held a multi-choir Epiphany concert on Jan. 6 at Holy Family Church in New Albany. Seven parish choirs, above, and the Holy Family children's choir, below, performed. The event was the brainchild of Jeannine Stilger Newcomb, music director at Holy Family Parish. Participating choirs included St. Mary Parish in Lanesville; St. Mary Parish in New Albany; St. Joseph Parish in Corydon; Our Lady of Perpetual Help Parish in New Albany; St. Michael Parish in Bradford; and St. Joseph Parish in Clark County.



Right to Life of Indianapolis hosts Roe v. Wade 40th anniversary event

At 3 p.m. on Sunday, Jan. 20, Right to Life of Indianapolis will mark the 40th anniversary of the devastating *Roe v. Wade* decision that legalized abortion. The event will take place at the Indiana War Memorial Auditorium.

Singer and songwriter Maria Jones will give the keynote address. Her talk will be followed by a rose ceremony commemorating

by year the victims of legalized abortion.

After the ceremony, attendees are invited to join on a memorial walk around Monument Circle in honor of the 55 million lives lost to abortion since the *Roe v. Wade* decision was handed down on Jan. 22, 1973.

The Indiana War Memorial Auditorium is located at 431 N. Meridian. Enter from Michigan Street. †

'Youth-friendly' novena part of 'Nine Days' event to mark Roe decision

WASHINGTON (CNS)—The U.S. Catholic bishops have launched "Nine Days of Prayer, Penance and Pilgrimage" to take place on Jan. 19-27 as part of events marking the 40th anniversary of the *Roe v. Wade* decision legalizing abortion virtually on demand in the U.S.

Jan. 22 is the actual anniversary of the U.S. Supreme Court's 1973 decision, but because this year it is the day after public ceremonies for the presidential inauguration, the annual March for Life in Washington will take place on Jan. 25.

Materials about the "Nine Days" program posted on the website of the U.S. Conference of Catholic Bishops (USCCB) suggest prayers, activities and other ways U.S. Catholics can mark the *Roe* anniversary, whether they planned to come to Washington or to attend local or regional pro-life rallies, events and liturgies.

A signature event of the program is a novena, which people can participate in via a daily e-mail by signing up at www.usccb.org/9days or by texting "9days" to 99000 to receive a daily text message.

Described as "youth-friendly," the daily message will include: an intercession; simple prayers; a brief reflection on the saint of the day or a lesson from the daily readings; suggestions for concrete acts of prayer, penance and charity; and "a powerful myth/reality comment related to abortion."

In other "Nine Days" suggestions:

- On the weekend of Jan. 19-20, diocesan pro-life and youth ministry directors are invited to assemble local students/pilgrims who will be making a pilgrimage to Masses, rallies, marches and other events marking the *Roe*

anniversary. Bishops are encouraged to preside at Mass or a holy hour for the pilgrims, and to formally bless them before their journey.

- Parishes are encouraged to hold a "40 Hours Devotion" or a holy hour for Life, including a "Prayer Service for Forgiveness and Healing."

- Pro-life and youth ministry directors are encouraged to sponsor a video contest for high school-age pilgrims, with 30- to 60-second video footage to be shot at pro-life events that take place during the "Nine Days" observance.

For example, the videos could illustrate what it means personally to take part in a pro-life pilgrimage or in the pro-life movement generally.

- A blessing of pilgrims may also be offered on their return from various events.

- To conclude "Nine Days," parishes are asked to offer a holy hour for Reparation and Healing on Jan. 27 for all those impacted by abortion.



Tom Grenchik

"May we respond to 40 years of the culture of death with great confidence and hope," Tom Grenchik, executive director of the U.S. bishops' pro-life secretariat, said in a Jan. 4 statement. "In addition to our current everyday

pro-life efforts, a nationwide commitment to prayer and penance is essential to ushering in a culture of life."

In addition to the March for Life, *Roe* anniversary events planned in Washington



Young people walk with a banner at the start of the annual March for Life in Washington on Jan. 23, 2012. The pro-life demonstration marks the anniversary of the 1973 Supreme Court decision that legalized abortion across the nation.

include the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception, which opens with an evening Mass on Jan. 24 and closes with early morning Mass on Jan. 25. The March for Life begins at noon on the National Mall.

According to the USCCB, the "Nine Days" program is part of a pastoral strategy the U.S. bishops approved during their fall general assembly in Baltimore to address life, marriage and religious liberty concerns.

Components include monthly eucharistic holy hours in cathedrals and

parishes, daily family rosary, special prayers of the faithful at all Masses and fasting and abstinence on Fridays. A second "Fortnight for Freedom" event is planned for 2013 to raise concern about infringements to religious freedom.

In 2012, the first "Fortnight" was held on June 21 to July 4, and Catholics around the country responded by participating in Masses, devotions, holy hours, educational presentations and rallies.

(More information about the "Nine Days" program is available at www.usccb.org/9days.) †

Grow closer to Christ to find healing, piece of mind and heart, speaker says

By Mary Ann Garber

Sometimes both faith and courage are needed to reach out and touch the hem of Jesus' garment, Dr. C. Vanessa White told 70 African-American Catholic women attending an Advent day of reflection on Dec. 15 at Our Lady of Fatima Retreat House in Indianapolis.

But when the pain of daily life situations becomes greater than the pleasure of being alive, she said, growing closer to Christ is the only way to find healing as well as peace of mind and heart.

White, an author and faculty member at the Catholic Theological Union in Chicago, was the keynote speaker for the first black Catholic women's retreat sponsored by the archdiocesan Office of Multicultural Ministry.

The day of reflection was organized by Franciscan Sister

Jannette Pruitt, project coordinator of multicultural ministry, and a committee of volunteers in response to the Church's international Year of Faith.

"What more faith can we show than to touch the hem of his garment?" Sister Jannette said, citing the Gospel story of the woman with the hemorrhage who was healed when she touched Jesus' cloak (Mk 5:25-34 and Lk 8:43-48).

"This program was designed to help enrich the fabric of who we are," she said. "African-American women have a deep faith. We know that God is our Savior, and we believe that anything we ask God for will come to pass."

White's presentation encouraged the women to look closely at their personal needs to achieve balance in the midst of busy schedules and stressful life situations.

Take time to think about how you are using your time and energy, she said, and what problems challenge you each day.

"Name it and claim it," White said, then—if necessary—change it.

Next, reflect on how God is working in your life, she said, and whether Jesus is your primary focus.

"What are you thirsting for?" she asked the women.

"What may be standing in the way of you reaching out to Jesus and really beginning to care for yourself?"

Consider ways to strengthen your spirituality, White said, which will enhance your joy in life.

"Love your life," she said. "Live your passion."

Praying the rosary is a powerful Catholic spiritual practice because this Marian prayer "allows the [Holy] Spirit to work" in your life, she said. "Spiritual practices are transformative. ... They lead you to a new way of life.

"Jesus said, 'You shall love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength,'" White reminded the women, "and the second part is 'You shall love your neighbor as yourself. There is no other commandment greater than these'" (Mk 12:30-31 and Lk 10:27).

"But how are you loving and caring for yourself?" she asked. "Scripture says to treat your body as a temple of the Holy Spirit. It's about balance and wholeness. ... Women are good at loving and caring for others, but we are not good

about loving ourselves."

Honor your body, White said, in order to be the nurturing, loving, Christian woman that God has called you to be.



Sr. Jannette Pruitt, O.S.F.

The best ways to do that are to pray more, she said, be grateful for God's blessings, drink a lot of water, eat the right foods in moderation, get enough rest, and make time to enjoy recreational activities or hobbies that renew your body and spirit.

Divine Word Father Charles Smith, a Catholic chaplain at the Veteran's Administration Hospital in Indianapolis, was the celebrant for a Mass in the retreat house chapel.

"We cannot forget that God is in the business of helping us to redeem who we are and whose we are," Father Charles said. "There's been a lot of tragedy in our world, a lot of sickness and pain. But God is still able to help us to have some hope despite the misery and the pain. So let us rejoice. Let us give praise. ... God is the Savior of the universe."

Holy Angels parishioner Cheryl Shields of Indianapolis, a nurse who cares for nursing home patients, said she liked White's suggestion to take Sabbath time for rest and relaxation every week.

"We, as women, are so nurturing and giving that we very seldom take time for ourselves," Shields said. "But if we don't take that time for ourselves then how can we [continue to] give to others and provide for others? I'm going to try a Sabbath day once a week."

Angel Ingram, a tax manager who also is a Holy Angels parishioner in Indianapolis, said the retreat gave her tools that she can use to grow in her spirituality and deepen her relationship with Christ.

"I think this has been a great opportunity to get together with women and take some time out to reflect on our faith," Ingram said, "and how we can take better care of ourselves and [focus on] what we need to do for God." †

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'What are you thirsting for? What may be standing in the way of you reaching out to Jesus and really beginning to care for yourself?'

—Dr. C. Vanessa White

MOORE

continued from page 1

a teenager, Teresa started to share in some of the activities at St. Rita Parish in Indianapolis, where her friends were members. She thought of becoming Catholic then, but the memory of her mother's wishes stayed with her—even during the 25 years she worked at St. Vincent Hospital in Indianapolis.

Flash forward to the summer of 2012 when Teresa was a patient in the hospital where she once worked. A year before, she had suffered a stroke, but she was in St. Vincent's this time for concerns related to a problem with her heart. At the same time, archdiocesan seminarian Xavier Raj was serving as a student chaplain at the hospital.

"I was awful sick," Teresa recalled. "He came around every day and asked, 'Is there anything you want to talk about?' He'd sit there, and when I looked up, he'd smile. After his third visit, I started to ask him questions about the Catholic Church."

She also told him the story of her life. "I talked to her a lot, more than 10 days," recalled Raj, who is in his third year of priestly formation at Saint Meinrad Seminary and School of Theology in Saint Meinrad. "I would be with her every day, spend time with her and just listen to her. She told me she had a lot of desire to join the Catholic Church. It was a very nice experience to be with her."

It was also life-changing for Teresa, according to her daughters.



'God has a plan for you'
'I would be with her every day, spend time with her and just listen to her. She told me she had a lot of desire to join the Catholic Church. It was a very nice experience to be with her.'

—Seminarian Xavier Raj

'God has a plan for you'

"He was really good," said Shelley Moore, one of Teresa's daughters, about Raj. "Without saying much, it was like he knew her like a book—what she was feeling and thinking. They just had a connection. That's good, because we didn't know about this dream she had."

When her daughters, all raised Baptist, learned about their mother's dream, they were surprised and delighted for her. Teresa remembers a conversation she had in the hospital with her youngest daughter, Valerie Cameron.

"I told her I was thinking about it, but I was too old," Teresa recalled. "She said, 'If you want to be a Catholic, and it's been on your mind all your life, you need to do it.'"

