



The

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Cornucopia

Columnist Cynthia Dewes reflects on how quickly things change in today's world, page 12.

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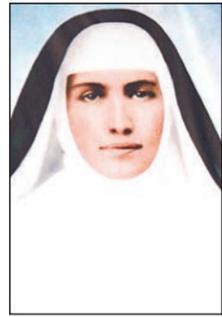
Massgoers say two new saints have long been guiding influence for them

WASHINGTON (CNS)—For Herman Ray, a Native American from Arizona, and Franciscan Sister Margaret Christi Karwowski, currently living in the Washington Archdiocese, the canonization of two Americans last Oct. 21—Sts. Kateri Tekakwitha and Marianne Cope—confirmed something they already knew: the holiness of two remarkable women.

“She has been my guide in many ways,” Sister Margaret Christi said about St. Marianne, a Sister of St. Francis of the Neumann Communities in Syracuse, N.Y., who ministered both in education and caring for the sick.



St. Kateri Tekakwitha



St. Marianne Cope

Ray said that St. Kateri “has made a big influence on my life—thanks to her I believe I can be a Native American and still be Catholic.”

About a thousand faithful joined Ray and Sister Margaret Christi, 11 bishops from across the United States and two from Canada, and more than 30 priests and deacons on Jan. 26 at the Basilica of

the National Shrine of the Immaculate Conception for a Mass of thanksgiving for the canonization of the two women.

Among those at the Mass were people of Mohawk, Tuscarora, Tohono O’odham and Pima Indian heritage.

Washington Cardinal Donald W. Wuerl was the principal celebrant, while Philadelphia Archbishop Charles J. Chaput delivered the homily.

“I love both of the saints, and I’m honored to speak about both today,”

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‘Conversion begins with seeing things as they are’

Photo by Sean Gallagher



Father John Hollowell, left, and Archbishop Joseph W. Tobin pray the rosary on Jan. 25 while leading more than 400 pro-life supporters in a march up and down several blocks of Meridian Street in Indianapolis. The march and Mass at SS. Peter and Paul Cathedral that preceded it took place to commemorate the 40th anniversary of the Supreme Court decisions that legalized abortion in the United States in 1973.

Archbishop Tobin points to youthful signs of hope at Jan. 25 Roe commemoration Mass

By Sean Gallagher

Abortion on demand became the law of the land when the U.S. Supreme Court handed down the *Roe v. Wade* and *Doe v. Bolton* decisions on Jan. 22, 1973.

Forty years later, SS. Peter and Paul Cathedral in Indianapolis was filled with more than 700 worshippers—many of whom were born in the years that followed those decisions. They prayed that the Gospel of Life might overcome the culture of death to which the abortion license

has greatly contributed.

The Jan. 25 Mass at the cathedral was the centerpiece of the third annual Local Solemn Observance of *Roe v. Wade* organized by the archdiocesan Office of Pro-Life Ministry.

Following the march, pro-life and chastity presentations were given in the cathedral by Jason Adams, a theology teacher at St. Theodore Guérin High School in Noblesville, Ind., in the Lafayette Diocese, Gabrielle Neal, director of the archdiocese’s Refugee Resettlement program, and Branden Stanley, a young adult member of Our Lady of the

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At annual March for Life, large crowd shows endurance and passion for cause to continue

CNS photo/Daniel Sene



WASHINGTON (CNS)—Participants at the annual March for Life in Washington on Jan. 25 demonstrated just how determined they are not only by showing up in such

See related photos, page 9.

large numbers on a bitterly cold day, but by continuing a 40-year tradition of protesting the

U.S. Supreme Court’s decision legalizing abortion.

“Forty years ago, people thought

opposition to the pro-life movement would eventually disappear,” Boston Cardinal Sean P. O’Malley told the crowd assembled on the National Mall for a rally prior to the march along Constitution Avenue to the front of the U.S. Supreme Court.

He noted that Nellie Gray, founder of the annual march who died last year, “was not going to allow that to happen” nor was the pro-life movement.

“The march grows stronger every year,” said the cardinal, chairman of the U.S. Conference of Catholic Bishops Committee on Pro-Life Activities.

Various media outlets put the estimate for this year’s March for Life crowd at between 500,000 and 650,000. An official crowd estimate has not been provided by police since about 1995. A Catholic

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Photo by Sean Gallagher



Maggie Bruns, left, and Bobbie Wagner, both freshmen at the Oldenburg Academy of the Immaculate Conception in Oldenburg, take part in the pro-life march on Jan. 25 in Indianapolis.

MARCH

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News Service query for a crowd estimate submitted early on Jan. 28 via voice mail and e-mail had not yet been returned by midday.

Many speakers praised the resiliency of the crowd, braving a cloudy, 20-degree day and standing on snow-dusted ground, but they also spoke of the pro-life movement getting re-energized by young people who are becoming the movement's new torchbearers.

This year's march and rally took place three days after the anniversary of the Supreme Court's *Roe v. Wade* decision to better accommodate participants because the official Jan. 22 anniversary was the day after public ceremonies for the presidential inauguration.

Hundreds of high school and college groups were scattered throughout the rally crowd. Their members, often in matching hats, were texting, taking pictures and creatively protesting by wearing pro-life stickers on their faces and carrying placards on the backs of their jackets.

Their placards did not have jarring images or messages but predominantly took a gentler tone such as: "Abolish Abortion Courageously" or "I am the pro-life generation."

Jeanne Monahan, new president of the March for Life Education and Defense Fund, is 40—just as old as the 1973 Supreme Court decision and the movement protesting it.

Monahan praised Gray for her long dedication to the cause, and several speakers also credited her for getting the pro-life movement on its feet with the first march and leading each one until her death. During the rally, a video tribute to her was shown on a giant Jumbotron.

Monahan described abortion as a "human rights abuse," but she also said there were signs the tide was changing as more pro-life measures have been introduced in state legislatures and public opinions are changing. As she put it to the cheering crowd: "Being pro-life is considered the new normal."

Speakers on the stage stood below the message "40=55 million," referring to the number of abortions reported to have been performed since abortion was legalized.

This year's rally did not include speeches by dozens of politicians as in previous years. Nine legislators were announced and only a handful spoke.

House Speaker John Boehner, R-Ohio, addressed the crowd with a taped video message promising to work for passage of a bill to ban taxpayer funding for abortions. Rep. Diane Black, R-Tenn., told the crowd she would fight for a bill she has introduced to prohibit family planning grants from going to groups that provide abortions.

Rep. Dan Lipinski, D-Ill., urged participants to continue to "stand courageously for life." He said legislative battles will continue to take place to change abortion laws, and that the pro-life movement "must be compassionate to change hearts and minds."

Rick Santorum, former senator and presidential candidate, spoke about his 4-year-old daughter, Bella, who suffers from Trisomy 18, a rare genetic disorder that is often considered fatal.

Santorum said babies diagnosed with disabilities in the womb are often aborted. He and his wife were encouraged to abort their daughter, he said, because "she was going to be saddled with disabilities and it would be better for her. But we all know that death is never better.

"She makes us better," he said, referring to her impact on his family.

Santorum also praised the continual efforts of those in the pro-life movement, particularly those who volunteer at crisis pregnancy centers, stressing that this is "not a group moralizing from the mountaintop."

U.S. Rep. Chris Smith, R-N.J., co-chairman of the House Pro-Life Caucus, similarly praised those in the pro-life movement saying it is "comprised of noble, caring, smart and selfless people. It is an extraordinarily powerful, non-violent, faith-filled human rights struggle that is growing in public support, intensity, commitment and hope."

Another new aspect at this year's rally was more use of social media technology, with speakers prior to the rally's start urging participants to tweet about the rally and follow March for Life on Twitter and Facebook.

Cardinal O'Malley read a tweet to the crowd from Pope Benedict XVI, which said, "I join all those marching for life from afar, and pray that political leaders will protect the



March for Life participants make their way up Constitution Avenue to the Supreme Court building on Jan. 25. The pro-life demonstration marks the anniversary of the 1973 Supreme Court decision that legalized abortion across the nation.

unborn and promote a culture of life."

Rueben Verastigui, youth activist, had a specific message for the crowd's youths: "You can't just sit around waiting for change to happen. You have to get up and make it happen." He urged them to get involved in pro-life work, and if they feel they are alone they should remember this experience. "Look around, we are not alone. We are not the future of the pro-life movement. We are the pro-life movement!"

Although his message was directed to young people, it could have applied to all ages in the crowd bundled in winter coats, gloves and hats.

Mary Salmon, who has been coming to the march for the past 15 years, told Catholic News Service she is always energized by the march to continue her work at a crisis pregnancy center.

Salmon, a member of St. Andrew Parish in Clifton, Va., also feels the pro-life movement needs to educate more people and more effectively spread its message. Instead of always just responding to the opposition, it needs to take the lead, she said. †

SAINTS

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said Archbishop Chaput, who is both a Capuchin Franciscan and a Native American. He is a member of the Prairie Band Potawatomi Tribe.

He noted the many examples of holy women throughout Christian history—from Mary to those women who helped Jesus and his disciples, to the strong and faithful saints—including the Church's first indigenous saint from the United States, St. Kateri.

"The unique genius of women has always been their way to embody Christian love—real love, the kind that takes courage, endures suffering and is consistent," Archbishop Chaput said.

The archbishop said although the saints lived centuries apart, both understood the cost of being an outcast and the sacrifices of being disciples.

Born in 1656 to a Christian Algonquin mother and a Mohawk chief father in what is today upstate New York, St. Kateri lost both parents and her brother to smallpox and was raised by relatives.

Scarred by the disease, eventually Kateri, the "Lily of the Mohawks," was baptized in 1676. The young woman joined a Christian community of Native Americans where she was determined to live as a Christian and remain a virgin despite harassment from

her people.

"The zeal of her young faith had a profound impact on the Jesuit missionaries," explained Archbishop Chaput. Those Jesuit priests soon began reporting miracles attributed to Kateri and witnessed after her death on April 17, 1680, at age 24.

St. Marianne was born in Germany and immigrated to New York where in 1862 she entered what is now called the Sisters of St. Francis of the Neumann Communities. According to Archbishop Chaput, Marianne "excelled in hospital work and in the intense commitment to serving the sick." In 1877, she was elected superior general of the order. Six years later, she took six volunteers to the Hawaiian islands to care for those suffering from Hansen's disease, also known as leprosy.

Only intending to help the volunteers set up their ministry, St. Marianne served for 35 years among the outcasts on the islands, including working with St. Damian de Veuster until his death in 1889 and continuing his ministry. St. Marianne died on Aug. 9, 1918, after "a lifetime of service to the most outcast and feared," said Archbishop Chaput.

Calling participants at the Mass to reflect on the Scripture readings referencing marriage and the symbol of the love in marriage, he described the two saints as faithful spouses of God. "God never tires of pursuing us, the saints, or

those who allow themselves to be pursued by God," Archbishop Chaput said.

"Through the canonization of these two women, the Church gives us two wise virgins to lead us in our own processions to the wedding feast of the lamb," he said.

After the Mass, many participants prayed before two reliquaries placed near the altar, containing relics of the saints. Some paused to look at two large banners depicting the saints that previously hung in St. Peter's Square last October.

For Ray, St. Kateri serves as a "bridge to both peoples, so they can understand each other." He told the *Catholic Standard*, newspaper of the Washington Archdiocese, that he speaks about how St. Kateri changed his life to fellow parishioners at St. Theresa Church in Phoenix. "She's not only for Native Americans."

Ray said that combining his Native American spirituality with the Catholic faith "is just wonderful—it makes you stronger."

Sister Margaret Christi, most recently a teacher at Trinity Washington University, said she uses St. Marianne's example when working with students who have challenges. The Franciscan said she sees "hope in the faces of students' whose challenges are unfathomable just as the saint saw hope in the face of victims of Hansen's disease."

She said she was thrilled St. Marianne was included in what she described

as an "uplifting" national celebration. The liturgy—broadcast on the Eternal Word Television Network—would help get the saints' message out, said Sister Margaret Christi.

"We continue to need to spread the faith, to reach out to the poor, the suffering, the outcasts," she said. "Catholics especially have that mission—that Gospel mandate to teach, to welcome and to heal." †

Official Appointments

Effective Jan. 2, 2013

Rev. Daniel B. Donohoo, spiritual director of the archdiocesan Deacon Formation Program, granted early retirement for medical reasons.

Effective Jan. 16, 2013

Very Rev. Dennis M. Duvelius, V.F., pastor of St. Paul Church in Tell City, St. Mark Church in Perry County, and dean of the Tell City Deanery, reappointed dean of the Tell City Deanery while continuing as pastor of St. Paul Church and St. Mark Church.