Raj provided the information that the family lived close to St. Monica Parish in Indianapolis, and Cameron contacted its pastor, Father Todd Goodson. Touched by the story, Father Goodson asked the parish's pastoral associate, Anne Corcoran, to help Teresa with her dream. Corcoran met with the family and enlisted parishioner

Dabrice Bartet to serve as Teresa's sponsor. "God works in mysterious ways," Bartet said. "Anne was looking for someone who could go to their house because Teresa is in a wheelchair and she had had a stroke. I was very busy with work, but then my Friday afternoons opened. It was just like divine intervention. It was my first time as a sponsor. I feel it's our duty to pass on our faith to others. This is a good way to bring someone else into the Church."

Bartet and Teresa met every Friday afternoon for two hours for several months so Teresa could learn the tenets of the Catholic faith. After Teresa kept asking questions about the Blessed Mother, Bartet taught her how to pray the rosary. She also answered Teresa's questions about the Eucharist. Most of all, she calmed Teresa's fears that she would die before she was able to enter the Church and receive the Eucharist.

"I told her, 'Don't worry. God has a plan for you,'" Bartet recalled.

A perfect moment in a perfect day

The plan came to a climax at the 10:45 a.m. Mass on Jan. 6 at St. Monica Church when Teresa made her profession of faith and received the sacrament of confirmation and first Communion. Her three daughters were with her. Bartet was by her side. Father Goodson kept smiling at her.

"I was so excited when my daughters got me ready to come to the church," Teresa recalled. "I felt good. Then when the priest called me up and I said, 'I do believe,' I felt wonderful. He turned me around and introduced me to the church, and everyone was smiling as far as I could see."

It was a perfect moment in a perfect day, a moment that everyone involved won't forget.

"She was practically dancing on air," said Cynthia Moore about her mother.

"She had the faith and the relationship with Christ, but she had this

yearning for being in the Catholic Church," Corcoran said. "She's just happy to be here. It's just like heaven to her. It's such a testimony to a loving family. Her daughters have such a devotion to their mother. They were so supportive of their mom living her dream."

Bartet noted, "At the end, I told her I would stop by every now and then to pray the rosary with her. We will continue because it is a lifelong journey together."

Teresa savored it all, thinking back to her childhood friends who introduced her to the Catholic faith, thinking of her daughters and her new friends who were there to see her and help her become a member of the Catholic faith.

"There's just something about the Church I've always liked," Teresa said. "I'm so happy." †



Father Todd Goodson celebrates the sacrament of confirmation with Teresa Moore during a Mass at St. Monica Parish in Indianapolis on Jan. 6, the day that Moore became a Catholic.



After she was received into the Catholic Church on Jan. 6, Teresa Moore poses with her three daughters who encouraged her to embrace her lifelong dream. Standing, from left, are Valerie Cameron, Shelley Moore and Cynthia Moore.

LEGISLATION

continued from page 1

"Governor Pence will reiterate these promises and unveil his agenda during the upcoming State of the State address to be televised [on] Tuesday night, Jan. 22," Tebbe said.

While budget and economic issues will be the major focus, there will be many other topics that will require scrutiny as well. Tebbe expects the ICC to track other important moral issues this year, such as medical coverage for low-income families, education programs, criminal sentencing reforms, chemical abortion and end-of-life regulations, mass transit and early childhood education initiatives.

The ICC will also watch for any progress in the passage of a possible amendment to Indiana's constitution that would define marriage as between one man and one woman. If passed, it would become a ballot measure to be voted upon by state voters in

the 2014 election.

Tebbe expects, however, that the General Assembly will not take action on the possible amendment because the U.S. Supreme Court is expected to rule in June on cases involving the redefinition of marriage.

Even though the 2012 election is behind us, Catholics in the pew also have a role and responsibility in the public square as citizens, says Tebbe. These responsibilities are outlined in a November 2011 statement called "Forming Consciences for Faithful Citizenship: A Call to Political Responsibility from the Catholic Bishops of the United States."

It says, in part, "This obligation to participate in political life is rooted in our baptismal commitment to follow Jesus Christ and to bear Christian witness in all we do." The entire document is available online at www.faithfulcitizenship.org.

"Our role at the ICC is not only to inform and educate our elected officials, but to serve as a conduit to facilitate or make political engagement easier for the

Catholic in the pew," Tebbe said. "I invite interested Catholics to stay connected to what's going on through the ICC's electronic Legislative Action Center available on the ICC's Web page."

"When the Indiana General Assembly is in session, getting input from constituents in a timely manner on legislation is vital to the process," Tebbe added. "When Catholics contact their representatives in unison with the work of the Catholic Conference, it allows the Church to be more effective in shaping morally sound public policy. The use of this service by Catholics has the potential to significantly impact the Church's role in the public policy arena. It is my hope that our faith community will seize the opportunity to take advantage of this online tool."

"Catholics that have a particular interest in pro-life, social justice, education, immigration reform, health care or family life issues will be able to stay connected, and be counted when important legislative decisions are made on priority issues the

Church is following."

The Indiana General Assembly is made up of 50 state senators and 100 state representatives, and is expected to consider more than 2,000 bills this year.

Since 1967, the ICC has worked to bring to light moral dimensions of state public policy making. While the role of the ICC is to serve as the official voice of the Catholic Church in the public policy arena primarily in Indiana, those who visit the ICC website can opt to be notified about important federal legislation that the U.S. Catholic Conference of Bishops is concerned about. The site also offers the means to contact members of Congress.

To explore the ICC's electronic public policy tool and join the ICC legislative network, log on to the ICC web page at www.indianacc.org, and click "Legislative Action Center."

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

U.S. bishop says young Palestinians he met showed hope, vision

BETHLEHEM, West Bank (CNS)—Young Christian Palestinians from the Gaza Strip and West Bank demonstrate “a great deal of hope and vision,” despite the reality they face, said Bishop Gerald F. Kicanas of Tucson, Ariz.

Bishop Kicanas told Catholic News Service on Jan. 8 he was especially moved by the “daunting spirit” he found in the young people of Gaza.

“While they have experienced trauma, disappointments and restrictions, they are advancing,” said the bishop, who was participating in the 13th annual Holy Land Coordination on Jan. 5-10. “Their hopeful desire is to somehow, in the near future, be able to use the skills [they are gaining in their studies] to help their society. It even gives me hope, though the situation does not seem to improve and might [even] be getting worse.”

Though the Israeli-Palestinian conflict remains discouraging, with Israel expanding settlements and encroaching on Palestinian land, religious leaders must forge a sense of hopefulness, said Bishop Kicanas.

“The situation is bleak and, yes, one of darkness but ... we continue to hear of light in the darkness, moments of hope,” he said.

One helpful way of understanding the complexity of the situation in the Holy Land is to make a pilgrimage and meet the people to experience the circumstances of their lives, he said.

“That the protection of Israel is important is clear,” he said. “But the other piece of the situation is not well known, the feelings involved when one is in a situation of occupation and limitation.”

The annual Holy Land Coordination is designed to show support for the local Churches there, and the focus this year was on the “suffering and vulnerable people in the Holy Land.” The bishops were calling for a more effective response from the international community for the humanitarian needs of refugees from the Syrian civil war as well as other Mideast wars.

Braving a brewing winter storm, Bishop Kicanas, chairman of the Board of Catholic Relief Services (CRS), was the only bishop who was able to cross into Gaza through the checkpoint at the Israeli border. For “unclear” reasons, including the possibility that permit applications were filled out incorrectly, the other bishops scheduled to visit Gaza did not receive their permits.

In Gaza, Bishop Kicanas met with parishioners who revisited their experiences

during the recent fighting with Israel, and he viewed areas bombed by the Israelis. He noted that the sites appeared to have been “very strategically” bombed.

“Not whole neighborhoods were [hit] but individual houses,” he added, though neighboring properties did suffer some damage as well because of their proximity to the targets.

CRS helped repair the Rosary Sisters School windows that were shattered during the bombings. Locals confirmed that two soccer stadiums that had been targeted by Israel had most likely been used as a warehouse for weapons, he said.

One mother recounted how she was able to use the skills she had learned as a participant in the CRS risk-reduction program to help her children through difficult moments of the war, Bishop Kicanas said.

“She was able to anticipate what to do in that situation,” he said.

Meeting with the parishioners and listening to their stories was a “heartwarming, moving experience,” he said.

Other bishops participating in the coordination included Archbishop Richard Smith of Edmonton, Alberta, president of the Canadian Conference of Catholic Bishops; Bishop Declan Lang of Bristol, chairman of the English and Welsh bishops’ Department of International Affairs, and Auxiliary Bishop William Kenney of Birmingham, England; Bishop Michel Dubost of Evry, France; Bishop Stephan Ackermann of Trier, Germany; Bishop Peter Burcher of Reykjavik, Iceland, representing the Nordic bishops’ conference; and Archbishop Joan Vives Sicilia of Urgell, Spain.

Prior to the start of the coordination, they visited Jordan and met with Iraqi refugees. A planned visit to a Syrian refugee camp on the border was canceled by Jordanian authorities, but they met with the Caritas aid workers who work with those refugees.

In Bethlehem, the group met with Latin Patriarchate Fouad Twal and the Vatican’s ambassador to Israel, the Palestinian territories and Cyprus, Archbishop Giuseppe Lazzarotto. They were also briefed by nuns working with the most vulnerable communities of African refugees and asylum seekers, migrant workers and Christian prisoners.

The Church leaders met with Bethlehem University students who spoke



Bishop Gerald F. Kicanas of Tucson, Ariz., shares a light moment with Bethlehem University students during a Jan. 9 visit to the West Bank campus. Bishop Kicanas said young Christian Palestinians from the Gaza Strip and West Bank demonstrated “a great deal of hope and vision,” despite the reality they face.



Catholics gather for Mass with a group of bishops from other countries on Jan. 6 in Zerga, Jordan. The bishops were in the Holy Land in early January to assess the needs of the people and local Churches there.

of their desire to stay in their country, but also of the difficulties they face finding work once they graduate.

“The economic situation is very bad for the simple reason that [this] is a closed economy,” said Fadi Saleh, 25, a computer information system student. “That is why the most brilliant minds of our generation like to go abroad. It is really a loss for our country. It is sad because these are the youth and power of Palestine, and they are exported outside.”

What gives them hope in such a situation is the love and support of their families, said Georgina Mukarker, 18, in response to a question by Bishop Kicanas.

Father Peter-John Pearson, director of the Southern Africa Catholic Bishops’ Conference Parliamentary Liaison Office and a participant in the coordination, urged the students to have the courage not to give up.

“The fight is yours, but victory will also be yours,” he said. †

Allowing driver’s licenses for undocumented benefits all, say advocates

CHICAGO (CNS)—Undocumented immigrants who can prove they have lived in Illinois for at least a year will soon be eligible for temporary driver’s licenses, under a bill passed on Jan. 8 by the Illinois state House of Representatives.

The Illinois Senate passed the bill in December, and Gov. Pat Quinn has said he will sign it.