These appointments are from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis. †



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Archbishop Tobin gets warm welcome in Tell City Deanery

By Leslie Lynch

Special to The Criterion

TELL CITY—A sense of reverence and hushed anticipation filled the sanctuary at St. Paul Church in Tell City on Jan. 21 where Archbishop Joseph W. Tobin would celebrate his first deanery Mass outside Indianapolis.

Installed as the shepherd of the Church in central and southern Indiana on Dec. 3, 2012, at SS. Peter and Paul Cathedral in Indianapolis, Archbishop Tobin has the goal of visiting each of the archdiocese's 11 deaneries in the next three weeks to learn more about the archdiocese and meet the people who comprise it.

Members of the Tell City Deanery's 11 parishes traveled to St. Paul Church and gathered to welcome the new archbishop.

In preparing for the special Mass, Vickie Hillenbrand, coordinator of liturgy and music director at St. Paul Parish, said, "We wanted to set a beautiful and festive tone."

At the beginning of the Mass, Archbishop Tobin acknowledged the enormity of his transition into his new role. "There's so much to learn. But I've discovered Hoosier hospitality is not just an empty slogan. It's the real deal. Thank you for coming out to welcome me."

In his homily, Archbishop Tobin spoke about the personal nature of faith.

Faith isn't about facts, he said, it is about getting to know God on a more intimate level. He reflected on time spent in prayer before a three-quarter view painting of the face of Jesus, and his subsequent growth in his desire to understand the hidden side.

"The point is, brothers and sisters, every day we get a chance to know the Lord a little more," he said.

Archbishop Tobin cited prayer, the daily readings and frequent reception of the sacraments as ways to deepen our relationship with God.

He also asked, "Where is God opening a door for us?"

This question resonated with Benedictine Sister Mary Emma Jochum, longtime director of religious education at St. Paul Parish.

"I felt like the bishop's presence brought a lot of spirit to the Mass," she said. "I was very much moved by his presence."

Regarding the question the archbishop posed, she said, "I'll have to wait and see," indicating it to be of such importance as to require some prayer and reflection.

Judy Meunier, a member of St. Paul Parish, made note of the fact that Archbishop Tobin paused to pray before preaching the homily.

"I was so impressed," Meunier said. "It's a great reminder for any of us to stop and think and pray before we speak."

Concelebrating priests during the Mass included Benedictine Father Guy Mansini, pastor of St. Isidore the Farmer Parish in Perry County; Father Brian Esaray, pastor of St. Augustine Parish in Leopold, Holy Cross Parish in St. Croix, and St. Martin of Tours Parish in Siberia; Benedictine Father Anthony Vinson, administrator of St. Meinrad Parish in St. Meinrad, and St. Boniface Parish in Fulda; and Father Dennis Duvelius, pastor of St. Paul Parish in Tell City and St. Mark Parish in Perry County.

Father Duvelius was pleased his parish was able to host the deanery Mass.

"This was my first opportunity to meet the archbishop," he said. "He joined us [the priests of the deanery] for dinner, and we had a nice opportunity to chat before Mass. I'm very grateful he was able to come down here so soon after he was installed. We're very honored by that. I'm also pleased that we had such a good turnout. I recognize people from a number of the parishes of the deanery. I was hoping to see that."

Beaming, he added, "We're just so happy to have him."

An impromptu greeting line formed



Submitted photo courtesy of Vince Luecke, Perry County News

Above, Archbishop Joseph W. Tobin greets Judy Hagedorn, left, and her daughter, JoAnn Smith, members of St. Mark Parish in Perry County, after celebrating Mass on Jan. 21 at St. Paul Church in Tell City.



Submitted photo by Leslie Lynch

Left, Norma Ramsey, a member of St. Isidore the Farmer Parish in Perry County, talks with Archbishop Joseph W. Tobin after the Jan. 21 Tell City Deanery Mass.



Photo courtesy of Sr. Mary Emma Jochum, O.S.B.

Bottom left, Paul Etienne, left, and his wife, Kay, members of St. Paul Parish in Tell City, are all smiles with Archbishop Joseph W. Tobin on Jan. 21. The Etiennes are the parents of Bishop Paul D. Etienne of the Diocese of Cheyenne, Wyo., a former priest of the Archdiocese of Indianapolis.

Below, Archbishop Joseph W. Tobin blesses the congregation as he processes out after celebrating Mass on Jan. 21 at St. Paul Church in Tell City.



Submitted photo courtesy of Vince Luecke, Perry County News

during a reception afterward, and never lacked for people wishing to welcome Archbishop Tobin. Smiling and unhurried, he focused his complete attention on each person who approached him.

After speaking with the new shepherd, Norma Ramsey said she was happy she attended the liturgy.

"I think it's just wonderful that he's visiting the deaneries," said Ramsey, a member of St. Isidore the Farmer Parish in Perry County. "He's a wonderful speaker, he has a wonderful demeanor, and I just feel very blessed here tonight. He's very personable."

Garrett Jarboe, 16, who was an altar serving during the Mass, agreed.

"I connected with Archbishop Tobin on a personal level with the homily," said Garrett, a member of St. Paul Parish. "I felt like I've known him all my life. Afterward, he wanted quality time with everyone. He is very knowledgeable about our deanery, and genuinely cares to know more about us."

As an added bonus, Garrett said, "Archbishop Tobin will confirm me

this year, and meeting him takes the unknown out of the situation. I'm really comfortable with taking the step now."

Mercedes Mendez, 16, also was an altar server, and she expressed the deep honor she felt at the opportunity.

"When we washed his hands, it was, well, not like a miracle, but it was amazing," said Mercedes, a member of St. Paul Parish. "I wish more people could have come. We don't get to see an archbishop very often."

Mercedes and her family also found common ground in language. Archbishop Tobin speaks fluent Spanish and is familiar with Guadalajara, Mexico, where they have relatives.

"I really related to what the archbishop said in his homily. It made me closer to God," Mercedes said. "I think kids my age should come to church more. The priests actually say good things to us."

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

Deanery Masses to continue in February

Criterion staff report

Archbishop Joseph W. Tobin will celebrate several more deanery Masses in February.

Each Mass will begin at 7 p.m., followed by a reception open to all.

The remaining schedule is as follows:

- Feb. 5, Indianapolis East Deanery, St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis.
- Feb. 6, Terre Haute Deanery, St. Patrick Church, Terre Haute, 1807 Poplar St., Terre Haute.
- 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.
- Feb. 19, Batesville Deanery, St. Louis Church, 13 St. Louis Place, Batesville. †



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

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Editorial

Life: Let's all stand up for that four-letter word

Life.

As people of faith, we embrace what the *Catechism of the Catholic Church* teaches us:

"Human life is sacred because from its beginning it involves the creative action of God and it remains forever in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end. No one can in any circumstance claim for himself the right directly to destroy an innocent human being" (#2258).

The catechism also tells us, "Human life must be respected and protected absolutely from the moment of conception. From the first moment of his existence, a human being must be recognized as having the rights of a person—among which is the inviolable right of every innocent being to life" (#2270).

Young people today, and we will include teenagers and even some children in that equation, get it.

They, like so many of us, are saddened to know that more than 55 million abortions have been performed in the U.S. since 1973. They are taking that message to their parishes, schools and streets of the communities in which they live because they want to transform our culture.

It has to do with the meaning of a four-letter word that some people in society have trouble comprehending, but many young Catholics understand.

Life.

When it comes to life's sacredness, there are middle school and high school students—and so many others—who are not shy about sharing the tenets of our faith.

Adriana Perez, a member of St. Philip Neri Parish in Indianapolis and an eighth-grade student at her parish's school, attended a Jan. 25 Mass at SS. Peter and Paul Cathedral in Indianapolis. The Mass began the third annual Local Solemn Observance of *Roe v. Wade* organized by the archdiocesan Office of Pro-Life Ministry.

"They should be against abortion and try to help out people who are [considering it] by giving them other options, like adoption," Adriana said before she participated in the Mass and local March for Life.

Bobbie Wagner and Maggie Bruns, freshmen at the Oldenburg Academy of the Immaculate Conception in Oldenburg and members of St. Michael Parish in Brookville, attended the Mass and took part in the Indianapolis march, too.

"There are a lot of people who care about [the pro-life message]. They think about it instead of ignoring the gift of life," Maggie said.

During the Mass, Archbishop Joseph W. Tobin said he sees youths' commitment to the pro-life movement as a great sign of hope.

"... The majority of young people express themselves as being pro-life—a generation that Cardinal [Timothy M.] Dolan of New York refers to as the 'sonogram



Rayna Onate, left, a member of St. Luke the Evangelist Parish in Indianapolis and an eighth-grade student at the parish's school, carries a placard and rosary on Jan. 25. She was among the more than 400 people who participated in the annual pro-life march in Indianapolis.

generation,' " Archbishop Tobin said during the Jan. 25 Mass.

"They've seen the pictures that their parents had taken of them while they were still in their mothers' wombs. The humanity of that image cannot help but leave an impact on young, honest minds. They recognize what is carried in the womb is a distinct human being."

But they are not alone.

People of various generations and backgrounds—black and white, Hispanic and Asian, Catholics, evangelicals and people of other religious traditions—have taken up the mantle and are sharing the "life" message, too.

They turned out by the hundreds of thousands in Washington for the annual March for Life on Jan. 25. Some estimates put the crowd at between 500,000 and 650,000 people.

An estimated 50,000 people turned out for the annual Walk for Life West Coast in San Francisco on Jan. 26. And more than 400 people braved the cold in Indianapolis during the Jan. 25 march that followed the Mass at the cathedral.

Life.

Jeanne Monahan, new president of the March for Life Education and Defense Fund, rightly called abortion a "human rights abuse" during the march in Washington. But she also said there were signs the tide was changing as more pro-life measures have been introduced in state legislatures, and public opinions are changing. "Being pro-life is considered the new normal," she added.

During this Year of Faith, let's all make the commitment to continue educating our children—and all who hear our message—that, as Catholics, we will always value all life, from conception to natural death.

Life.

What a beautiful four-letter word.

—Mike Krokos

Be Our Guest/Sr. Constance Veit, L.S.P.

It's who we are, not what we do

What if we could both foster religious vocations and strengthen the Church's



presence in the world of health care? February is a great month to do both!

Each year, the Church sponsors two special celebrations during the month of February.

The World Day for Consecrated Life is celebrated on Feb. 2, the feast of the Lord's Presentation in the Temple, and the World Day of the Sick is celebrated on Feb. 11, the feast of Our Lady of Lourdes.

Both of these events have significance for us Little Sisters of the Poor.

Together, they remind us that the care of the elderly and the sick is not merely something we do. Hospitality to the needy elderly is at the heart of who we are as consecrated women in the Church.

The care of the elderly is so central to our vocation that it is sealed by a vow of its own—that of hospitality—in addition to the three vows traditionally made by religious women and men, namely chastity, poverty and obedience. This fourth vow of hospitality brings to perfection our gift of self to the Lord, and gives it a very concrete expression in the nitty-gritty of daily life.

As Little Sisters of the Poor, we are not alone in our health-related mission to the poor. For centuries, the Church has counted on consecrated persons, many of them women, to assure a dedicated and prophetic presence in the world of health care.

In his first encyclical, "*Deus Caritas Est*" ("God is Love"), Pope Benedict XVI wrote about the Church's vocation to practice love through works of charity, including the care of the sick.

"As a community, the Church must practice love. Love thus needs to be organized if it is to be an ordered service to the community," he said.

How practical our Holy Father is! Love needs to be organized if it is to be effective, and who better to organize it than the legions of women religious who have

served in hospitals, homes for the elderly and other institutions down through the centuries? I am humbled to be a part of this great tradition of charity, even if I am not always as organized as I could be!

During this Year of Faith, when Catholics around the world are invited to engage in the new evangelization with renewed enthusiasm, I am increasingly conscious of how much the Church needs consecrated persons in the field of health care—not only to continue Christ's mission of healing and mercy—but to evangelize the world of health care with the light of the Gospel of Life.

Blessed John Paul II once wrote that health care ministries staffed by religious or otherwise associated with the Church must be more than institutions where care is provided. They must be places where suffering, pain and death are understood in their human and specifically Christian meaning. This conviction is even truer today than when he wrote it nearly 20 years ago. Furthering such understanding is one of the goals of the World Day of the Sick.

Speaking to health care workers in Rome last November, Pope Benedict emphasized that caring for others is not a career, but a mission. He underlined society's need for "Good Samaritans" with generous hearts and open arms. Members of religious congregations working in health care have a fundamental role to play, he said, in going beyond the clinical approach so common today "to allow the glory of the risen crucified Christ to appear in the diversified panorama of health."

During this month when we celebrate consecrated life and offer special prayers for the sick, please join us Little Sisters of the Poor in praying for an increase of vocations to our congregation and to other health care ministries in the Church, and in praying that Catholic health care may continue to flourish in our country, despite the challenges that we currently face.

(*Little Sisters of the Poor Sister Constance Carolyn Veit is director of communications for the Little Sisters of the Poor in the United States.*) †

Letters to the Editor

Father Pacholczyk's bioethics column raises questions from *Criterion* reader

I am writing because I am frustrated by the continuous half-truths written by Father Tad Pacholczyk and published in *The Criterion*.

I am deeply troubled that a man who serves "*in persona Christi*" struggles with telling the truth regarding matters of bioethics. I am a firm believer that if people are presented with the "whole" truth of a matter, they frequently come to the right decision.

The Church must be an advocate for the truth, indeed a beacon of truth, in this world filled with propaganda, marketing spin, and half-baked opinion, especially in matters of bioethics.

In his recent column, "The pill as health care?", Father Pacholczyk subjected his readers to yet another series of half-truths meant, I can only assume, to scare women and couples from using the contraceptive pill.

In his article, he stated that the Pill is detrimental to women's health in light of its heightened and well-documented risk of breast cancer, stroke and myocardial infraction (heart attack), among other things.

What Father Pacholczyk failed to tell his readers is that these risks are almost exclusively for women who smoke and use the Pill, and almost negligible in women who do not smoke.

I am not suggesting there are no health risks associated with the Pill. There are,

just as with any pharmaceutical therapy.

But what Father Pacholczyk failed to mention is that there are also well-documented health benefits to the pill.

Women who take the Pill have a reduced risk for developing ovarian cancer, endometrial cancer and colorectal cancer. Women who suffer from endometriosis and PID (pelvic inflammatory disease) also benefit from taking the Pill.

Thus, if Father Pacholczyk's bioethics column was designed to discuss the Pill as "health care"—his words, not mine—then he is obligated to present both the risks and the benefits of that health care.

I am not advocating use of the Pill. I understand well the Church's theological argument against it, and its position that the use of any form of artificial contraception is immoral. What I am reacting to is the continued efforts of this priest to manipulate his readers.

If the Church's position on this issue is the right position to hold, then no manipulation should be necessary. The truth should be able to stand on its own.

I find Father Pacholczyk's tactics highly distasteful, not to mention ironic, given that he is supposed to be writing on the topic of bioethics.

**Diane Stothard
Ph.D., Molecular Genetics
M.A., Theology
Indianapolis**

The sick, caregivers can gain indulgences on World Day of Sick

VATICAN CITY (CNS)—The sick, their caregivers and any Catholic who prays for or lovingly assists someone who is ill can gain an indulgence with prayers and service on or around the feast of Our Lady of Lourdes, which the Catholic Church marks as World Day of the Sick.

A special Mass and services marking the Feb. 11 day of prayer for the sick will be celebrated at the shrine of Our Lady of Altotting in Germany. Catholic faithful can receive one indulgence each day on Feb. 7-11 by joining observances at Altotting or at any church or shrine designated by their local bishop, according to the Vatican decree announcing the indulgence.



Cardinal Manuel Monteiro de Castro

Catholic health care professionals, volunteers and family members of the sick who cannot attend a special World Day of the Sick service “can obtain the same gift of a plenary indulgence if, during those

days, they generously offer at least a few hours of loving assistance [to the sick] as if they were offering it to Christ the Lord himself,” and fulfill the prayer requirements in a timely manner.

The sick and the aged who cannot attend special services can obtain the indulgence by “spiritually participating” in them, particularly if the Mass in

Altotting or a local World Day of the Sick Mass is being broadcast on a local television or radio station.

The Vatican decree also said a partial indulgence is available in early February “to all the faithful every time they turn to the merciful God with a contrite heart” and pray for the sick.

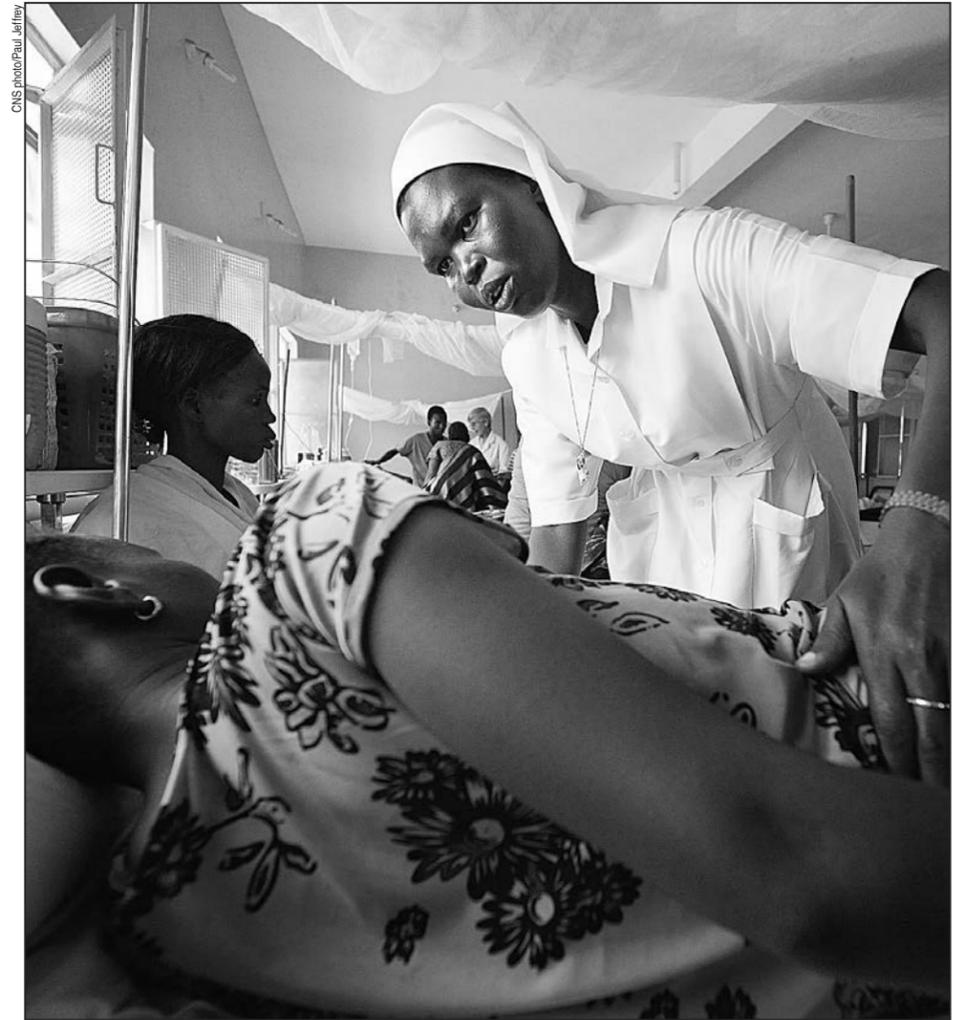
An indulgence is a remission of the temporal punishment a person is due for sins that have been forgiven. The faithful can claim it for themselves or offer it on behalf of someone who has died, the decree said.

The decree, which the Vatican released on Jan. 28, was signed by Cardinal Manuel Monteiro de Castro, head of the Vatican tribunal that deals with indulgences and with matters related to the sacrament of penance.

Those wishing to obtain an indulgence must pray for the sick, recite the Lord’s Prayer, the creed and invoke the intercession of Mary. In addition, they must fulfill the normal conditions for obtaining an indulgence—sacramental confession, communion and praying for the intentions of the pope.

Cardinal Monteiro de Castro said Pope Benedict XVI authorized the special indulgences “so that the faithful, truly repentant and moved by charity and the example of the good Samaritan, with a spirit of faith and a merciful soul, would place themselves at the service of their suffering brothers and sisters.”

In addition, the cardinal said, the pope hoped Catholics who are sick would endure “the pains and adversities of life, raising their hearts to God with humble trust and offering witness to the faith.” †



Sister Suzan Kuku, a member of the Sisters of the Sacred Heart, comforts a patient in September 2012 at St. Daniel Comboni Catholic Hospital in Wau, South Sudan. In a message for the 2013 World Day of the Sick, Pope Benedict XVI called on everyone to be a good Samaritan and concretely help those in need.

Harbaugh parents brace for ‘thrill of victory’ and ‘agony of defeat’

BALTIMORE (CNS)—When the Baltimore Ravens defeated the San Francisco 49ers on Thanksgiving night in 2011—and John Harbaugh beat younger brother, Jim, in the first NFL matchup of coaching brothers—Jack Harbaugh peeked into the Ravens’ locker room after the game.

Jack Harbaugh, John and Jim’s father, was impressed by how ecstatic everyone was. There was nothing but celebration and smiling faces.

“I thought to myself, we really aren’t needed here,” Jack Harbaugh recalled, speaking to local and national media during a Jan. 24 conference call. He walked across the hallway at the Baltimore football stadium. The mood in the San Francisco locker room was quiet and somber, he said.

“I found Jim all by himself,” said Jack Harbaugh, a former college football coach. “No one was around him. That’s where we were needed.”

For Jack Harbaugh and his wife, Jackie, the upcoming rematch between their coaching sons at the Feb. 3 Super Bowl in New Orleans is likely to be another excruciating study in contrasts. Someone will win, and someone will lose.

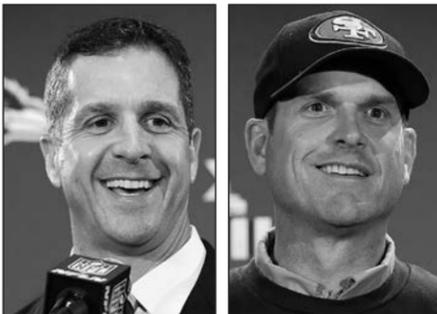
“It was the agony of defeat and the thrill of victory [a year ago],” Jack told *The Catholic Review*, newspaper of the Baltimore Archdiocese, in a telephone interview. “I’m not looking forward to that next Sunday.”

Jackie Harbaugh, John and Jim’s mother, remembered how John ran to find his brother after the Thanksgiving game—hugging him and giving him words of encouragement.

“It was just the epitome of how everyone in our family feels about each other,” she said. “We always try to raise one another up.”

Jack and Jackie, who raised their family in the Catholic faith and sent their children to Catholic schools, all said they will remain neutral at the Super Bowl.

Younger sister, Joani Crean, who lives in Bloomington with her husband, Indiana University men’s basketball coach Tom Crean, and their children, also won’t



John Harbaugh

Jim Harbaugh

take sides. They are members of St. Paul Catholic Center in Bloomington.

Many Indianapolis Colts fans will remember Jim Harbaugh’s career as a quarterback. He played for the team from 1994-97, and was a member of St. Malachy Parish in Brownsburg during that time.

Despite several questions inviting him to compare his sons, Jack refused to go there.

“To make a comparison demeans,” he said. “They both have a love and passion for their families. They have a love and passion for their work. They enjoy being around the team. They enjoy being around their coaches. They really enjoy the fan base. They enjoy connecting with the people that have made this game so great.”

Jack credited his wife for the way his sons turned out in life.

“The rock of our family is Jackie,” he said. “She did all the heavy lifting. In our career, a 43-year coaching career, we moved 17 times and she was the one that sold the house, bought the house, enrolled the kids in school, took the kids out of school. She was the one.”

While some in the media have dubbed this year’s big game the “Harbowl” and the “Super-Baugh,” Jack prefers to think of it as the “Lombardi Game,” while his wife refers to it simply as the “Super Bowl.”

“We are excited that they’ve brought their teams to the pinnacle of sports,” Jackie said. “The Super Bowl is the ultimate accomplishment.” †

District court judge says HHS suit filed by archdiocese, other plaintiffs ‘premature’

WASHINGTON (CNS)—The U.S. District Court for the District of Columbia on Jan. 25 dismissed a lawsuit filed against the federal health care mandate by the Archdiocese of Washington and its co-plaintiffs, saying the case is premature in light of the government’s “promises to amend the mandate.”

“Importantly, this ruling was not based on the merits of our case,” said a statement issued by the archdiocese.

“In fact, the court’s ruling today places the onus squarely on the government,” it said, “to fulfill its binding commitment to address the religious freedom concerns” of the archdiocese, The Catholic University of America, the Consortium of Catholic Academies, Archbishop Carroll High School and Catholic Charities of D.C.

“This requires the government to revise its HHS mandate in a way that truly respects our right to serve all those in need without violating our religious beliefs,” the archdiocese said.

U.S. District Judge Amy Berman Jackson issued the ruling, saying that “if after the new regulations are issued, plaintiffs are still not satisfied, any challenges that they choose to bring will be substantially different from the challenges in the current complaint.”