Notre Dame Sister Marilyn Medinger, her arm in a sling after a recent auto accident involving an undocumented immigrant without a driver’s license, looks on while Viatorian Brother Michael Gosch and Living Word Sister Kristine Vorenkamp plan visits to politicians in late November 2012 at the Illinois State Capitol in Springfield. The state House voted on Jan. 8 to allow undocumented immigrants to get driver’s licenses. The measure, which was already approved by the state Senate, was headed to the desk of Gov. Pat Quinn, who planned to sign it into law.

Advocates for the program say that it benefits everyone in the state because all drivers—including some 250,000 undocumented drivers—would be tested on their driving skills and on the rules of the road before being granted a license, and all of them would be eligible to, and required to, obtain insurance.

Undocumented immigrants who get a temporary visitor’s driver’s license would no longer have to live in fear that being pulled over for a minor traffic infraction would lead to deportation, said Robert Gilligan, executive director of the Catholic Conference of Illinois.

“Too many of our immigrant families have been torn apart by the simple act of driving,” Gilligan said.

That is because unlicensed, undocumented drivers are detained rather than ticketed when they cannot produce a driver’s license if they are pulled over, even for something as minor as having a tail light out.

When Catholic immigration advocates participated in a special lobbying day on the issue in Springfield on Nov. 28, Notre Dame Sister Marilyn Medinger was among them, even though she might not have the kind of story that people would expect from an advocate of allowing undocumented immigrants to get legal driving status.

On a Sunday afternoon last October, Sister Marilyn, 74, was driving north on Sheridan Road in Chicago at about 4:30 in the afternoon when a car traveling in the southbound lanes crossed the center line and smashed into her car.

“All of a sudden, I was looking at headlights and, of course, he hit me,” said Sister Marilyn, whose car was totaled and who is still receiving therapy for a dislocated elbow she suffered in the crash. She spent a night in a hospital and received a statement that costs were \$28,000

before Medicare stepped in and handled it. The other driver, an undocumented immigrant without a license or insurance, also was injured.

“We need people driving safely,” Sister Marilyn told the *Catholic New World*, newspaper of the Chicago Archdiocese. “We need them to be educated in our driving laws and to allow them to purchase insurance.”

Long an advocate for immigration reform, she offers pastoral care to immigrants being detained in McHenry County. She knows that many, if not most, undocumented immigrants drive without the benefit of a license because it is the only way they can get to work or school.

Several dozen members of Sisters and Brothers of Immigrants and Priests for Immigrants also made the trip, and reported a positive response from legislators.

The Illinois Catholic bishops came out in support of the idea on Nov. 13, and it also won support from a group calling itself the Highway Safety Coalition, which includes representatives of a number of law enforcement agencies; Gov. Quinn; and Chicago Mayor Rahm Emanuel.

Temporary driver’s licenses now are available to visitors to Illinois who have proper documents but not permanent residency or Social Security numbers. They are good for three years and are valid for driving purposes only, not for identification for other purposes.

Undocumented immigrants would be able to get them with an IRS-issued individual taxpayer identification number, which undocumented immigrants can use to pay federal taxes; a passport from another country; or a consular identification card. †

Pope administers the sacraments as chief shepherd of the Church

VATICAN CITY (CNS)—As the chief shepherd of the Catholic Church, Pope Benedict XVI plays many roles, among them minister of the sacraments.

Along with his daily celebrations of the Eucharist, the pope's 2013 agenda opened with the ordination of new bishops on Jan. 6. Just a week later, he marked the Jan. 13 feast of the Baptism of the Lord by baptizing 20 infants in the Sistine Chapel.

For most Catholics, receiving any sacrament from the pope would be a special event, yet such opportunities are necessarily rare. On what occasions does the pope personally administer the sacraments and to whom?

Baptism—The babies whom the pope baptizes in the annual January rite usually are the children of Vatican employees, as was to be the case this year.

The pope also traditionally administers the sacraments of Christian initiation—baptism, confirmation and first Communion—to a group of adult converts in St. Peter's Basilica on Holy Saturday every year. This event became the focus of controversy in 2008 after one of the baptized, Egyptian-born journalist Magdi Allam, publicly and emphatically repudiated his former Islamic faith.

Pope Benedict has not continued Blessed John Paul II's practice of baptizing adults during foreign trips, occasions that the late pope used to initiate hundreds into the Church.

Communion—Who receives Communion from Pope Benedict at papal Masses in Rome and elsewhere is up to the pope's master of liturgical ceremonies, Msgr. Guido Marini.

During papal trips, prominent or highly active members of the local Churches are

usually among those chosen. Though parents around the world have asked, Pope Benedict has never celebrated a Mass specifically for a group of children receiving their first Communion, but a few children have received their first Communion from him at Mass during papal trips.

The pope gives Communion at the Mass he celebrates every morning in his private chapel. During the pontificate of Blessed John Paul, those Masses were often attended by dozens of outside guests, but Pope Benedict has typically limited attendance to members of the papal household.

Confession—Pope Benedict heard the individual confessions of young people in St. Peter's during Lent in 2007 and 2008, then again at World Youth Day in Madrid in August 2011.

He has not continued Blessed John Paul's practice of administering the sacrament in St. Peter's every year on Good Friday morning.

Confirmation—Pope Benedict confirmed a group of young people attending World Youth Day in Sydney in 2008 and will confirm another group in Rome on April 28 of this year, one of the events organized for the 2012-13 Year of Faith.

Matrimony—While this sacrament is actually administered by the spouses themselves, the Church normally requires Catholics to exchange vows of marriage in the presence of a priest or deacon.

Pope Benedict has not celebrated a marriage ceremony as pope, but given his increasing emphasis on the need to defend traditional marriage, it would not be surprising if he were to do so soon.

At a Mass marking the Jubilee for



Pope Benedict XVI gives Communion to a nun during Christmas Eve Mass in St. Peter's Basilica at the Vatican in this Dec. 24, 2012, file photo. The pope has publicly administered six of the seven sacraments as chief shepherd of the Church.

Families in October 2000, Blessed John Paul celebrated the weddings of eight couples, using his homily to affirm the family as a life-long union of husband and wife with naturally conceived children.

The late pope also married a young couple from Rome in 1979. Blessed John Paul had been visiting a sanitation center there when the bride, the daughter of a street cleaner, asked him to celebrate her wedding, which he did in the Vatican's Pauline Chapel.

Holy Orders—Pope Benedict ordains priests in St. Peter's Basilica every year on

the World Day of Prayer for Vocations, Good Shepherd Sunday, which will be on April 21 this year.

Since his election as pope, he has also ordained 22 bishops, most recently on Jan. 6, when he ordained four new prelates including Archbishop Georg Ganswein, his longtime personal secretary who is now also prefect of the papal household.

Anointing of the Sick—The pope has administered this sacrament in public only once since his election, to 10 sick pilgrims at the shrine of Lourdes in southwestern France in 2008. †

What was in the news on Jan. 18, 1963? A united religious plea for racial justice, and the archbishop's request for prayers of unity

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 Jan. 18, 1963, issue of *The Criterion*:



• Eradicate racial prejudice, U.S. interfaith leaders urge

“CHICAGO—A cardinal, a rabbi and a leading Protestant layman called here for coordinated efforts by the three major religious faiths to eradicate prejudice in this country.

Cardinal Albert Meyer, Rabbi Julius Mark and J. Irwin Miller told delegates to the National Conference on Religion and Race that religious must be in the forefront of the battle against racial discrimination. ... Cardinal Meyer, Archbishop of Chicago, called the race issue the 'nation's unfinished business,' and said that 'our whole future as a nation and as a religious people may be determined by what we do about the race problem in the next few years.'

- **‘The common touch’: Pope warmly praised by Methodist bishop**
- **Asks faithful to join unity observance**

“Archbishop Schulte urged the faithful of the archdiocese to ‘pray fervently’ for

Church Unity during the annual Chair of Unity Octave observance, which opens today, January 18, and extends through January 25. This year's observance, the archbishop pointed out, takes on a special meaning because of the emphasis Pope John has placed on the work for unity through the Vatican Council. Protestants and Orthodox throughout the world will be praying for the same intention. Churches affiliated with the World Council of Churches are observing a ‘Week of Prayer for Christian Unity.’ ”

- **Protestant churchman, bishop discuss council**
- **Ecumenists report: Observers ‘genuinely happy’ with their treatment at council**
- **The right to know: Latin American ‘black-out’**
- **Evelyn Waugh versus the ecumenical council**
- **‘No help to learning’: Hutchins sees no future for ‘wall of separation’**
- **Political poll of clergy in Italy**

draws fire

- **Urges better news set-up when council reconvenes**
- **Increase in vocations seen in Latin America**
- **Tells how Reds aid the cause of unity**
- **Children's contributions to missions are listed**
- **Cardinal raised \$1 million for ransom**
- **Seed of race problem traced to agriculture**
- **Visit Chicago Negro homes: ‘Pilgrimage of understanding’ draws enthusiastic response**
- **Soviets lure top Latin America students**
- **Sees council project on religious freedom**
- **Churches cannot ignore race issue, parley told**

(Read all of these stories from our Jan. 18, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

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Your YMT chaplain, Fr. Wittouck, SCJ is a former Army chaplain; was pastor of St. Elizabeth Ann Seton in Houston, TX and currently ministers in prisons and in the Cypress Assistance Ministries. This will be Father Wittouck's seventh trip as a YMT Catholic chaplain. Single room add \$1,600. *Price per person based on double occupancy. Airfare is extra.

For reservations & details & letter from YMT's chaplain with his phone number call 7 days a week:

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Hispanic Catholics in the U.S. enter the new evangelization

By Marcellino D'Ambrosio

In 1946, a book was published by a French priest that said what faithful Catholics in Europe did not want to admit, particularly that France, “the eldest daughter of the Church,” had, for the most part, lost its faith.

France, Mission Country? showed that the trend toward secularization had begun to empty the pews in the 19th century, and this change became more prevalent among the working class in the 20th century.

As people picked up their heads and glanced at the other countries of Europe, they noticed much the same thing. Hence, a new emphasis on evangelization was placed in the documents of the Second Vatican Council and in the writings of every pope since.

This “eclipse of God in the West,” in the words of Pope Benedict XVI, has cast its shadow on the Americas as well. It has spared neither the Anglo-French communities of the North nor the Latino communities of the South.

While theoretical atheism is restricted to a few, there is a widespread and growing “practical atheism” in popular culture that dismisses faith as irrelevant to the concerns of daily life. Whether they are produced in the U.S. or Mexico, in English or Spanish, most contemporary movies, songs and books promote the same culture of individualism, sensuality and secularity.

As a consequence, we see Mass attendance in the Western Hemisphere on the decline. We also witness increasing numbers, especially of young Hispanics, declining to identify themselves with any church or religious tradition at all.

So how can we encourage and empower an intensification of the new evangelization in this Year of Faith in the Hispanic community in the U.S.?

Let’s draw on several strengths of the Hispanic community and also address some challenges.

- Joy—If joy is “the most infallible sign of the presence of God,” as French writer Leon Bloy said, then the natural exuberance and joyful “*alabanzas*” (“songs of praises”) that have come to characterize Hispanic liturgy in the Americas over the past few decades should be further encouraged, not stifled.

There is a movement in the Church universal, encouraged by the pope and bishops, to recapture a greater sense of reverence in the liturgy. The Hispanic community has shown that joy and celebration can be held together with a deep sense of reverence and awe in God’s presence, integrating deep eucharistic and Marian devotion with guitars and praise.

- Conversion and small groups—The *Cursillo* movement, originating in Spain, has led the way in the U.S., stimulating a personal encounter with Christ and the formation of small groups of faith sharing that can sustain a vital life of discipleship beyond mere Mass attendance. This was further spread by the charismatic renewal in the Hispanic community.

The increasing success of Pentecostal and evangelical



A young man holds an image of Our Lady of Guadalupe during the annual “*antorcha Guadalupeana*,” Guadalupe torch run on Dec. 20, 2012, in Des Plaines, Ill. Hispanic Catholics in the U.S., like other segments of the Catholic population, are becoming more and more secularized and therefore an important community to reach out to in the new evangelization.

efforts to attract Hispanics is a testimony to the hunger among Latinos for such an intimate experience of both God and meaningful Christian community. We must work to encourage the growth of such apostolic movements among Hispanics in the U.S.

Organizers of English-language retreats and meetings need to find ways to reach out and attract English-speaking Hispanics to their events and add more Spanish-language events. Small groups need to be organized and creatively promoted.

- Male leadership—Mothers and grandmothers have too often carried complete responsibility for spiritual leadership in Hispanic families, and done so valiantly. There are many reasons for this, including fathers absent due to divorce or having to work far from home.

But we need to find ways to encourage lay men to step up to greater spiritual leadership in the Hispanic community, particularly in the domestic Church of the family as fathers, grandfathers, uncles and older brothers.

They can provide a witness that faith is an essential part of real life. This will have a significant impact on the evangelization of youth and inactive or unchurched Latinos.

- Youth—It is stunning that six out of every 10 Catholics

under the age of 35 are Latinos. But we are losing Hispanic youth to the secular world’s “practical atheism” at an alarming rate. While many parishes are doing a good job catechizing young children, many drop out of the practice of the faith from the years of middle school to mid-20s at about the same rate as the wider Catholic community.

The vast majority of Hispanic teens speak English. I believe all Catholics in any given locale, Hispanic and non-Hispanic, need to collaborate and invest in youth ministry that is vibrant, creative and effective.

Music and fun, along with retreats and small group experiences, need to be part of any teen and young adult ministry that hopes to have a profound and life-changing impact. Parishes or groups of neighboring parishes need to invest in gifted young adults to staff such ministry, including bilingual Hispanic young adults.

We can no longer object that we don’t have the funds. We need to raise the funds. This is the future of the Church and the nation. Failure is not an option.

(Marcellino D’Ambrosio writes from Texas. For his Spanish and English resources, log on to www.crossroadsinitiative.com.) †

Latinos can be a source of renewal for the Church in America

By Mar Munoz-Visoso

Latinos have evangelized me anew in many ways over the years.

I can tell you of the young adult group that would gather after the Sunday evening Mass at Our Lady of Guadalupe Church in Denver, Colo., filled with faith and energy. I dearly remember those two to three hours together, filled with “*alabanzas*” (songs of praise), prayer, Scripture, small-group reflection and “*convivencia*” (social gatherings).

I can tell you of the anxious Spanish-speaking adults who would sign up for our archdiocesan catechetical education programs so they could participate in and, at times, lead the religious education programs in their parish. How beautifully their faces lit up with the emotion of just having learned something new in the treasure of our faith or having found the words to express something they knew all along but didn’t know how to explain.

They couldn’t wait to share it with others.

It is this thirst for the word of God that made me want to learn the faith better, not just so I could teach it better, but live it better myself.

I can tell you, too, of Hispanics’ public

testimony of faith, such as praying the Stations of the Cross on a street, “*posadas*” and “*pastorelas*.” These are significant in a culture that tends to relegate religious practice to the private sphere.

They are reminders, to Catholics and others, of Jesus’ presence in our midst. They are a call to conversion and his message of salvation and special closeness to the poor and vulnerable.

I can tell you of their love for Mary, whom they often refer to as “*Madrecita*,” (an endearing term for “mother”). That has transformed my own relationship with her so that she is not just the beloved mother of Jesus who can intercede for me, but also my mother. Jesus’ words on the cross, “Behold, your mother,” have taken on a new dimension for me (Jn 19:27).

The same can be said of the relationship with the saints and even their ancestors in the faith. One could well say that the relationship between the Church on Earth and the Church in heaven is a daily affair among Latino Catholics that goes beyond the Mass.

I can tell you that liturgical revival for them means respect and reverence, but also a true sense of celebration, a fiesta of thanksgiving and praise through conscious

participation.

I can tell you that diocesan pastoral and catechetical certification programs around the country continue to help Latinos grow in their faith and that, in the last couple of decades, Hispanics have been responsible for 70 percent of the growth of the Catholic Church in the United States.

But I can also tell you there are far too few of them in Catholic schools, higher education theological programs and in positions of responsibility within the Church in the U.S.

In my experience, many Latinos are natural evangelizers. They evangelize with words and, most often, they evangelize with actions.

Now, imagine if we arm them with a good solid Catholic education? And what if we make an extra effort to promote vocations among younger Latinos? Then the Catholic Church in the United States would really be on for a revival of evangelization.

(Mar Munoz-Visoso is executive director of the U.S. bishops’ Secretariat for Cultural Diversity in the Church.) †



Father David Medina, pastor of St. Francis Xavier Parish in Tulsa, Okla., prays in 2008 before a cross made from candles during a “*Día de los Muertos*,” or Day of the Dead, event at the predominantly Hispanic parish.

From the Editor Emeritus/John F. Fink

Year of Faith: Jesus as our personal Savior

Yes, we Catholics do take Jesus Christ as our personal Savior.

I wanted to make that point at the start of this column because some people seem to think that we don't. Perhaps it's the image they have of Catholics with rosary beads in their hands or saints' pictures in their homes. They know that Catholics usually have a greater devotion to Mary than do most Protestants. Maybe that's why they have the impression that Jesus has gotten lost in the shuffle.

That would be tragic, of course. Actually, every devotion in the Catholic Church must lead directly to Jesus. If it doesn't, it's not truly Catholic.

As Pope John Paul II wrote in his best-selling book *Crossing the Threshold of Hope*, "From the beginning, Christ has been at the center of the faith and life of the Church, and also at the center of her teaching and theology."

He also wrote, "A Marian dimension

and Mariology in the Church are simply another aspect of the Christological focus."

In other words, devotion to Mary must help us focus on Jesus Christ. I'll say more about that later in this series of columns for the "Year of Faith" when I write about devotion to Mary.

What we Catholics believe about Jesus is summarized in both the Apostles' Creed and the Nicene Creed.

In the former, we say that we believe that Jesus was God's only Son and that he "was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. On the third day he rose again from the dead. He ascended into heaven and is seated at the right hand of God the Father Almighty. From thence he will come to judge the living and the dead."

The Nicene Creed, which Catholics recite every Sunday and solemnly during Mass, is a bit more technical. Composed in the fourth century, this creed affirms our belief that, "For us and for our salvation, he came down from heaven"

and that, "For our sake, he was crucified under Pontius Pilate."

We Catholics, therefore, believe that Jesus is our personal Savior. The reason that he suffered and died was for our salvation. The goal of salvation is union with God, the eternal life of heaven, and the consummation of our happiness as human beings.

We believe, as is stated in the Acts of the Apostles, that "there is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are to be saved" (Acts 4:12).

Jesus died in accordance with his Father's will, to save us from our sins. It is now up to us to take advantage of the graces he has gained for us to complete our salvation.

Unlike some Protestants, though, Catholics do not believe that our salvation is assured once we accept Jesus as our personal Savior, which we do in baptism. We must cooperate with the graces that come from God through the Church, and live our lives in accordance with the teachings of Christ's Church. †

For the Journey/Effie Caldarola

Starting the new year open to revelation in our lives of faith

I love words, as any writer should, and "epiphany" is a favorite word of mine.

In a Christian sense, it names a great January liturgical feast, namely the Scripture story about three mysterious men bearing gifts, appearing from the East, looking for the baby Jesus to worship him. It arrived on the

Twelfth Day of Christmas, and it culminated our celebration.

The Church uses it as the occasion to remind us that Christ came for all, not just for his fellow Jews, but for the Gentiles, and by extension all of us throughout history. It was an epiphany, an awakening, for all humankind.

"Epiphany" in its secular, dictionary definition, complements the religious meaning, and always seems like a thrilling word. Here is one definition: A sudden realization about the nature or meaning of something.

To realize the meaning of something—my life, my gifts, an illness, a death, an ordinary day—that's huge. It's a delicious word, this revelation about the very nature of something.

We celebrated the feast of Epiphany on

Jan. 6, and whether you have already experienced it as you read this matters little. "Epiphany" is a good reminder, a good word, a good experience to carry us through January and into the new year.

How many epiphanies do we really experience in life? There are times in life when we feel we know quite a bit and aren't necessarily open to the world-shattering nature of epiphany. This certainty strikes different people at different times.

The late teenage years affect some that way. We've got it all figured out, until we start college and all the new information blows away all our certainty. I've known others who reach this know-it-all stage in later life.

"I've seen that." "I know all about that." "I've been there once, and I don't need to do again."

I've known a few older folks who simply aren't looking for any more epiphanies. Been there, done that. Ho hum.

All of us are susceptible, at any age, to getting in a rut and not keeping our eyes open to the epiphany that may surprise us around the next corner. All of us can be reluctant, and sometimes with reason, to saddle up our camels and follow some distant star. I mean, really, isn't that a little romantic, a little quixotic? It sounds risky, and besides I know all about that already.

Coming of Age/Karen Osborne

Learning from a gold medalist what it takes to win

I recently had the opportunity to see and hear gymnast Gabrielle Douglas as she spoke to a packed room of adoring fans. If you don't know Gabrielle, check the winners' list from last year's London Olympics. She won the gold medal in the team and the individual women's all-around

competitions, impressing people all over the world.

At 17, Gabrielle seems to have it together. Yes, she has gold medals, championships and awards under her belt. More important, she has a fantastic outlook on overcoming life's challenges.

Gabrielle isn't scared to ask for help. Since she is home-schooled, teachers aren't always there to hound her about her homework. Instead, she has to take the initiative to ask her tutors for assistance with tough concepts and problems.