Jackson was referring to the federal government stating that it will publish notice of proposed rulemaking in the first quarter of this year and issue a final rule on the mandate before August. In the meantime, the Obama administration has in place a “safe harbor” period that protects employers from immediate government action against them if they fail to comply with the mandate.

The U.S. Department of Health and Human Services mandate requires employers, including most religious employers, to include coverage for contraceptives, sterilization and some abortion-inducing drugs free of charge, even if the employer is morally opposed to such services.

The requirement, which is part of the Affordable Care Act, has a narrow

exemption that applies only to those religious institutions that seek to inculcate their religious beliefs and primarily employ and serve people of their own faith. It does not include a conscience clause for employers who object to providing such coverage.

One proposed accommodation from the government would allow those employers who object to providing contraceptives to pass on the costs of the mandated coverage to their insurance carriers or a third party, rather than pay for them directly. But many dioceses are self-insured, and Catholic officials say the policy would offer no fundamental change.

Jackson’s decision “was based on two commitments the government made to the court in this case and others—first, that the mandate as currently written will never be enforced against us; and second, that the mandate will be revised in a way that addresses our religious freedom concerns by March 31, 2013,” the Washington archdiocesan statement said.

“The court specifically noted that the archdiocese and its co-plaintiffs have the right to file a new complaint if the government does not make a meaningful change to the mandate by the March deadline,” it added. “The court made clear that ‘it would not look favorably upon the government’s failure to comply.’”

The archdiocese noted that Jackson’s decision was issued the same day as the March for Life marking 40 years of legalized abortion in the U.S., a day “when so many march to honor the dignity of every human life from conception to natural death.”

“We are hopeful that this ruling will ensure that Catholic and other religious entities will never be forced to engage in practices that violate our religious beliefs,” it added.

In a separate statement released on Jan. 28, Catholic University of America officials said they were disappointed by Jackson’s ruling, but not discouraged in the least because the judge based her dismissal solely on procedural grounds. †

Events Calendar

February 1

Marian University, chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast following. Mass. Information: rhumper69@yahoo.com.

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

February 2

Holy Guardian Angels Church, 405 U.S. Highway 52, Cedar Grove. **First Saturday Devotion Prayer Group**, Mass, exposition of the Blessed Sacrament, rosary, confession, meditation and reflections of St. Dominic, 8 a.m. Information: pahren@live.com.

Carmelite Monastery, 59 Allendale, Terre Haute. **Helpers of God's Precious Infants, prayer vigil**, Mass, 7:30 a.m., Planned Parenthood, 30 S. 3rd St., 9:30 a.m., prayer, St. Patrick Adoration Chapel, 1807 Poplar St., 10 a.m., Divine Mercy Chapel. Information: mcbroom.tom@gmail.com.

February 4

St. Maria Goretti Church, 17102 Spring Mill Road, Westfield, Ind. (Diocese of Lafayette). **Worship concert featuring Tony Avellana, Katie Stark and Linda Yu-Picard**, 7-8:15 p.m., free-will donations to support and promote the sanctity of life. Information: tonyavellana.com.

February 5

St. Monica Parish, Parish Life Center, 6131 N. Michigan Rd., Indianapolis. **Catholic Adult Fellowship**, studying Vatican II document on Lay Apostolate, 7-8:30 p.m. Information or directions: 317-410-4870 or

CatholicAdultFellowship.org.

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

February 10

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.

February 9-10

St. Bartholomew Church, 1306 27th St., Columbus. **Concert series, "Amanecer-At the Break of Dawn,"** Pedro Rubalcava and St. Bartholomew Choir and Shalom, Sat. 7 p.m., Sun. 2:30 p.m. Information: 812-379-9353 ext. 237, or bminut_stb@yahoo.com.

February 10

Movie Buff Theatre, 3535 W. 86th St., Indianapolis. **"October Baby,"** 1 p.m., free tickets available until Feb. 6. 317-515-7269.

February 15

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic**

Business Exchange, Mass, breakfast and program, "Putting ALL Children First," Fred Klipsch, Chairman, Klipsch Group Inc., presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

February 16

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

St. Michael the Archangel Parish, Parish Life Center, 3354 W. 30th St., Indianapolis. **Office of Pro-Life Ministry and St. Michael the Archangel Parish, "Living the Gospel of Life: A Challenge to American Catholics,"** 11 a.m.-2:30 p.m. Information: 317-633-1794 or peggygeis@att.net.

February 17

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

February 20

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

February 21

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc. †

Retreats and Programs

February 2

Oldenburg Franciscan Center, Oldenburg. **"Mindfulness,"** Franciscan Sister Olga Wittekind, presenter, 9:30 a.m.-2:30 p.m., \$45 includes lunch. Information: 812-933-6437 or oldenburgfranciscancenter.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

Oldenburg Franciscan Center, Oldenburg. **"Introduction to Spiritual Direction,"** Franciscan Sister Olga Wittekind, presenter, 10 a.m.-1 p.m., no charge. Information: 812-933-6437 or oldenburgfranciscancenter.org.

Oldenburg Franciscan Center, Oldenburg. **"St. Valentine's Dinner: Praying our Days, Linked in Prayer,"** Bill and Colette Fike, presenters, 4:30-8:30 p.m., \$60 per couple includes dinner. Information: 812-933-6437 or oldenburgfranciscancenter.org.

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 10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Lenten Retreat in**

Everyday Life. Information: 317-545-7681 or archindy.org/fatima.

February 11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Self-Guided Day of Reflection**. Information: 317-545-7681 or archindy.org/fatima.

Oldenburg Franciscan Center, Oldenburg. **"Men's Night,"** Franciscan Father Carl Hawver, presenter, 7-8:30 p.m., free-will offering. Information: 812-933-6437 or oldenburgfranciscancenter.org.

February 13

Oldenburg Franciscan Center, Oldenburg. **"Contemplative Prayer,"** Franciscan Sister Olga Wittekind, presenter, 3-4:30 p.m., \$5 per session. Information: 812-933-6437 or oldenburgfranciscancenter.org.

February 15-17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Retreat, "Forgiveness: It Has Nothing to do with the Offender."** Information: 317-545-7681 or archindy.org/fatima.

February 16

Oldenburg Franciscan Center, Michaela Farm, Oldenburg. **"From the Farm to Your Table,"** Chris Merkel, presenter, 9:30-11:30 a.m., \$20 per person. Information: 812-933-6437 or oldenburgfranciscancenter.org.

February 17

Oldenburg Franciscan Center, dining room, Oldenburg. **"Coffee Talk: All is Sacred,"** Franciscan Sister Sharonlu Sheridan, presenter, 10:45 a.m.-noon, free-will offering. Information: 812-933-6437 or oldenburgfranciscancenter.org. †

Annual SPRED dinner/dance fundraiser set for March 2

"All Aboard the Love Boat" is the theme for the 13th annual Special Religious Education (SPRED) Dinner/Dance fundraiser to be held at 6 p.m. on March 2 at The Marten House Hotel and Lilly Conference Center in Indianapolis. Tickets are \$50 per person.

SPRED is a ministry of the Archdiocese of Indianapolis that provides faith formation and religious education to persons with developmental disabilities and special needs.

Funds raised from the event help serve more than 100 adults and children who participate in SPRED groups throughout the archdiocese.

The evening will also feature a silent auction and raffle. Donations for the silent auction are needed.

To make a donation or to purchase tickets, please contact Stephanie Pierce at Stephanie@pierceplace.com, or Kara Favata at 317-236-1448.

For more information, log on to their website at archindy.org/OCE/ourprograms/spred.html. †

Free choral music program at Saint Meinrad is on Feb. 2

The Bloomington (Ind.) Chapter of the American Guild of Organists and musicians from Indiana University will present a free program of choral music titled "As a Victim Won the Day: Music in Times of War" at 3 p.m. central standard time (CST) on Feb. 2 at the Saint Meinrad Archabbey Church in St. Meinrad.

The event is sponsored by the organ and choral conducting departments of

the Indiana University Jacobs School of Music and the Bloomington chapter of the American Guild of Organists.

The program is free and open to the public. Parking is available in the Guest House and student parking lots.

For more information, contact Mary Jeanne Schumacher on Monday through Friday from 8 a.m. to 4:30 p.m. CST at 812-357-6501. †

Seasons of Hope bereavement support group offers six-week session

Seasons of Hope, a bereavement support group program sponsored by the archdiocesan Office of Family Ministries, will be offered for six consecutive Mondays from Feb. 18 through March 25 at two Indianapolis parishes.

St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., will offer the sessions from 1-2:30 p.m., and Holy Spirit, 7243 E. 10th St., will offer the sessions

from 7-9 p.m. Please register for either the afternoon or evening sessions—they are not interchangeable.

To gain the full benefit of the group process, participants are asked to commit to attend each week.

To register and receive a participant booklet, contact Peggy Clegg at 317-357-8352 or pclegg@littleflowerparish.org, or Marilyn Hess at 317-777-5377 or mbhess43@gmail.com. †



Knights march in Washington

On Jan. 25, 165 members of various Indiana councils of the Knights of Columbus and their families participated in the annual March for Life in Washington. The march commemorated the 40th anniversary of the U.S. Supreme Court decision which legalized abortion on demand. This marked the fourth consecutive trip to the march by the Indiana Knights.

Child care legislation aims to improve safety, quality care

By Brigid Curtis Ayer

State lawmakers are aiming to improve child care standards through a series of



proposals this year.

“The Church supports the effort as a prudent measure

to ensure child safety and quality care,” said Glenn Tebbe, Indiana Catholic Conference (ICC) executive director, who serves as the official spokesman on state and federal issues for the Church in Indiana.

Sen. Travis Holdman, R-Markle, plans to tackle some of the changes. Holdman, who serves as chairman of the Interim Committee on Child Care, spent the past several months studying child care issues.



Sen. Travis Holdman

Members of the child care panel became aware of a variety of concerns with state child care laws. One problem is there are child care providers who

are registered and operating under church ministry designation, but are not actually churches or ministries.

“Some groups are operating in less than wholesome and sometimes dangerous environments,” Tebbe said.

“When people or organizations that are not authentic churches or ministries operate under the guise of a ministry, they do a disservice to not only those they claim to be serving, but are tarnishing the reputation of churches and authentic ministries that are providing quality care.”

Holdman said he took his committee on a road trip, and visited a child care facility

operated by a husband and wife who had formed a nonprofit corporation and registered as an exempt church child care provider.

“When we visited the child care center, we found two adult women caring for 56 children,” he said. “The business enterprise was quite profitable.”

The senator said that within a five-year period, they had collected \$10 million from child care vouchers from their child care business.

“This business enterprise was avoiding a lot of costs associated with safety compliance standards like adult-child ratios because they were operating under a church ministry exemption,” he said, “but were doing so in name only.”

Holdman explained that current law doesn’t define a church, but rather allows any nonprofit with the word ministry in its title to operate a child care facility as a registered exempt church or ministry.

“Anyone could start a nonprofit organization with the word ministry in its name and get the church exemption,” Holdman said. “These are child care business enterprises that should not be getting the church exemption.”

Holdman said the religious exemption was put in place to allow churches to provide care without having to meet the same stringent requirements as other licensed centers, because it could place a cost-prohibitive burden on some churches that could not comply with certain building standards.

Yet he said many legitimate ministries are providing high-quality care, and have their own safety standards in place.

Sen. Dennis Kruse, R-Auburn, is authoring a bill to clarify the definition of a church or ministry for child care purposes which allows legitimate churches or ministries to continue to operate as they are, yet would require child care businesses



“Some groups are operating in less than wholesome and sometimes dangerous environments. When people or organizations that are not authentic churches or ministries operate under the guise of a ministry, they do a disservice to not only those they claim to be serving, but are tarnishing the reputation of churches and authentic ministries that are providing quality care.”

—Glenn Tebbe

to comply with safety standards of legally licensed child care centers.

“It is not our intent to burden churches through this legislation, but to help provide safe, quality care for children,” Holdman said.

Tebbe is tracking at least nine bills this year that will address certain nuances of improving child care.

Rep. Vanessa Summers, D-Indianapolis, is authoring a proposal requiring certain child care providers to get national criminal history background checks to protect children from previous sex offenders.

There are three proposals, one in the House, also authored by Summers, and two in the Senate to improve quality care for lower-income families who are receiving child care vouchers by requiring providers who receive vouchers to meet basic safety standards and provide activities that enhance early childhood development.

Holdman is also authoring a proposal to assist early childhood development by offering a tax credit to families who choose to send their child to a high-quality child care provider that meets certain curriculum and safety standards.

Indiana law currently allows at least three types of child care providers: 1) a licensed child care center; 2) a licensed child care home; and 3) an unlicensed, registered child care ministry. Under current law, each type of provider comes with certain requirements.