Gabrielle keeps focused on her goals. Although she sometimes wishes she could

goof off as much as her friends and classmates, she told the audience that part of the reason she feels she was able to get to the Olympics was that she kept her dreams foremost in her life.

As an elite athlete, she has to pay attention to good nutrition and health. While she likes to splurge, she told the crowd, she also has to eat and sleep well, and avoid destructive habits like drugs, junk food and alcohol.

Gabrielle has learned to deal with pressure. During the Olympics, she had to compete in front of millions. Instead of thinking about all those eyes on her vaults and turns, she ignored the cameras and imagined herself doing well. Focusing on the positive and eliminating the negative helped her win.

Gabrielle doesn't let feeling afraid keep her from learning new things. She wasn't born a gold medalist and wasn't always at the top of the heap. Ten years ago, she was just like any young gymnast, scared of falling off the high uneven bars. She found that the best way to get over paralyzing fear was to do the thing she was scared of doing and not be afraid to

use the help of a spotter.

We tend to think that successful people are superhuman, when they are just like the rest of us. We choose not to remember the hours upon hours they spend in the gym or the sacrifices they take on to get where they are. We don't feel we are equipped to make those sacrifices. We like to look at ourselves and say that we'll never be a Gabrielle Douglas or Taylor Swift.

But imagine what would have happened if Gabrielle had watched footage of gymnasts Mary Lou Retton and Dominique Dawes and told herself that she couldn't possibly be like them.

There is no gold medal at the end of your story if you choose to tell yourself that you are not good enough, strong enough or driven enough to achieve your dreams.

Everyone has greatness in them. Take a page from Gabrielle and knock down all of the barriers you put up for yourself.

Find your dream, focus on achieving it and wear a positive attitude.

(Karen Osborne writes for Catholic News Service.) †

Catholic Evangelization Outreach/

Peg McEvoy

An 'elevator pitch' for the faith?

An "elevator pitch" is a short, to-the-point summary lasting no more than two minutes—the length of a typical elevator ride—that defines and explains the value of a proposal.



We need to have in mind, and ready at a moment's notice, an "elevator pitch" for the Catholic faith.

Can you express the importance of your Catholic faith in two minutes?

Of course, two minutes cannot cover the breadth or depth of anyone's faith.

However, we can hone in on a few key themes and/or events.

How does the Catholic faith help Jesus touch your heart? Would it include devotion to the Eucharist, holy Scripture, Mary or another saint? What practices or traditions would you include?

It should be no surprise to anyone who is familiar with the Year of Faith that learning about and sharing faith in Jesus Christ is essential to reinvigorating the faith in our culture. Log on to www.archindy.org/yearoffaith. This is one of the keys to the new evangelization.

I often hear Catholics paraphrase a quote attributed to St. Francis of Assisi that goes something like, "Preach the Gospel at all times, if necessary use words."

It is certainly true that the way we live our lives is the most important witness that we can give to the Gospel. However, sometimes this quote is used as a justification for not professing or explaining the faith. This is a problem.

Catholics need to tell the story of our faith to others. We aren't being asked to stand on a street corner or a college quadrangle shouting out pious statements. We are being asked to share our story of faith with others when the opportunities occur.

Pope Benedict XVI is even more specific in his announcement of the Year of Faith, which continues through November of this year. He says, "Faith grows when it is lived as an experience of love received and when it is communicated as an experience of grace and joy." Our faith grows when we receive love, and we help ourselves and others to grow in faith when we *express* this faith with grace and joy.

We need to be open to receiving and to communicating the faith so, yes, people should be able to experience God's presence through each of us and how we live.

However, the pope issues us a challenge, too. The challenge is to be ready to explain how we experience our faith—our relationship with God the Father, Son and Holy Spirit.

"We want this Year to arouse in every believer the aspiration to profess the faith in fullness," he said, "and with renewed conviction, with confidence and hope" (*Porta Fidei*, #9).

To "profess the faith ... with confidence and hope" is to explain how our faith makes a difference in our lives.

This may sound wonderful in the abstract, but what does it really mean for parish evangelization teams and the rest of us in the pews?

When we use words to profess or explain the faith, it is hard to do unless we have prepared. Try putting together an "elevator pitch for the faith" that would help people understand why your faith makes a difference to you and to the world.

This can be a family activity in the car on the way home from Mass or a more organized activity for a small group like an evangelization team. You can have it ready for the welcome booth at the parish fair or you can write it down and use it as a reminder on difficult days.

But don't be stingy—share it!

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

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

The Sunday Readings

Sunday, Jan. 20, 2013

- Isaiah 62:1-5
- 1 Corinthians 12:4-11
- John 2:1-11

The Book of Isaiah furnishes this weekend's first reading.



When this third section of Isaiah was written, the Hebrew people had just emerged from a terrible period in their history. Their homeland, divided into two kingdoms after the death of King

Solomon, had been overrun by the mighty Babylonian Empire, centered in today's Iraq.

Many people died, or were killed, in the conquest. Others were taken to Babylon, the imperial capital. There these exiles, and then their descendants, languished for four generations until political fortunes changed. The more powerful Persians conquered Babylonia itself.

As a result, the exiles were allowed to return to their homeland. The prophets did not see the sequence of events leading to this happy release as merely coincidental or the result of human political maneuvers. Rather, God provided for it. God has promised to protect the people. The people upset the arrangement by sinning.

Despite their sinfulness, however, God was constant. He provided.

For its second reading this weekend, the Church presents a passage from St. Paul's First Epistle to the Corinthians.

Leading the Corinthian Christians to genuine fidelity was a considerable challenge for Paul. In reaction to rivalries and arguments in Corinth, Paul wrote what has become a blueprint for Christian living. He reminded the Corinthians to whom he wrote that each of them has special gifts and opportunities. Such diversity was welcome since it meant that there were so many occasions for individual believers to bring the sweetness of the Gospel into the world. Paul even lists different skills and talents to make his point.

St. John's Gospel supplies the

third reading.

Unique to John, the miracle at Cana in Galilee was the first recorded of the Lord's miracles. It occurred at the start of the Lord's public ministry.

The emphasis usually lies upon the marvel of the changing of the water into wine. This indeed was remarkable. But the story has other powerful lessons.

A great lesson is about Mary. John's Gospel never names her. It always simply refers to Mary as "the mother" of Jesus. This is not an oversight. It stresses her unique role as the Lord's earthly parent.

The response of Jesus to the obvious embarrassment of the host in not having enough wine for the guest can be puzzling. Was the Lord indifferent to the host's distress? His reply seemed to stress that the messianic mission was not to provide for human needs, but to draw all to God and to eternal life.

Mary enters the picture. First, Jesus hears her. Secondly, her faith is unqualified and frank. She trusts her Son, telling the servers to do whatever he orders them to do.

So this reading reveals the power and mission of Jesus, as well as Mary's perfect response in faith to the Lord.

Reflection

The Church celebrated the feast of the Nativity at Christmas, rejoicing in the birth of the Lord in time and space. In observing the feast of the Epiphany, the Church joyfully proclaimed to us that the Lord came to show all of us the unlimited love of God for us. The feast of the Baptism of the Lord told us that Jesus lived, and eventually, died for us. He became one of us.

This weekend, in the words of Isaiah, the Church reminds us that no earthly or human force, however mighty, is beyond God's strength given to those of faith, such as Mary.

The story of Cana reinforces us in our faith. By this miracle, Jesus teaches us that no human situation should distract us from the fact that being with God is our destiny and therefore our priority.

An important fundamental lesson is that earthly concerns are not everything. Our intention must be everlastingly to be with the Lord in heaven. †

Daily Readings

Monday, Jan. 21

St. Agnes, virgin, martyr

Hebrews 5:1-10

Psalms 110:1-4

Mark 2:18-22

Tuesday, Jan. 22

Day of Prayer for the Legal

Protection of Unborn Children

Hebrews 6:10-20

Psalms 111:1-2, 4-5, 9, 10c

Mark 2:23-28

Wednesday, Jan. 23

St. Vincent, deacon, martyr

Hebrews 7:1-3, 15-17

Psalms 110:1-4

Mark 3:1-6

Thursday, Jan. 24

St. Francis de Sales, bishop,
doctor of the Church

Hebrews 7:25-8:6

Psalms 40:7-10, 17

Mark 3:7-12

Friday, Jan. 25

The Conversion of St. Paul
the Apostle

Acts 22:3-16 or Acts 9:1-22

Psalms 117:1-2

Mark 16:15-18

Saturday, Jan. 26

Sts. Timothy and Titus,
bishops

2 Timothy 1:1-8 or Titus 1:1-5

Psalms 96:1-3, 7-8a, 10

Luke 10:1-9

Sunday, Jan. 27

Third Sunday in

Ordinary Time

Nehemiah 8:2-4a, 5-6, 8-10

Psalms 19:8-10, 15

1 Corinthians 12:12-30 or

12:12-14, 27

Luke 1:1-4; 4:14-21

Question Corner/Fr. Kenneth Doyle

A baptized person is purified of sin and reborn as a child of God

Q I have a friend who is driving me crazy about "reborn Christians." That's all he ever talks about, and he says that is the one way to salvation. I think he needs to be straightened out. Would you please give me all the information you have on this topic? (Huletts Landing, N.Y.)



A The term "reborn"—or "born again"—is widely associated with evangelical Christianity, and is used to describe a

"conversion experience" in which a person consciously accepts Jesus as his or her personal Savior. It is often linked with moments of deep emotional satisfaction.

In his book *Born Again*, the recently deceased Watergate conspirator Charles Colson described such an experience while he was incarcerated.

Having asked Jesus to come into his life and having committed himself to Christ, Colson wrote, "With these few words ... came a sureness of mind that matched the depth of feeling in my heart. There came something more—strength and serenity, a wonderful new assurance about life."

The Catholic view links being "reborn" to the sacrament of baptism, referencing the words of Jesus to Nicodemus in the third chapter of St. John's Gospel, where Christ equates being "born again" with "being born of water and Spirit" (Jn 3:5).

The *Catechism of the Catholic Church* says, "Baptism not only purifies from all sins, but also makes the [baptized person] 'a new creature,' an adopted son of God" (#1265).

Since most Catholics were baptized as infants, as far back as they can recall they have believed, trusted and loved Jesus as Savior and Lord. They recognize that their baptism commits them to a gradual but lifelong deepening of their faith in Christ and holiness of life.

As to your friend's contention that a "born-again" experience is the only route to salvation, I would refer him to the Second Vatican Council's decree "*Lumen Gentium*."

In that document, the council fathers explained that "those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience—those too may achieve eternal salvation" (#16).

Q Why should a priest put the crèche in the back of the church? We happen to have a small church with no side altars, and for years

our pastor placed the Christmas crib in front of the church, to the side of the main altar. That way, one would be able to kneel at the altar rail to pray while viewing the crib.

But we have a new priest, and he has the crib in the back of the church. I have been a parishioner here for all but seven of my 84 years, and this is the first time this has ever happened.

Why is there no room on the sanctuary floor for the Christ Child, who is the center of our lives? (Atlantic City, N.J.)

A It's a bit difficult to answer without knowing the exact size and proportions of your church's sanctuary. I can tell you, though, that the main focus of a church should always be the altar since that is where the sacrifice of Christ is offered and where Christ becomes present.

Consistent with that, the "General Instruction of the *Roman Missal*," in #299, says the altar should have ample room for the ministers of the Mass to walk around.

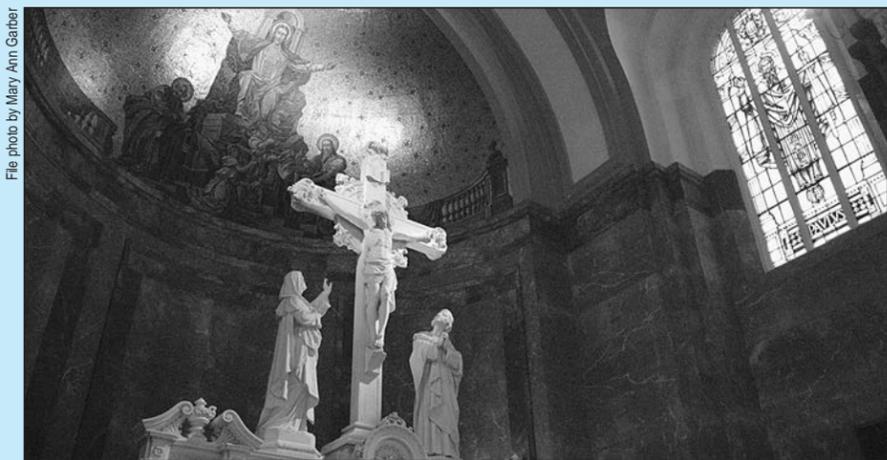
More specifically, a document devoted to Church art and architecture titled "Built of Living Stones," issued by the U.S.

Conference of Catholic Bishops in 2000, explains that "the altar should remain clear and free-standing, not walled in by massive floral displays or the Christmas crib."

At the same time, the Christmas crib is clearly a valued object of devotion and should be placed where families can draw near to it with ease. It may be that in its new position in your parish church, it is now even more accessible than it was when people knelt at the Communion rail to view it.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, NY 12208.) †

My Journey to God



Cathedral

By Katie Ulrich

Pillar's gold shimmers brightly in the sun, streaming in the stained-glass window.

Quietness fills the air,
sitting silently in a pew.
The mural of him is so big, so pretty.
Spiral stairs adorn the sides.

(Katie Ulrich is a member of St. Nicholas Parish in Ripley County, and an eighth-grade student in her parish's school. The crucifix and mosaic in the sanctuary of SS. Peter and Paul Cathedral in Indianapolis has inspired prayer for the thousands of Catholics who have come there for worship for several decades.)

Feel the hope, the love of this place.

Eyes see the pictures of the pain,
the hardship of the Rock, of our
cathedral, the sacred place that
consumes our hearts.

Angels above me feel
the Spirit's fiery heat,
the holy flame burning bright
in you, in me
because of this holy place.

Readers may submit prose or poetry for faith column

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

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

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

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BARTLEY, Betty Jane, 83, St. Lawrence, Lawrenceburg, Jan. 1. Mother of Anna Dailey, Christopher and Mark Bartley. Grandmother of 13. Great-grandmother of eight.

BENNETT, Ethan Hunter Martin, 19, St. Joseph, Clark County, Sept. 12. Son of Tony and Kelley Bennett. Brother of Collin and Zachary Bennett. Grandson of Kenneth and Barbara Bailey and Jerry and Charlotte Bennett.

BERSOT, Marie, 99, St. Malachy, Brownsburg, Dec. 26. Aunt of several.

BIGGS, Malcolm S., Jr., 73, Our Lady of Lourdes, Indianapolis, Dec. 27. Husband of Debbie Biggs. Father of Lori O'Brien, Amanda, Nicole, Rebecca and Michael Biggs. Brother of Diane Edwards and Robert Biggs. Grandfather of five.

BRUNS, Irene F., 86, St. Michael, Brookville, Dec. 27. Mother of Carolyn Erfman, Dan and Stephen Bruns. Sister of Alice Gesell, Yvonne Hornbach, Patricia Moody, Joe, Tom and William Ratz. Grandmother of 16. Great-grandmother of 28.

BURCH, Edith A., 92, Holy Spirit, Indianapolis, Dec. 6. Mother of Lynn Lawson, Barbara McLaughlin and T.J. Burch. Sister of Marcella Doyle and Marie Williams. Grandmother of nine. Great-grandmother of nine.

CARNEY, Carole (Houppert), 63, St. Bernadette, Indianapolis, Dec. 20. Wife of Stephen Carney. Mother of Desiree and Genevieve Carney. Daughter of Robert and Mildred (Watson) Houppert. Sister of Mary Williams, Bonnie, Christine, Brian and Kevin Houppert.

CRONIN, James David, Sr., 74, Holy Spirit, Indianapolis, Dec. 14. Father of Donna Stise, James Jr. and Michael Cronin. Brother of Kitty Tiederman, Joe, Richie and Ronnie Cronin. Grandfather of 10. Great-grandfather of three.

CUNDIFF, Johanna Marie, 82, Most Sacred Heart, Jeffersonville, Dec. 19. Mother of

Karla Coots and W. Allen Cundiff. Grandmother of five. Great-grandmother of five.

CRAWLEY, Wilbur, III, 61, St. Agnes, Nashville, Dec. 12. Husband of Julianna Crawley. Father of Anna and Joshua Crawley. Son of Mary Crawley. Brother of Barbara Arnold, Mary Back, Lisa Carr, Monica Fritsch, Laura Hoog, Cynthia Reed, Brian, Martin, Michael and Philip Crawley. Half-brother of Jennie Burgess and Montissa Rookard.

DAUBY, Albert G., 97, St. Paul, Tell City, Dec. 26. Father of Brenda Lee. Brother of Delores James. Grandfather of two. Great-grandfather of one.

DEER, David A., 66, St. Malachy, Brownsburg, Dec. 28. Husband of Jo Ann Deer. Father of Amy and Eric Deer. Grandfather of two.

DENNY, Erstel, 85, Good Shepherd, Indianapolis, Dec. 21. Husband of Mary Denny. Father of Helen Martin, Jacqueline Stone, Darrell and John Denny. Brother of Rev. Charles and Donald Denny. Grandfather of 13. Great-grandfather of three. Great-great-grandfather of one.

DIETZ, Robert L., 69, St. Louis, Batesville, Dec. 19. Brother of Jane Fullenkamp. Uncle of several.

DOLL, Dorothy L., 96, Holy Family, Oldenburg, Dec. 28. Mother of Julie Eckstein, Mary Ellen Grossman, Cathy Schene, Donna and George Doll. Grandmother of 26. Great-grandmother of 53. Great-great-grandmother of one.

EBBING, Eugene, 59, St. Joseph, Jennings County, Dec. 23. Husband of Elizabeth (Cornett) Ebbing. Father of Jennifer and Andrew Ebbing. Brother of Rosemary Hyde, Anna Marie Palazzolo, Theresa Peacock, Cathy Wardrop, John and Tony Ebbing. Grandfather of two.

ELIXMAN, John Robert, 81, St. Barnabas, Indianapolis, Jan. 3. Husband of Marcia Elixman. Father of Beth Campbell, Kathy Hirtz-Bickel, John and Ric Elixman. Grandfather of eight. Great-grandfather of one.

GEIS, William, 77, St. Peter, Franklin County, Dec. 25. Father of Linda Decler, Sharon Gramman, Betty Schuman, Peggy Smith and William Geis. Brother of Adeline Kuebel, Carroll and Ralph Geis. Grandfather of 18. Great-grandfather of six.

GOTTEMOELLER, Marjorie Ann (Brewer), 86, St. Mark the Evangelist, Indianapolis, Dec. 21.

Wife of Charles Gottemoeller. Mother of Daniel and Timothy Gottemoeller. Grandmother of two.

HAHN, Norbert V., 85, St. Mary, Greensburg, Dec. 24. Father of Nicki Wuestefeld, Andy, Dan, Gordon, Mark, Pat and Ted Hahn. Brother of Ralph Hahn. Grandfather of 22. Great-grandfather of seven.

HALLER, Jim, 63, St. Paul, Tell City, Dec. 25. Father of Brenda Popp. Brother of Connie Betz, Becky Blum, Judy Raaf, Barb and Mary Haller. Grandfather of one. Step-grandfather of one.

HUBER, Elden, 77, St. Joseph, St. Leon, Dec. 29. Father of Bob, Don and Jim Huber. Grandfather of 10. Great-grandfather of two.

JENKINS, Nancy S., 76, Our Lady of Perpetual Help, New Albany, Dec. 23. Mother of Sandy Winn and Herbert Jenkins III.

JOHNSON, Bobby Jean, 82, Holy Spirit, Indianapolis, Dec. 9. Mother of Catherine Honeycutt, Andrew, Chris, Daniel, Eric, James, Philip and Sean Johnson and Jim Burrows. Sister of Marlene Brinkman, Jane Elson, Donna Mundy and Darrell Deck. Grandmother of 27. Great-grandmother of 16.

JONES, Raymond, 86, St. Bridget, Liberty, Nov. 19. Husband of May Jones. Father of Kendra Brooks, Karen Faverty, Karla Kaufman and Kathy Ramey. Brother of Dorothy, James and Joseph Jones. Grandfather of 15. Great-grandfather of 21.

KAZMIERZAK, Beatrice F., 82, St. Barnabas, Indianapolis, Dec. 30. Mother of Cynthia Barnes, Susan Nix, Debora Zimmermann, Allen, Larry, Lt. Col. Michael, Robert and Roy Kazmierzak. Sister of Hilda Kunz. Grandmother of 23. Great-grandmother of nine.

KINNEN, Charles M., 99, St. Mark the Evangelist, Indianapolis, Jan. 6. Husband of Ruth (Hivnor) Kinnen. Father of Luanne, Pamela and Charles Kinnen Jr. Brother of Warren Kinnen. Grandfather of three. Great-grandfather of one.

KLUMP, Joseph Frank, 101, St. Paul, New Alsace, Dec. 6. Uncle of several.

KNUEVEN, Howard B., 89, St. Lawrence, Lawrenceburg, Dec. 26. Husband of Carolyn Knueven. Father of Leacarl Bennett, Susan Wong, Chris, Jim and Kevin Knueven. Brother of Charlene Rauch, Msgr. Harold, Joe and Willard Knueven. Grandfather of 11. Great-grandfather of seven.

KOMLANC, Mary M., 95, Holy Trinity, Indianapolis, Dec. 12. Mother of Mary Agnes Collins, Diane, Frank Jr., Mike and Tom Komlanc. Grandmother of 11. Great-grandmother of 19.