Holdman said he is optimistic that lawmakers can get something passed this year to improve child care safety, but encouraged state residents to contact their lawmakers and urge their support for improved child care safety.

“The sad thing is sometimes something bad has to happen before a law is passed,” Holdman said. “There are some problems in Indiana with child care safety, and we need to get this resolved before a child gets hurt.”

“As Christians, I think Jesus calls us to protect and defend the least among us—and those are our children. We have an obligation, and it is our Christian duty to do so.”

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

Journalists expect Obama to forcefully pursue legislative agenda during second term

WASHINGTON (CNS)—Emboldened by his re-election, look for President Barack Obama to more forcefully pursue a legislative agenda that includes gun control, immigration reform and civil rights for gay people, four journalists said at The Catholic University of America.

Whether he is successful will depend on his ability to carry out the key message of his inaugural address—that all Americans must work together to create a better country, the journalists said.

Speaking on Jan. 22, a little more than 24 hours after Obama outlined his priorities from the steps of the Capitol following his ceremonial inauguration, the journalists pointed to other concerns the president raised as well, such as climate change and protecting federal programs benefiting the poor and elderly as vital for the common good.

Looming overhead though are the continuing legal challenges to the Department of Health and Human Services (HHS) mandate from religious organizations and a few companies objecting on faith-based grounds as the Affordable Care Act moves toward full implementation in 2014, said Greg Erlandson, president and publisher of the Huntington, Ind.-based *Our Sunday Visitor*.

Calling Obama’s inaugural address more “like his final campaign speech,” Erlandson told the audience at the program sponsored by the university’s Institute for Policy Research and Catholic Studies that it is difficult to predict what the president can accomplish given the divisive nature of the political environment in Washington.

Erlandson remained focused on the issue of religious liberty through much of the discussion, maintaining that Obama can expect to face challenges throughout his second term from segments of the faith-based community unless the administration’s definition of a religious organization is widened under the health care reform law.

“In looking at the next four years, there are many issues that the Church has a stake in or has an opinion about, and yet there’s a

huge roadblock right now and that is the HHS mandate and the debate over religious liberty,” he said.

Panelist Michael Sean Winters, who writes the “Distinctly Catholic” blog for *National Catholic Reporter* and is an institute-visiting fellow, said the bishops must better identify the terms they use in the religious liberty debate, and that it was important for the Church to draw “very bright lines” around conscience protections in federal law.

Beyond religious freedom concerns, Rachel Swarns, a *New York Times* correspondent who reports on demographic and social trends and an institute-visiting fellow, said Obama’s priorities reflect his biracial roots as well as the country’s increasing diversity.

“It’s easy to forget just what a big deal this is and how who he is and who his wife is really reflect how much the country has changed,” Swarns said. “Who they are reflects a little bit about who we are.”

Calling for immigration reform and tying civil rights for gay people to the women’s suffrage movement and the civil rights campaign for blacks is indicative of Obama’s beliefs in the need to guarantee the rights of all people under the Constitution, she said.

Obama also contested an oft-repeated claim during the 2012 presidential campaign that many people are “takers” when they access Medicaid, food stamps and unemployment benefits, offering insight into his belief that government has a role to help people when unforeseen misfortunes arise, said *Washington Post* political writer Melinda Henneberger.

“He made a point over and over of saying we don’t have to choose between caring for the people of the generation who built this country and people of the generation who are responsible for our future,” she said. “He kept repeating ‘We the people.’ It really was a restatement of his central and his party’s central belief that we’re all in this together.” †



Do I suffer from intense grief or depression?
Do I believe that my life is hopeless?
Do I dull the pain of my abortion through the use of drugs and alcohol?
Do you believe that your abortion has damaged you beyond repair?

There is light at the end of the tunnel for those who grieve their losses after abortion.

Don't be afraid to begin the healing process.
You have nothing to lose and everything to gain!

The next Rachel's Vineyard Retreat is scheduled in Indianapolis

March 15-17, 2013

To learn more about Rachel's Vineyard Retreats call 317-452-0054

ALL CALLS ARE COMPLETELY CONFIDENTIAL



Kneeling in prayer during the Jan. 25 Mass are, from left, Bill Hill, Estelle Starks, Donald Starks and Cohen McNeill, all members of the Knights and Ladies of Peter Claver and of SS. Peter and Paul Cathedral Parish in Indianapolis. Other Catholic fraternal organizations also participated in the pro-life Mass.



Archbishop Joseph W. Tobin greets Daniel Ruano and his mother, Efigenia Ruano, both members of St. Mary Parish in Indianapolis, after a Jan. 25 Mass at SS. Peter and Paul Cathedral in Indianapolis commemorating the 40th anniversary of the Supreme Court decisions that legalized abortion in the United States.

ROE

continued from page 1

Most Holy Rosary Parish in Indianapolis.

The Mass took place on the feast of the Conversion of St. Paul and at the same time that hundreds of youths and young adults from across central and southern Indiana participated in the annual March for Life in Washington.

Archbishop Joseph W. Tobin, the principal celebrant and homilist at the Mass in Indianapolis, said that “conversion begins with seeing things as they are.”

“The commemoration of the Supreme Court decisions of 40 years ago is a call for our nation to see things as they really are,” Archbishop Tobin said.

He cited statistics to demonstrate this reality—approximately 55 million abortions since 1973 and one quarter of all pregnancies ending in abortion.

“Fifty-five million,” Archbishop Tobin repeated. “[That’s the] combined population of New York and California [or] the entire population of the country of Italy or France.”

He later said that the “coarsening of human sensibilities and the distortions of moral compasses” connected to abortion have contributed to the advancement of euthanasia and other forms of violence in society.

“We cannot be surprised by these

developments,” Archbishop Tobin said, “since a culture that allows parents to kill their children will certainly allow children to kill their parents.

“We must ask ourselves to what extent the coarsening of our souls leads us to tolerate even what is unacceptable—the elimination of the unborn, the destruction of the handicapped, the dispatch of the elderly, the slaughter of human beings in movie theaters, elementary schools and college campuses.”

Despite the shadows cast across society in the past 40 years since the *Roe* and *Doe* decisions, Archbishop Tobin said that there are reasons for hope.

He noted that both women behind the anonymous names of “Roe” and “Doe” later changed their minds about abortion and now consider themselves pro-life.

He also mentioned that the late Dr. Bernard Nathanson, a prime advocate for the legalization of abortion in the years leading up to the 1973 decisions, later became horrified by the procedure and also became a pro-life activist.

More broadly, however, Archbishop Tobin

saw the youthfulness of the pro-life movement as the greatest sign of hope.

“The majority of young people express themselves as being pro-life—a generation that Cardinal [Timothy M.] Dolan of New York refers to as the ‘sonogram generation,’” Archbishop Tobin said.

“We must ask ourselves to what extent the coarsening of our souls leads us to tolerate even what is unacceptable—the elimination of the unborn, the destruction of the handicapped, the dispatch of the elderly, the slaughter of human beings in movie theaters, elementary schools and college campuses.”

—Archbishop Joseph W. Tobin

“They’ve seen the pictures that their parents had taken of them while they were still in their mothers’ wombs. The humanity of that image cannot help but leave an impact on young, honest minds. They recognize what is carried in the womb is a distinct human being.”

Jane Hopwood, 54, a member of St. Paul the Apostle Parish in Greencastle, attended the Mass. Like the archbishop, she found encouragement in seeing so many young people at the pro-life Mass.

“It’s very hopeful because they are our next generation,” Hopwood said. “Hopefully, they will be a generation that will have a better grasp on the sanctity of life than this generation has.”

One of the young people at the Mass was Adriana Perez, a member of St. Philip Neri

Parish in Indianapolis and an eighth-grade student at her parish’s school.

Speaking prior to the Mass, she looked forward to taking the pro-life message to the streets afterward and hoped that those who saw her and the other hundreds of marchers would embrace the Gospel of life.

“They should be against abortion and try to help out people who are [considering it] by giving them other options, like adoption,” Adriana said.

Joining Adriana at the Mass and march were Bobbie Wagner and Maggie Bruns, freshmen at the Oldenburg Academy of the Immaculate Conception in Oldenburg and members of St. Michael Parish in Brookville.

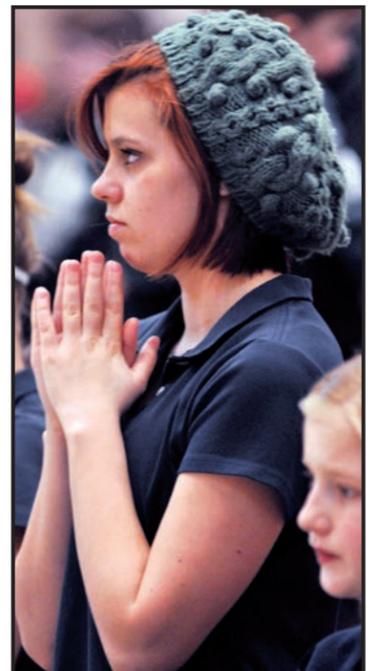
“I didn’t know that this many people would be out here. But they all want to make a difference. It’s really cool,” said Bobbie while walking down a Meridian Street sidewalk and holding a sign that showed an infant and the message, “Loved by God.”

“It’s really amazing,” added Maggie of the Mass and march. “There are a lot of people who care about [the pro-life message]. They think about it instead of ignoring the gift of life.”

(For more photos from the Jan. 25 Mass in commemoration of the 40th anniversary of *Roe v. Wade* and the pro-life march that followed, log on to www.CriterionOnline.com.) †



Archbishop Joseph W. Tobin, center, prays the eucharistic prayer during a Jan. 25 Mass at SS. Peter and Paul Cathedral in Indianapolis to commemorate the 40th anniversary of the Supreme Court decisions that legalized abortion in the United States. Joining him at the altar are, from left, Father John Hollowell (partially obscured), Deacon Russell Woodard, Father Thomas Schliessmann, Ford Cox and Father Glenn O’Connor.



Clare Cline, a sixth-grade student at Lumen Christi Catholic School in Indianapolis, prays during the Jan. 25 pro-life Mass at SS. Peter and Paul Cathedral in Indianapolis. Clare is a member of St. John Vianney Parish in Fishers, Ind., in the Lafayette Diocese.

Right, Linda Adams, a member of Sacred Heart Parish in Cicero, Ind., in the Lafayette Diocese, pushes a stroller holding her children, Simon, left, and Eileen, during a pro-life March on Jan. 25 in Indianapolis.



Indianapolis young adults join more than half million in March for Life in Washington

By Natalie Hoefler

The archdiocesan Young Adult and College Campus Ministry led a group of 50 pro-life Catholics and

non-Catholics on a pilgrimage to participate in the national March for Life in Washington on Jan. 25. More than 500,000 people participated in this year's march. The event this year marked the

40th anniversary of the *Roe v. Wade* decision which legalized abortion. An article will detail the event in next week's issue of *The Criterion*. A photo gallery is available online at

www.CriterionOnline.org. †

Top photo, pro-life young adults from the Archdiocese of Indianapolis prepare to join the March for Life in Washington on Jan. 25.



Above, one group participating in the March for Life in Washington on Jan. 25 holds a banner expressing sorrow for 40 years of legalized abortion.

Left, two students from the University of Notre Dame's Right to Life group pose with their sign at the March for Life in Washington on Jan. 25.



A pro-life group participating in the March for Life in Washington on Jan. 25 beat rhythms on makeshift drums to encourage the walkers.



Indianapolis young adults attend Mass at Our Lady of Lourdes Church in Bethesda, Md., before participating in the March for Life in Washington on Jan. 25.



A participant in the March for Life in Washington carries a cross with the message, "In memory of aborted children."



A participant in the March for Life in Washington carries a crucifix bearing the phrase, "I am the agonizing Jesus Christ who loves you."



Use this QR code on your mobile device to see more photos from the March for Life.

Social networks need more logic, love and less ranting, rage, pope says

VATICAN CITY (CNS)—Social media need to promote more logic, kindness and Christian witness than bluster, star-status and division, Pope Benedict XVI said.

Given that the online world exposes people to a wider range of opinions and beliefs, people need to accept the existence of these other cultures, “be enriched by it” and offer others what “they possess that is good, true and beautiful,” the pope said.

Christians are called to bring truth and values to the whole world—online and off—remembering that it is ultimately the power of God’s word that touches hearts, not sheer human effort, he said in his message for World Communications Day.

The theme of the 2013 celebration—marked in most dioceses the Sunday before Pentecost, this year on May 12—is “Social Networks: Portals of Truth and Faith; New Spaces for Evangelization.” The papal message was released on the feast of St. Francis de Sales, patron of journalists, on Jan. 24.

Social media “need the commitment of all who are conscious of the value of dialogue, reasoned debate and logical argumentation,” the pope said.

Social forums need to be used wisely and well, which means fostering balanced and respectful dialogue and debate, he said, and paying special attention to “privacy, responsibility and truthfulness.”

Too often, popularity—garnered either from fame or strategic powers of persuasion—determines the “significance and effectiveness” of online communication, not “intrinsic importance or value,” he said.

Catholics can “show their authenticity”

by sharing their hope and joy, and its source in Jesus Christ. Catholics also should give witness by the way they live their lives, and how their “choices, preferences and judgments” are fully consistent with the Gospel, he added.

Msgr. Paul Tighe, secretary of the Pontifical Council for Social Communications, told reporters during a briefing that the pope is asking everyone to take responsibility for creating a more humane culture online by being respectful, honest and contributing to the growth and wellbeing of individuals and society through social networks.

Very often in new media “the more provocative I am, the more strident, the more extreme I am in my views, the more attention I get,” he said. But, he said, the pope “is calling for the importance of the quiet voice of reason. We need moderation, reason and logic otherwise our debates are going nowhere.”

Archbishop Claudio M. Celli, the council’s president, said even Catholic sites and forums can be plagued by an aggressive and divisive atmosphere.

“The problem isn’t so much displaying straightforward fidelity to particular dogmatic statements of the faith,” he said. The problem, he noted, is how to best show God’s mercy and love, which is often more credibly and effectively done with actions and not just words.

“I knew my mother and father loved me not because they showered me with solemn declarations, but because they let me experience first-hand what it means to be loved,” the archbishop said.



‘Dialogue and debate can also flourish and grow when we converse with and take seriously people whose ideas are different from our own.’

—Pope Benedict XVI

The same needs to happen in the realm of faith because what humanity needs more than anything is to experience first-hand God’s love and mercy, he said.

In his message, the pope said, “Dialogue and debate can also flourish and grow when we converse with and take seriously people whose ideas are different from our own.”

Social networks are an important place for people of faith to reach out to others “by patiently and respectfully engaging their questions and their doubts as they advance in their search for the truth and the meaning of human existence,” the pope said.

If evangelizing is to bear fruit, he said, people need to remember that “it is always because of the power of the word of God itself to touch hearts, prior to any of our own efforts.”

The level of debate can be toned down and sensationalism avoided when people begin to put more trust in the power of God’s work “than any confidence we place in human means,” he said.



Msgr. Paul Tighe



Archbishop Claudio M. Celli

“We need to trust in the fact that the basic human desire to love and to be loved, and to find meaning and truth—a desire which God himself has placed in the heart of every man and woman—keeps our contemporaries ever open to ... the ‘kindly light’ of faith,” Pope Benedict said.

He also reminded people to use online networks to invite others into a faith community, religious celebrations and pilgrimages, “elements which are always important in the journey of faith.” †

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Making the faith visible is a powerful form of evangelization

By David Gibson

Our firmest commitments tend to become visible realities of our lives.

Our commitments are plain as day to others, who see what prompts us to spring into action and know, perhaps as longtime acquaintances, where we will invest our time and best energies.

Msgr. Robert Weiss' commitment appeared plain as day on Dec. 14 at Sandy Hook Elementary School in Newtown, Conn., where a shooter's rampage resulted in the deaths of 20 children and six adults.

I can only imagine how Msgr. Weiss felt upon arriving at this tragic scene. He was no outsider to the community.

Before long, this pastor of Newtown's St. Rose of Lima Parish learned that among the dead were some of his parishioners. There would be funerals to plan at the parish.

Though he would mourn the tragedy personally, he proceeded in those early moments to serve the school community, the parents and others, attempting to console those suffering in the gravest of ways.

Television, newspaper and radio reports made his ministry that day known to the world. He would be joined in that ministry during the hours and days ahead by other local priests, parishioners, Catholic Charities staff and representatives of other faith communities.

A Newtown vigil was held at St. Rose of Lima on the evening of Dec. 14. Msgr. Weiss, in a televised interview for NBC, spoke of the people who came together then.

"People really care here," he said, "and hopefully we can just keep the community together, and they can console each other."

It was shown in Newtown on Dec. 14 that faith is neither intangible nor an abstraction.

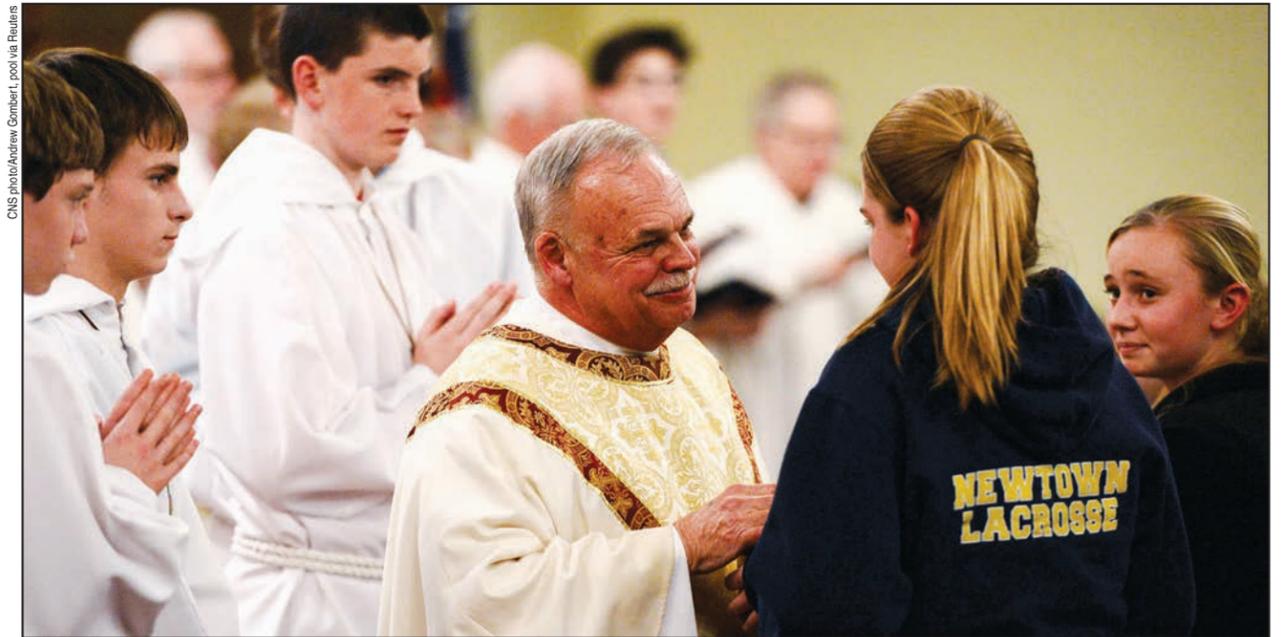
Faith indeed encompasses words, beliefs and important ideas. Yet, Christian faith is also visible. Believers' actions make faith's demanding reality concrete.

In being seen, faith is communicated.

There is an essential connection between words of faith and actions flowing from them. Pope Benedict XVI points to this connection, suggesting faith may lack credibility in others' eyes if it does not lead to action.

In a 2010 apostolic exhortation titled "The Word of the Lord" (*Verbum Domini*), Pope Benedict examined this connection.

It is important to keep aware of "the intrinsic relationship between the communication of God's word



Msgr. Robert Weiss speaks to young women inside St. Rose of Lima Church on Dec. 14, 2012, in Newtown, Conn., during a vigil service that followed a shooting rampage in Sandy Hook Elementary School in the town that resulted in the deaths of 20 children and six adults. Showing forth compassion based in faith, as Msgr. Weiss did in the wake of the shooting, can be a powerful way to communicate the Gospel to other people.

and Christian witness," he said (#97).

"On the one hand, the word must communicate everything that the Lord himself has told us," he added.

"On the other hand, it is indispensable, through witness, to make this word credible, lest it appear merely as a beautiful philosophy or utopia rather than a reality that can be lived and itself give life" (#97).

There are so many ways of making faith visible to others.

Often, actions speak louder than words. But words communicate faith well, particularly if the effort is made to speak patiently and in ways that people understand.

What other kinds of action help clarify what faith is about?

Chiara Lubich, the Focolare movement's founder who died in 2008, highlighted the importance of actions that focus beyond oneself.

A new book titled *Neighbors* collects reflections of hers on this topic. "God very quickly made it clear to me that

loving him involved loving him in every neighbor as well," she said.

The importance of disinterested generosity was accented in September 2012 by Archbishop Diarmuid Martin of Dublin.

Citizens of today's world are accustomed to thinking that "everything has its price tag, and you only get what you pay for," the archbishop observed. But "society is enriched," he said, when men and women encounter the kind of generous love that does not attempt "to make use of them."

But, finally, when I think today of making faith visible, it is Blessed Teresa of Calcutta who so often comes to mind.

She touched the poor, the sick and the dying. She gave needed care to them and loved them.

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

Hispanic Catholics in the U.S. can help lead the new evangelization

By Rhina Guidos

It was no surprise to many people when Pope Benedict XVI chose the feast of Our Lady of Guadalupe to send out his first tweet to the world on Dec. 12, 2012.

"During this Year of Faith, [it] is also a very important day," said Cardinal Sean P. O'Malley of Boston in his blog referencing the auspicious date chosen to coincide with the feast of the "Star of the New Evangelization."

Choosing a feast of such importance to Latinos may also speak to the direction Church officials have taken, especially in the United States, in highlighting the role of Hispanics in the new evangelization.

In 1995, the bishops in the United States released a statement "reaffirming the evangelization efforts ...



A young Hispanic woman participates in an Easter Vigil liturgy at the Shrine of the Sacred Heart, a mostly immigrant parish, in Washington in April 2011.

among Hispanic Catholics," looking to the future and the challenges of the new evangelization.

Why place such importance on a single group? Just as politicians took notice in the last election, the sheer numbers of Latinos and clues pointing to their increasing population in North America paint a picture of a Catholic Church in the U.S. where they will number in the majority.

A recent report by the Center for Applied Research in the Apostolate at Georgetown University showed that more than half of the Catholic population in the United States born after 1982 is of Hispanic or Latino descent.

Jesuit Father Allan Figueroa Deck, theology professor at Loyola Marymount University in Los Angeles, quoted Harvard University sociologist of religion Robert Putnam as telling U.S. bishops that "Latinos are the leading indicators of the Catholic Church's future in the U.S."

And it is a change that the Church can embrace to bring others, not just Latinos, closer to the Church and God, said Franciscan Brother Urbano Vasquez, who lives in Puerto Rico.

Brother Urbano is originally from Mexico. He is studying the demographic change for his thesis as a student at The Catholic University of America, but also brings firsthand experience to his work.

As a Mexican youth living in northern Virginia in the early 1990s, he remembers having to travel to other parishes to hear Mass in his native Spanish. But slowly, as Spanish-speaking Latinos increased in his parish, they began asking for a Mass in their first language, which came with protests from others, he recalled.

Now, in some parishes in the Washington, D.C., area, you see the case where most weekend Masses are celebrated in Spanish, he said, and fewer in English. And in some Masses in English, you see English-speaking Latinos taking leadership roles.

That is where Brother Urbano and others see opportunity.

After Mass in Spanish popped up in his northern Virginia parish, so did catechism classes, he said, and then Bible classes at homes in the neighborhood and different types of assemblies. Latino immigrants have started joining popular Catholic groups in the U.S.

"You start realizing that your role isn't just to go to Mass," Brother Urbano said. "As Latinos, we have come to know our faith."

It is much like the evangelization of Latin America that took place as a result of the apparition of the Virgin Mary in Mexico, he said.

In his blog, Cardinal O'Malley describes that change. "Until that moment, there had been relatively few conversions among the Mexican people, who associated Christianity more with the conquistadors than the Franciscans. But in the decade after the appearance of the Blessed Mother as one of them, over 10 million Mexicans were baptized."

Brother Urbano finds parallels in what Our Lady of Guadalupe did for Latin America and in what Latinos can do in this country.

"As our faith increases and we see our role as going beyond attending Mass once a week, we become leaders of the Church, as priests, as religious, male and female, as those who evangelize in the home, in assemblies. We have the ability to change a country that wasn't or didn't start out as Catholic," he said.

It has led him to ask in this Year of Faith: "How are we going to feed that faith?"

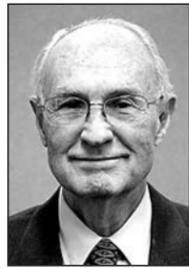
"We have great popular fervor," Brother Urbano said. "It's simple, but we are open to continue in this evangelization, not just to Latinos but to all."

(Rhina Guidos is an editor at Catholic News Service.) †

From the Editor Emeritus/John F. Fink

Year of Faith: Catholics and the Bible

Sometimes Protestants say about Catholic beliefs, "Where is that in the Bible?"