Snow in Bethlehem

Children pose with a snowman outside the Church of the Nativity in the West Bank town of Bethlehem on Jan. 9 during a rare cold spell.

KOWALSKI, Jerome J., 75, St. Malachy, Brownsburg, Dec. 27. Husband of Barbara Kowalski. Father of Kathleen Allison and Patrick Kowalski. Brother of James Kowalski. Stepbrother of Carole Kaus. Grandfather of four. Great-grandfather of 10.

KUBEC, Beverly L., 84, St. Luke the Evangelist, Indianapolis, Dec. 23. Wife of Willett Kubic. Mother of Carolyn McClamroch. Sister of William Lanphere. Grandmother of three.

LIVERS, Lois Jean (Thallemer), 85, St. Rose of Lima, Franklin, Dec. 7. Mother of Leanne Gilmore, Gail Trafford and David Livers. Sister of Don Thallemer. Grandmother of five. Great-grandmother of two.

LONGENECKER, Susana, 81, St. Mary, Richmond, Dec. 12. Mother of Terri Bullerdick and Pam O'Banion. Grandmother of five.

MADDOX, Gladys, 90, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 19. Mother of Michael Loudin. Sister of Paul Yanich. Grandmother of three.

McDERMOTT, Martin Downing, 80, St. Luke the Evangelist, Indianapolis, Dec. 30. Father of Jean Cratty, Vivian Getz, Catherine McClure, Suzanne Sherman, John, Martin, Russell and William McDermott. Grandfather of 16. Great-grandfather of nine.

McMANAMA, Jerre, Sr., 76, St. Jude, Indianapolis, Dec. 22. Husband of Donna McManama. Father of Kellie, Jerre Jr., Kerry and Kevin McManama, Danny, Kenny and Tim Humbert. Brother of Tina and Terry

McManama. Grandfather of 13. Great-grandfather of one.

MILLER, Kathryn (Feeney) Gaughan, 97, St. Pius X, Indianapolis, Dec. 23. Mother of Kathy White and Patrick Gaughan. Grandmother of seven. Great-grandmother of 10.

MOSS, Nancy (Fields), 77, St. Charles Borromeo, Bloomington, Dec. 11. Wife of Clemens Moss.

O'SHAUGHNESSY, Raymond A., 81, St. Pius X, Indianapolis, Dec. 12. Husband of Patricia O'Shaughnessy. Father of Colleen Baumgartner, Peggy, Dennis, Michael and Patrick O'Shaughnessy. Brother of Jack O'Shaughnessy. Grandfather of eight. Great-grandfather of one.

RENN, Martha, 99, St. Joseph, Clark County, Dec. 21. Mother of Juanita Byers, Doris Edwards, Judith Spond, Alvin and Charles Renn. Grandmother of 15. Great-grandmother of 27. Great-great-grandmother of five.

ROSENGARTEN, Mary D., 83, St. Pius X, Indianapolis, Dec. 12. Wife of Dick Rosengarten. Mother of Jean Davidson, Mary Beth Fortson, Jim and Rick Rosengarten. Grandmother of nine.

RUEHRWEIN, Georgia Marie, 92, St. Lawrence, Lawrenceburg, Nov. 30. Wife of William Ruehrwein. Mother of Sharon Kwiecinski, Rose VonHolle, Susan Wendel, Steven and William Ruehrwein. Grandmother of 11. Great-grandmother of three.

SCHNEIDER, Wilbur, 64, St. Joseph, St. Leon, Dec. 7. Husband of Ella Rose Schneider. Brother of Marie Dierckman, Theresa Eckerle, Frances Hartman, Ruth Messerschmidt,

Rose Roell, Rita Struewing, Dorothy, Albert, Arthur, Bernard and Joseph Schneider.

SCHUTZ, John Joseph, Jr., 94, Our Lady of Perpetual Help, New Albany, Jan. 1. Father of Jeanne Brashear, Ivar Zzyznus, Sara and David Schutz. Brother of Eugene Schutz. Grandfather of nine. Great-grandfather of 17.

SCHWEITZER, Penny Marie (Litch), 52, St. Mary, Lanesville, Dec. 20. Mother of Brandy Schaeffer, Michael Aydlett and James Litch. Sister of Robyn Gosselin, Terri Waggoner, Rick Ford, Joe Knaebel and Toby Litch. Grandmother of four.

SIMPSON, Leo K., 95, St. Paul, Tell City, Dec. 7. Father of Bill, Kerry and Richard Simpson.

SONSINI, James Sr., 87, St. Mary, Richmond, Dec. 9. Husband of Elizabeth Sonsini. Father of Mary Siler, Barbara Wood, Annie and James and John Sonsini. Brother of Mary Williams. Grandfather of eight. Great-grandfather of six.

SPAETH, Betty J., 78, St. Mary, Rushville, Dec. 15. Wife of Bernard Spaeth. Mother of Connie Amos, Eileen Clemons, Jennifer Hoeing, Ann Robben, Patty Schultz, Jeanie Sutter, Bengie, Bill, Chuck, David, Jim, Bill and Richard Spaeth. Grandmother of 44. Great-grandmother of 11.

SPERZEL, Virginia Adeline (Naville), 101, St. Mary Navilleton, Floyds Knobs, Dec. 12. Mother of Betty Atkins and Larry Sperzel. Grandmother of one.

STALKER, Patrick, 77, St. Rose of Lima, Franklin, Dec. 24. Husband of Janet Stalker. Brother of Shirley Butler. †

Benedictine Sister Mary Constance Kleeman taught in many schools in the archdiocese

Benedictine Sister Mary Constance Kleeman, a member of Our Lady of Grace Monastery in Beech Grove, died on Dec. 31, 2012, at St. Paul Hermitage in Beech Grove. She was 95.

The Mass of Christian Burial was celebrated on Jan. 5 at Our Lady of Grace Monastery Chapel. Burial followed at the sisters' cemetery at the monastery.

Sister Mary Constance was born on Feb. 6, 1917, in Clinton, Ill., and given the name Cecilia Philomena at her baptism.

She entered Monastery Immaculate Conception in 1934 and professed perpetual vows in 1939. She became a founding member of Our Lady of Grace Monastery in 1960.

Sister Mary Constance ministered in Catholic schools for several decades.

In the Archdiocese of Indianapolis, she taught or served as principal at Christ the King School and the former Assumption School, both in Indianapolis; St. Ambrose School in Seymour; the former St. Columba School in Columbus; St. Joseph School in Corydon; the former St. Joseph School in Clark County; St. Mary-of-the-Knobs School in Floyd County; and the former St. Paul School in Tell City.

Memorial gifts may be sent to the Retired Sisters' Fund, c/o Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107 or online at www.benedictine.com. †

Providence Sister Mary Eleanor Galvin taught at Catholic schools in several states for 41 years

Providence Sister Mary Eleanor Galvin died on Dec. 21, 2012, at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 86.

The Mass of Christian Burial was celebrated on Jan. 5 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Marilyn Barbara Galvin was born on Dec. 3, 1926, in Malden, Mass.

She entered the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1945, and professed her final vows on Aug. 15, 1952.

Sister Mary Eleanor earned a bachelor's degree at Saint Mary-of-the-Woods College and master's degrees from St. Michael University in Winooski Park, Vt., and Emmanuel College in Boston.

During 67 years as a Sister of Providence, she ministered as an educator for 41 years at Catholic

schools in Indiana, Maryland, Massachusetts and New Hampshire. For 10 of those years, she served as principal.

In the archdiocese, Sister Mary Eleanor taught at the former St. Ann School in Terre Haute from 1950-51, the former St. Anne School in New Castle from 1952-55 and the former St. Ann School in Indianapolis from 1958-59.

In 1988, she began ministry in pastoral care at Providence Health Care.

In 1999, Sister Mary Eleanor retired and volunteered in the office that promoted the canonization of St. Theodora Guérin, foundress of the Sisters of Providence.

Surviving is a sister, Providence Sister Michaela Galvin.

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

C.S. Lewis' exploration of Christian faith inspires new generation

OXFORD, England (CNS)—In a wooded suburb of this fabled university city, a battered typewriter sits on a desk beside a bay window that overlooks a tangled landscape of oaks and beeches.

Nearby, ancient bookshelves guard a leather armchair surrounded by wall maps and pictures depicting a fantasy world.

When Clive Staples Lewis bought The Kilns, a former brick factory, in 1930, he used its remote calm to produce a stream of Christian stories, the best known of which, *The Chronicles of Narnia*, has since sold 100 million copies in more than 45 languages.

But Lewis also gained renown for his Christian apologetics. His *Mere Christianity*, published in 1952, was rated "best religious book of the 20th century" by the U.S. magazine *Christianity Today*.

Until now, Lewis has been

largely ignored at Oxford University, where he taught for three decades, until his death in 1963. He has gained greater recognition



C.S. Lewis

in the U.S., where the Episcopal Church celebrates a "Holy C.S. Lewis Day" each November.

With interest growing, however, and three books of the Narnia series now blockbuster films, things are changing.

"Lewis wasn't a professional theologian, but his sense of the world Christianity portrays was just as profound as the best modern theologians," said Judith Wolfe, an expert on the author and a theology faculty member of Oxford's St. John's College.

"He realized Christian literature wasn't presenting good characters

who were also interesting. The evil characters were always more compelling," she said. "By portraying Christ as the lion Aslan in the Narnia stories, he hoped to reveal the real-life attractiveness of the holy."

A native of what is now Northern Ireland, Lewis won an Oxford scholarship in 1916, graduating after fighting in the trenches of World War I. He became a fellow of Oxford's Magdalen College in 1925.

The city is full of landmarks connected to Lewis. There is the Eagle and Child pub where his literary group, The Inklings, met; the walkways where he nurtured his fascination for Nordic, Celtic and Greek legends; and the Anglican Holy Trinity Church where he lies buried.

As a new generation is introduced to the world of Narnia, Anglican Father Michael Ward, a university chaplain, said he thinks Lewis' Christian vision is gaining a new relevance.

Lewis' work has appeared on reading lists in both English literature and systematic theology at Oxford. The C.S. Lewis Society hosts weekly seminars at the university's Pusey House.

"Like his close friend, J.R.R. Tolkien, Lewis expressed his Christian faith through narrative and imagination which seems to be chiming in with contemporary needs," explained Father Ward, co-editor of the groundbreaking *The Cambridge Companion to C.S. Lewis*.

"People are picking up intuitively again on the timeless religious element in his books, even if they're not directly aware of their fundamentally Christian message," the priest said.

Lewis was raised in the Anglican Church of Ireland, but abandoned his faith in school, recalling in *Surprised by Joy: The Shape of my Early Life* how he had received Communion "in total disbelief,

acting a part, eating and drinking my own condemnation."

When Lewis returned to the Anglican faith at Oxford in 1931—thanks to the devoutly Catholic Tolkien, author of *The Lord of the Rings* trilogy—he described himself as "the most dejected and reluctant convert in all England."

Although Lewis disappointed Tolkien by declining to become a Catholic, he was sympathetic to the Catholic doctrines of confession and prayers to the saints. His return to faith released new powers of imagination and launched him on a fresh career as an interpreter who popularized Christianity.

Lewis' *Mere Christianity*, based on wartime broadcasts for the BBC, tackled popular objections to Christianity, stripping it to its essentials with simple arguments and observations.

Diarmaid MacCulloch, professor of Church history at Oxford, said Lewis' nondenominational approach to Christianity explains his popularity in the U.S., and is giving him renewed appeal today.

"Lewis has become a standard-bearer for conservative Christians when religion seems to be undergoing a great realignment between the forces of tradition and change," MacCulloch told Catholic News Service. "This tension runs across the theological categories and can now unite a conservative Catholic with a conservative Protestant, something which wouldn't have happened half a century ago."

Other experts concur that Lewis succeeded in capturing the Christian imagination where the theological abstractions of churches often seemed too high brow.

In *The Screwtape Letters*, a series of imagined exchanges between an older and younger demon, Lewis satirized human weakness and self-deception, showing how Christian



Ben Barnes and Warwick Davis star in a scene from the 2008 release *The Chronicles of Narnia: Prince Caspian*. Three blockbuster movies have been released based on C.S. Lewis' bestselling series.

communities could be corrupted with "uneasy intensity and defensive self-righteousness."

In *The Great Divorce*, he exposed the vulnerability of human self-awareness, while in *Reflections on the Psalms* he explained why the Old Testament's contents, however "terrible and contemptible," were needed to show humanity's true colors.

Walter Hooper, an American Catholic who was living with Lewis at the time of his death, remembers the author as affable and hard-drinking, but also as a man who sincerely attempted, against difficult odds, to live a Christian life.

Now 81 and a trustee of Lewis' estate, Hooper has edited Lewis' letters and diaries, some of which were rescued from a bonfire two months after the writer's death.

He agreed that interest in Lewis also is growing among Catholics.

During a 1988 Cambridge University lecture, then-Cardinal Joseph Ratzinger praised Lewis' rejection of "destructive relativism."

Hooper recalled how Blessed John Paul II also revealed a knowledge of Lewis' works when the two met during a 1988 general audience in Rome and the late pope lauded his 1960 work, *The Four Loves*, as well as Lewis' devotion to a practical apostolate.

"Lewis owed it to his fans to avoid complexities and set Christianity's core beliefs in place," Hooper told CNS.

"But he was adamant those core beliefs, the deposit of faith, must always remain, no matter how things change. If you get rid of Christianity's sense and meaning, you'll have nothing to come back to," he said.

Lewis has been criticized by atheists in Britain and the U.S., while many professional theologians still maintain a haughty disdain for him.

But Hooper predicted Lewis' contribution to popularizing Christianity will gain ever greater acknowledgment, especially when the Christian faith appears in danger of being ignored.

"Lewis believed he had a responsibility to spread the Gospel through his writings and showed how Christianity could be presented in almost any form, from science fiction to children's fables," Hooper said.

"Because the academics wouldn't touch him, it's taken a long time for his creativity to be taken seriously. But Lewis couldn't deal with anything without illuminating it, and I think many people are now appreciating the inspirational power which runs through his work," he said. †

Supreme Court lets stand policy on embryonic stem-cell research funds

WASHINGTON (CNS)—The Supreme Court on Jan. 7 let stand a lower court order allowing government funding of research involving certain embryonic stem-cell lines.

The court also scheduled oral arguments for March in two cases over state laws on same-sex marriage.

Without comment, the court let stand an August ruling by the U.S. Circuit Court of Appeals for the District of Columbia which dismissed a lawsuit by two scientists who said the funding policy inhibits their chance of getting government grants for their research on adult stem cells, and argued that violates another law.

Under a 2009 policy, the government began allowing federal funding of research on human embryos that were created for *in vitro* fertilization but were no longer needed for that purpose. Under a previous policy, government funding was allowed on stem cells derived from a handful

of lines that existed to that point.

The two scientists, Dr. James Sherley and Theresa Deisher, sought to block the expansion, arguing that it was barred under a 1996 law, known as the Dickey-Wicker amendment, that prohibits use of federal funds for "the creation of a human embryo or embryos for research purposes" or "research in which a human embryo or embryos are destroyed, discarded or knowingly subjected to risk of injury or death greater than that allowed for research on fetuses in utero."

In his August ruling, Chief Judge David B. Sentelle of the D.C. Circuit, said the National Institutes of Health's (NIH) interpretation of the Dickey-Wicker amendment was "reasonable" in permitting funding of embryonic stem-cell research using cells derived using private funds.

Sentelle said the funding guidelines promulgated by NIH in 2009 correctly and legally allowed funding on

stem cells derived from embryos created for artificial insemination and donated to scientists after the parents decided to discard them.

The Catholic Church opposes stem-cell research that destroys human embryos. The same objections do not arise over research using adult stem-cell lines because these are cells taken from anyone after birth.

The court the same day announced that oral arguments would be heard on consecutive days in March in cases over same-sex marriage laws. On March 26, the court will hear arguments in *Hollingsworth v. Perry*, which considers California's Proposition 8, which bans same-sex marriage.

On March 27, it will take up *United States v. Windsor*, which weighs the constitutionality of the federal Defense of Marriage Act, which defines marriage as between one man and one woman. †

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Community helps bring Eagle Scout's prayer garden project to life

By Leslie Lynch

Special to The Criterion

LANESVILLE—Josh Hublar of St. Mary Parish in Lanesville almost quit Boy Scouts when he was 14.

"I was tired of Scouting," he said. "It wasn't fun."

But Scouting is Scout-driven, not adult-led. He woke up one morning and realized the responsibility for change rested squarely on his shoulders.

"I can't sit here and keep complaining about how things in my troop are going. I might as well step up," he thought.

Josh ran for and won a leadership role in his troop, and the outcome of that decision changed his life.

The next few years sped by in a flurry of school, Scouts, family and Church activities, and Josh earned all the requirements for Eagle Scout except for the culminating project.

His mother, Donna Hublar, urged him to complete the process.

"I told him he'd regret *not* earning Eagle rank," she said, "but that he'd never regret getting it."

But no projects piqued his interest—not that they were unworthy ideas, but because they came pre-packaged, needing only a body to execute them. He wanted to do something that would leave a lasting impression—a project over which he would have total control and a weighty responsibility.

On a Scouting trip, he walked along a trail built by another Scout as his Eagle project, and the seed was planted.

The opportunity for quiet, solitude and reflection is important to Josh, and he began to think about a place "to look over Lanesville, to sit and relax, and be by yourself for a little bit."

The idea of a prayer garden was born.

St. Mary Church is situated at the top of a hill overlooking the town, and the parish cemetery rises on a gentle knoll above the church.

He could visualize a stone grotto at the base of the cemetery, easily accessible to parishioners from the parking lot.

Paving the floor of the grotto with individualized, engraved stones would create a link between parishioners, loved ones they wished to honor and future visitors to the space.

Josh presented a plan to the parish council then waited eight months for approval. When it finally came, he sprang into action.

In order to meet the requirements for Eagle rank, the project not only had to be completed, Josh also had to go before two review boards before he turned 18. He had just celebrated his 17th birthday, and the clock was ticking.

Josh knew that he wanted granite instead of paver stones for its enduring qualities, and by then he had researched the basics of the construction process. Numerous companies stood ready to donate supplies, but the project's cost skyrocketed with the choice of granite.

He launched a "Buy a Stone" campaign at the parish then lost sleep over the possibility that his family would end up bearing the cost.

"I didn't want to put that burden on my parents," he said. "I've never been so stressed in my life."

He was ecstatic when Rena Phillips, office manager at St. Mary Parish, called and told him that enough money had been raised to begin the project.

Soon, there were other challenges.

Groundbreaking day on June 2 turned into bedrock-breaking day,

which then turned into heavy equipment-breaking day. Even heavier equipment was required to get the job done. The intense labor of erecting a retaining wall happened to coincide with the hottest day of the year.

Josh despaired several times, afraid that the project had failed before it had a chance to start.

But with the encouragement of his dad, Rob Hublar, and guidance from parishioners Jerry Philpot and David Fulkerson, the prayer garden began to take shape.

Over the next few months, the foundation for the inscribed granite was prepared and final funds were raised.

A three-week delay on delivery of the granite—which came from South Dakota via an inexplicable detour through Canada—created more pressure.

The stone finally arrived, but it was already October, and Josh's 18th birthday was on Nov. 7.

"I was able to squeeze it all in, and we got it [the prayer garden] done two weeks before my birthday," he said.

The dual boards of review quickly followed, and Josh accomplished his goal with mere days to spare.

Parishioners supported the project with enthusiasm, ordering just shy of 150 engraved stones and raising nearly \$12,000.

Eleven businesses donated material, equipment, time and labor, and 41 people volunteered more than 900 hours in sweat equity—literally—during one of the hottest Hoosier summers on record.

Josh recognizes the impact of the community's support in bringing his vision to life.

"I couldn't have done it without everybody's help," he said.

His Eagle Scout award has already changed his future.

Like many high school students, Josh hadn't paid much attention to his grades until he got closer to graduation and began looking at college entrance requirements.

His grade point average on its own wasn't enough to gain admittance to the school of his choice.

But Indiana State University officials in Terre Haute gave him a chance to answer three more questions before they decided on his admission application.

Had he done any community service projects? On what does he base his leadership? What has made a big impact in his life?

"Shoot, I might as well start talking about Eagle Scout," Josh said.

Based on his response, Indiana State University, where he plans to study automotive engineering, accepted him.

"Everything's falling together for me," he said. "I was so used to everything falling apart while I was building the project."

The prayer garden was dedicated on Dec. 2, 2012.

Josh, wearing his new Eagle patch on his Scout uniform, assisted as Father Juan Valdes, the parish's administrator, prayed for God's blessing on the site.

Many people lingered afterward to view the stones they had commissioned.

Josh Hublar dreamed big, learned to ask for help and left this legacy for St. Mary Parish in Lanesville—"A place for prayer, meditation, silence and reflection. A place to remember those whom we love. A place to gather as one."

(Leslie Lynch is a member of St. Mary Parish in Lanesville.) †



Father Juan Valdes, administrator at St. Mary Parish in Lanesville, blesses the new prayer garden on Dec. 2 on the parish's grounds during a dedication ceremony. He is assisted by Eagle Scout Josh Hublar, a member of the parish, who built the prayer garden for his Eagle Scout project.



The new prayer garden at St. Mary Parish in Lanesville.



Eagle Scout Josh Hublar poses with family members on Dec. 2 after the dedication ceremony. Shown from left are his grandmother, Virginia Hublar; Josh's mom, Virginia Hublar; Josh Hublar; and his grandmother, Mildred Heitkemper.