The Catholic faith is not solely based on the Bible because the Catholic Church existed before the Bible. In fact, it was the Catholic Church that determined what books would be in the New Testament—even, for that matter what books would be in the Old Testament as accepted in the earliest centuries of the Church.

We Catholics believe that through the Bible, God himself speaks to us. Although the Bible has human authors, we believe that ultimately it has only one author—God. He made use of the authors of Sacred Scripture to communicate revelation by means of inspiration from the Holy Spirit.

The earliest book of the New Testament likely was St. Paul's First Letter to the Thessalonians, written about the year 51, roughly 20 years after Jesus' death and resurrection. The four Gospels were likely written roughly between 70 (Mark's) and

100 (John's).

There were other writings about Jesus produced in the decades and centuries following the writings of the four Gospels in the New Testament.

Some of them include *The Gospel of Thomas*, *The Gospel of Peter*, *The Infancy Gospel of Thomas*, *The Protevangelium of James*, *The Gospel of the Hebrews*, and *The Secret Gospel of Mark*.

Over the course of the first four centuries of the Church, its leaders determined which of the writings about Jesus were authentic and could be traced in one way or another to the Apostles.

They accepted some books and rejected others, finally selecting the 27 books that now appear in the New Testament at the Council of Carthage in 397. Today all Christians agree on those 27 books.

Meanwhile, near the end of the first century, some Jewish scholars were selecting the writings for their Scriptures, what Christians call the Old Testament. They eliminated any books that were not preserved in Hebrew—even the Books of Maccabees which gave them their feast of Hanukkah.

The Catholic Church, though, accepted

the Books of Maccabees as well as Tobit, Wisdom, Judith, Ecclesiasticus, Baruch and some additional passages in the books of Daniel and Esther. These were included in the Christian Bible until the Protestant Reformation in the 16th century when the reformers went back to the list chosen by the Jewish scholars.

The difference between Catholic and Protestant Bibles, therefore, is not in the New Testament but the Old. There are seven more books in the Catholic Old Testament than there are in the Protestant version of it.

The Catholic Church also teaches that, among the 73 books in its Bible, there are many literary genres. We should not read the Bible as a modern form of history, and certainly not as a scientific book. There are even what are considered four novels in the Old Testament—Jonah, Tobit, Esther and Judith.

Roman Catholic teaching sees no incompatibility between recognizing the truth of the biblical witness and the fact that it is expressed in many forms of literary expression. Poetry, hymns, stories, myths and other literary forms can communicate both historical and theological truth. †

Cornucopia/Cynthia Dewes

What happened while I was sleeping?

Lord knows, I'm not the most observant person there is. If I notice something that looks different to me in the yard or the house and remark on it, my husband always says, "It's been that way for three years." So you see what I mean.



That being said, I'm still wondering about some things which seem to have escaped me over time. Of course, there's one decade earlier in

my life that doesn't count in this analysis of inattention.

During that time, I was busy having babies, dealing with serious illness in my family, moving, giving up smoking, etc. So I have no clue what went on then in foreign policy, popular music or sports, or whatever was happening in the rest of the world. But much of the time I was oblivious just on general principles.

For example, when did festival voting become the norm? I've always voted on the second Tuesday of November or on the appointed primary election day. Voting early was reserved for those who had to be out of the country on election day or had an equally

serious excuse.

Now, apparently, a person can vote almost whenever or wherever they feel like it with no other excuse than that they, well, feel like it. Maybe that's why they require photo IDs now. You think?

And, when did good manners become archaic rituals of an uptight past? I always thought keeping one's voice down in public, or walking to the right, or not taking phone calls during conversations with others were just common courtesies. I enjoyed them myself, so why not extend them to others? Silly me.

When did "No problem" become the standard reply to someone saying "Thank you"? While I appreciate the obvious sincerity of such a phrase, I'm mystified why anyone thought there was a problem in the first place.

Then there's the "rush hour" mentality which now appears to extend to the entire day. When did we all get to be in such a hurry? The *To Kill a Mockingbird* time when kids sprawled on the summer grass chewing a weed and gazing at clouds disappeared when I wasn't looking.

Now, all of a sudden, we seem overanxious to get somewhere fast, commuting to or from work, or picking up the

kids from the baby sitter, or running them to soccer, dance lessons or karate class. We're rushing through the grocery store, trying to beat the light or tearing out of church as close as possible behind the celebrant.

Now we are left with all this saved time on our hands, and don't quite know how to use it. In fact, it makes us nervous. So we try to fill it with quick diversions like video games and "un"reality shows on TV. It's technology to the rescue.

Indeed, when did technology become not just helpful, but the chief ingredient of a good life? Last I knew, the electric typewriter was a big deal. And the result is, we sit more than we used to, which in turn leads to an overwhelming urge to be fit.

Old guys sprain joints playing softball, and ladies of a certain age do Zumba maneuvers. Not to mention all the running, speed walking, jogging, even jumping rope that goes on at all ages. It's enough to make a person feel out of the loop!

Like I say, I must've been sleeping while all these things were shaping up. Being human is so interesting, isn't it?

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

It's All Good/Patti Lamb

Never forget, the spirit of good unites us all

Last month, I had the opportunity to sit in on a meeting conducted by a local non-profit group prior to its biggest annual fundraiser. I went with the intention of learning more about the organization, but I left learning how to resolve a Parent Teacher Organization (PTO) issue that had been weighing on my mind.



I walked into the meeting about five minutes late, but it was already in full swing. Apparently, there were several critical issues that warranted discussion and some tension filled the air.

One man at the table was on a tirade about cutting excess and running this year's fundraiser much leaner. He seemed to be some sort of efficiency expert.

Then another person—I'm guessing an accountant—chimed in regarding financial matters. His mind was fixed on the numbers, and he spoke of everything in terms of dollars and percentages. He lost me a few times, but he repeatedly reminded the group that this fundraiser had to raise a certain percentage of operating expenses or else all would not be right with the world.

Next, a woman in the group spoke up about the importance of proper marketing, her area of expertise. She talked about new approaches to reach a wider audience for ticket sales.

Then the technical guy called the group's attention back to some computer-related issues which sounded complex. If they didn't fix them, the fundraiser wouldn't get off the ground.

Side conversations broke out because the attendees were each concerned about their own parts. Several became annoyed that the importance of their input had been discounted. The leader of the meeting became agitated, and frustration mounted.

One man at the meeting noticed and asked to be heard.

"Every person in this room has a point that he or she is trying to make," he said, "and we're all speaking from very different disciplines.

"But we're all here because we care about this cause, so we should really hear each other out and be respectful. I know that our personalities are different—these might not be the people you'd invite to your house to watch a football game—but we are all here for a common cause so we should put personal agendas aside and play as a team."

The group realized that the spirit of their mission had become lost because of their

own egos.

It was so elementary, but the members needed reminding.

It was like someone broke out St. Paul's first letter to the Corinthians, in which he likened the body of Christ to the human body. "The eye cannot say to the hand, 'I have no need of you,' and nor can the head say to the feet, 'I have no need of you'" (1 Cor 12: 21).

We are in it together, like it or not.

Back to the PTO issue that I mentioned earlier. Recently, our PTO board received a nasty-gram from a parent regarding one of our events. I had been angry at that parent for her unkind words. This meeting prompted me to consider the spirit in which she wrote instead of the accusatory tone. Our deliveries might be abrasive, but most of us only speak up because we actually care.

This meeting and the PTO issue have inspired my Lenten resolution. This Lent, I am simply going to try to find the spirit of God in those with whom I can find little else in common.

Our lifestyles are different, but the spirit of good—which is really God—unites us all.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Intellect and Virtue/John Garvey

Reputation, the Hall of Fame and a saint's extraordinary example of love

Not one baseball player was inducted into the Hall of Fame this year. It was a shutout, only the second one in 40 years.



Perhaps it was to be expected. There was little appetite for celebration when so many of the newly eligible candidates were tarnished by the steroid scandal of the last decade.

"After what has been written and said over the last few years, I'm not overly surprised" tweeted pitcher Roger Clemens, who, along with Sammy Sosa and Barry Bonds, was among those turned down.

I found myself thinking of Cassio, whose drunkenness cost him his job as Othello's chief lieutenant. "Reputation, reputation, reputation! O, I have lost my reputation! I have lost the immortal part of myself, and what remains is bestial."

In sports, reputation really is everything. Dopers, who spent years enjoying terrific reputations based on achievements, we now see as tainted. They have fallen in our esteem and ruined our memories of their glory days.

The summer of 1998, when Sosa and Mark McGwire duelled to set a new single-season home run record, seems like a bad 3-D movie with styrofoam monsters and heroes with lifts in their shoes. Lance Armstrong's story of surviving cancer and winning the Tour de France seven times in a row has lost its ability to inspire.

Abraham Lincoln once said, "Perhaps a man's character is like a tree, and his reputation like its shadow; the shadow is what we think of it, the tree is the real thing."

The dopers' problem was that they lost sight of the real point. The reputation and adulation that come with victory are only worth having for those who earn them. Those who pursue them unworthily are just chasing shadows.

That is why the opprobrium that the dopers now face is deserved punishment. The pursuit of fame is no crime. But it is wrong and pointless to gain it by cheating. It is a shame that those who cheat may, even briefly, eclipse players such as baseball great Hank Aaron, who won our admiration honestly.

A good reputation is a desirable thing, but the downfall of these sports heroes helps put it in proper perspective. Reputation is only a shadow. Character is the real thing.

Consider the case of St. Jeanne Jugan, who founded the Little Sisters of the Poor. She lived a life of heroic virtue, caring for hundreds of elderly poor people and founding an order that still does that work today.

In 1852, a priest who was appointed superior general of her order directed her to retire into a life of obscurity. When she died 27 years later, the younger members of the order didn't even know she was its foundress.

Most of us would resent such treatment. It is the kind of injustice that inspires people nowadays to sue and write tell-all books. And who among us would not sympathize with her?

But St. Jeanne was an extraordinary person and a good example for people who care about fame. She did what she did for the poor and for Christ, not for popular acclaim.

When you know as clearly as she did where you stand, the shadow you cast is not so important.

(John Garvey is president of The Catholic University of America in Washington.) †

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

The Sunday Readings

Sunday, Feb. 3, 2013

- Jeremiah 1:4-5, 17-19
- 1 Corinthians 12:31-13:13
- Luke 4:21-30

The Book of Jeremiah provides the first reading for this weekend. This book is regarded as one of the major Hebrew prophetic works



because of its extent and the brilliance of its language. Jeremiah descended from priests. He was from a small village, Anathoth, only a few miles away from Jerusalem.

As occurred with many, indeed even most of the prophets, his prophecies drew sharp rebukes. He even was accused of blasphemy, a crime that had death as its punishment in the Law of Moses. (It was this statute that centuries later led to some of the demands for the crucifixion of Jesus.)

Despite the ordeals created by these rebukes and accusations, Jeremiah never relented in proclaiming fidelity to God as a personal and national imperative, and he never doubted that he was on a mission from God.

In this weekend's reading, Jeremiah recalls the day when God called him to the mission of prophesy. He gives the date. It was during the reign of King Josiah, who ruled the Kingdom of Judah from 640 to 609 BC. God told Jeremiah to be bold. He predicted the controversial response to Jeremiah's prophesying, urging the prophet not to be daunted by unfriendly or angry reactions.

As its second reading for this weekend, the Church offers a passage from St. Paul's First Epistle to the Corinthians. It is one of the most compelling and best known sections of the entire corpus of Pauline literature.

Clear and straightforward, it is the beautiful description of love. Few better definitions of love, this ability unique to humans in nature, exist.

Paul then reveals what happens when a person embraces the Gospel. Imperfections fade away. Knowledge increases. Maturity

is reached. The insecurities, smallness and shortsightedness of youth pass.

St. Luke's Gospel is the source of the last reading. Jesus, as the story clearly states, appears in the synagogue in Nazareth. In earlier verses, not part of this weekend's reading, Jesus stands to read a section of the Book of Isaiah.

In this section, Isaiah recalled his own calling to be a prophet. Isaiah gave details as to what this calling meant. It meant that he was God's spokesman, the Messiah sent by God to bring liberty to the oppressed, hope to the poor, and sight to the blind.

Then, continuing, in the passage read this weekend, Jesus declares that this prophecy has now been fulfilled. In other words, Jesus is the long awaited Messiah.

At first, the audience is impressed. But then Jesus recalled an incident, mentioned in the Old Testament, in which God showed mercy upon Gentiles.

This mention of divine favor for anyone outside the Chosen People infuriated the audience in the synagogue so much that they tried to murder Jesus.

He, of course, escaped.

Reflection

The Church remembers the great feasts of Christmas, the Epiphany, and that of the Baptism of the Lord in early January. In these feasts, it celebrates the mercy of God that came to us through and in the Lord Jesus.

Now, in February, building upon this idea of God's gift of mercy and consequent eternal life, the Church this weekend presents these readings.

As the Gospel made clear, no one is beyond God's mercy. But we must do our part in receiving this mercy. We ourselves must love others, with love as pure and unselfish as that described by St. Paul.

It is more easily said than done. Reactions to Jeremiah and to Jesus remind us that human insights are limited.

God supplies to us that which we cannot find or create on our own—eternal life but also genuine wisdom and courage.

Thus God sent Jeremiah to prophesy. Thus God sent Jesus, the source of the strength, to believe and to love. †

Daily Readings

Monday, Feb. 4
Hebrews 11:32-40
Psalm 31:20-24
Mark 5:1-20

Tuesday, Feb. 5
St. Agatha, virgin and martyr
Hebrews 12:1-4
Psalm 22:26-28, 30-32
Mark 5:21-43

Wednesday, Feb. 6
St. Paul Miki and companions, martyrs
Hebrews 12:4-7, 11-15
Psalm 103:1-2, 13-14, 17-18
Mark 6:1-6

Thursday, Feb. 7
Hebrews 12:18-19, 21-24
Psalm 48:2-4, 9-11
Mark 6:7-13

Friday, Feb. 8
St. Jerome Emiliani, priest
St. Josephine Bakhita, virgin
Hebrews 13:1-8
Psalm 27:1, 3, 5, 8-9
Mark 6:14-29

Saturday, Feb. 9
Hebrews 13:15-17, 20-21
Psalm 23:1-6
Mark 6:30-34

Sunday, Feb. 10
Fifth Sunday in Ordinary Time
Isaiah 6:1-2a, 3-8
Psalm 138:1-5, 7-8
1 Corinthians 15:1-11 or
1 Corinthians 15:3-8, 11
Luke 5:1-11

Question Corner/Fr. Kenneth Dolye

Required Sunday and holy day Mass attendance has benefits for Catholics

When our family members get together, Mass attendance always seems to come up.



Most of them don't go, and they cite reasons such as hypocrites who do attend—especially cheating husbands—and priests who have abused children. They know that I go to church every week and I feel that I should speak up, but I don't know what to say.

Can you tell me in simple words how to explain it or should I just keep my mouth shut since they are probably not going to change their ways anyhow? (Erial, N.J.)

The obligation to participate in the Mass on Sundays and holy days of obligation is one of the commandments of the Church. For some people, this is enough. They understand Mass attendance as a rule of membership; just as with any other organization, for the privilege of calling themselves Catholic they agree to be guided by a certain code of conduct.

In your own situation, though, I think a different approach might be more persuasive. Best of all would be for you to tell your family what you feel you receive from going to Mass—that it helps to calm you, comfort you, center you; that it guides you and strengthens you in the way you live your life during the rest of the week; that you value the Eucharist so much that you wouldn't deprive yourself of it no matter how unfaithful any other Catholic had been.

Personally, as a believer in Jesus, it means a lot to me that the Eucharist was the one way Christ said he wanted his memory kept alive. When Christ was about to die, he could have said this to the Apostles, his closest friends: "I don't want you to forget me when I'm gone. So every once in a while, go into your room, close the door and say in private the prayer I taught you."

He did something else instead. He said this: "Come together and support each other's faith. Tell stories about me and share your memories of me. And then have a meal together. I will actually be the food for that meal, and this will strengthen you to live the way I taught you—until the day when we'll all be together again in the kingdom of my Father."

That's the Mass—and that's why I like it

and need it.

I have been trying to find a current reference to the rules for the eucharistic fast. I have checked the *Catechism of the Catholic Church* and the documents of Vatican II and can find no help. I also brought up the U.S. Conference of Catholic Bishops' website, but there is so much on it that I became frustrated.

When I was growing up in the 1940s and '50s, I had to memorize these rules, but unfortunately I have forgotten them and I think that after Vatican II these rules changed, but I am not sure. Can you help me? (Detroit.)

The rule for the eucharistic fast is contained in the Church's *Code of Canon Law*. Canon #919, Section 1, states that "a person who is to receive the most holy Eucharist is to abstain for at least one hour before holy Communion from any food and drink, except for only water and medicine."

In 1957, Pope Pius XII reduced the requirement from a complete fast after midnight to a fast of three hours. In 1964, Pope Paul VI changed it to one hour, intending to encourage Catholics to receive the Eucharist more frequently.

The reason for the fast is to remind the faithful of the sacred and special nature of the eucharistic food. Whereas earthly food provides physical nourishment for a time, the body and blood of Christ nourish the soul toward life eternal.

Canon #919, Section 3, clarifies that "the elderly, the infirm and those who care for them can receive the Eucharist even if they have eaten something within the preceding hour." †

Readers may submit prose or poetry for faith column

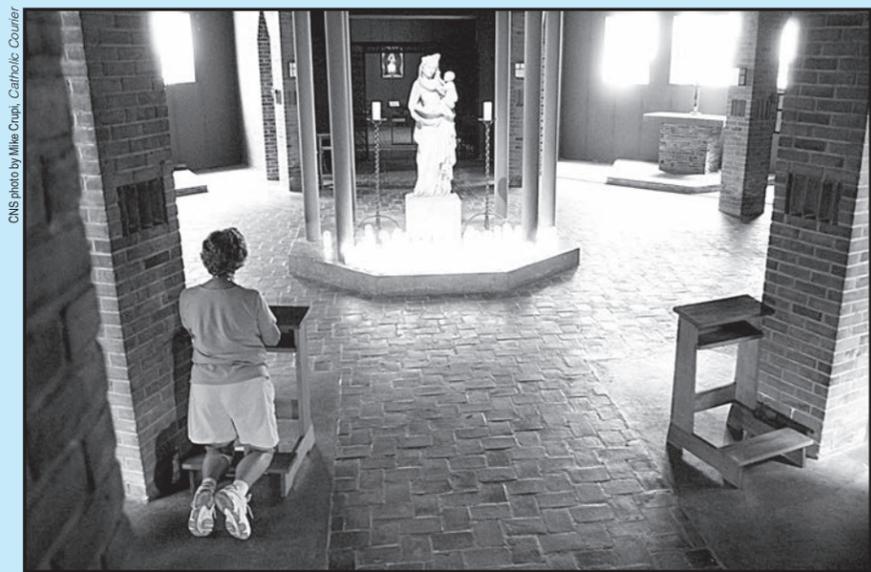
The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

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, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

My Journey to God



Retreat

By Cathy Lamperski Dearing

A loving call from God
To hush the self,
To hush the crowd,
Where silence, solitude,

And surrender
Become the soil for prayer
And God's love is planted
And rooted there
Where it grows and grows
Flowering
For all to see

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. A woman kneels in prayer before a 14th-century statue of Our Lady Queen of Peace below the chapel at the Benedictine Mount Saviour Monastery in Pine City, N.Y.)

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.

AUSTIN, Kathleen Carole (Clark), 66, Good Shepherd, Indianapolis, Nov. 2. Mother of Michael Austin. Sister of Therese Bisesi, Patricia McKeon and Joan Shock.

BAUER, Liberty Belle (Clark), 94, Most Sacred Heart of Jesus, Jeffersonville, Jan. 5. Mother of Carol and Donald Bauer. Stepmother of Robert Bauer. Grandmother of two. Step-grandmother of three. Great-grandmother of four.

BECKER, William L., 88, St. Bartholomew, Columbus, Jan. 8. Husband of Joan Becker. Father of Rosemary Almond, Margaret Bingham, Cathy Gilmore, Anne Pebworth and William Becker. Grandfather of 13.

BONHAM, Ann A., 88, St. Luke the Evangelist, Indianapolis, Jan. 8. Mother of Keith, Mark and Paul Bonham. Grandmother of four.

BROWN, Ellise Helene, infant, St. Paul, New Alsace, Jan. 9. Daughter of Peter and Andrea (Wynn) Brown. Sister of Noah Brown. Granddaughter of Robert and Kathy Brown and Jess and Maria (Ahaus) Wynn. Great-granddaughter of Andy and Vera Ahaus.

CLARK, Ernest, Jr., 82, St. Gabriel, Connersville, Jan. 5. Husband of Mary (O'Keefe) Clark. Father of Patricia Fassold, Peggy Gilland, Daniel, Ernie, Thomas and William Clark. Grandfather of 15. Great-grandfather of five.

COBB, Helen T., 79, Our Lady of Lourdes, Jan. 5. Mother of Mary Brown, Susan Sullivan, Katherine, Theresa, Michael, Thomas and William Cobb II. Grandmother of 14. Great-grandmother of 13.

CREED, Catherine E., 91, St. Joseph, Shelbyville, Jan. 1. Mother of Michael Creed, James and Phillip Wainscott. Sister of Mary Rose Moorhead. Grandmother of four. Great-grandmother of six.

EFFINGER, Walter Richard, 70, St. Mary Magdalen, New Marion, Dec. 15. Husband of Beverly (Payne) Effinger. Father of Dara Adams, Angie Hartwell and Bryan Copeland. Brother of Ruth Ann Herald, Mary Jane Hunter and William Effinger. Grandfather of seven.

FIRSICH, Albert, Jr., 86, St. Gabriel, Connersville, Jan. 2. Husband of Martha Ann (Widman) Firsich. Father of Sue Jobe and John Firsich. Brother of Mary Ann Wilhelm, Barbara Wilson, James and Leon Firsich. Grandfather of two.

FISCHER, Connie S., 60, St. Vincent de Paul, Shelby County, Jan. 7. Wife of William Fischer. Mother of Andrea Strehle. Daughter of Harold Kelley and Ruth McVey. Stepdaughter of Alice Kelley. Sister of Pam Owens and Robert Kelley. Grandmother of two.

GARLAND, Patricia A., 68, St. Bartholomew, Columbus, Jan. 3. Mother of Andrea Roberts and Michael Hudson. Grandmother of one.

HILTZ, Wilfred Francis, 84, St. John the Baptist, Dover, Jan. 3. Husband of Helen Hiltz. Father of Melanie Gutzwiller, Cheryl Lieland, Lisa Nobbe, Rhonda Trabel, Gary and Tim Hiltz. Brother of Marge Arthur and Irma Kaiser. Grandfather of 13. Great-grandfather of seven.

KABBES, Matt R., 78, St. John the Baptist, Osgood, Dec. 28. Husband of Delores (Riesterberg) Kabbes. Father of Kathy Kreimer, Susan Spielmann, Pamela and Michael Kabbes. Brother of Gail Schwettmann, Bob and Roger Kabbes. Grandfather of 10. Great-grandfather of seven.

KIEFER, Cecelia (Meyer), 83, St. Meinrad, St. Meinrad, Jan. 6. Wife of Roman Kiefer. Mother of Terry Kiefer. Grandmother of two. Great-grandmother of two.

KREMP, Thomas B., 83, Holy Spirit, Indianapolis, Dec. 12.

KULCZAK, Betty, 90, St. Andrew the Apostle,

Indianapolis, Dec. 17. Mother of Barbara Woehler and Theresa Kulczak. Grandmother of one.

MARTIN, Martha J., 76, Christ the King, Indianapolis, Jan. 3. Wife of Philip Martin. Mother of Mary Louise Fox and Deborah Nicholas. Sister of Maryann Pluckebaum and Donald Beckerich. Grandmother of six.

MEISTER, Nicholas William, 25, St. John the Baptist, Osgood, Dec. 22. Son of Thomas and Marlene (Downey) Meister. Grandson of Bill and Elizabeth Downy and Paul and Glenda Meister.

MILLER, William Kenneth, 68, St. Joseph, Corydon, Jan. 5. Husband of Carrie (Huff) Miller. Father of Michelle Kopp, Sherry Riggs and Darrell Miller. Brother of Naomi Chism, Deanna Heinlein, Rita Snyder, Gene, James and Marvin Miller. Grandfather of five. Great-grandfather of two.

MORONE, Antone, 81, Our Lady of the Most Holy Rosary, Indianapolis, Dec. 27. Husband of Doris Morone. Father of Dominic and Mario Morone. Brother of Angela Forni and Joseph Morone.

PHILLIPS, Deborah K., 59, Holy Spirit, Indianapolis, Jan. 8. Wife of John Phillips. Mother of Nicole Phillips-Johnson and John Phillips II. Daughter of Harry Mains and Barbara Kline. Sister of Barbara Faryna and Sherry French. Grandmother of six.

ROELL, Raymond E., 87, St. Louis, Batesville, Jan. 8. Father of Sharon Eckstein, Marilyn Todd, David, Earl and James Roell. Grandfather of 10. Great-grandfather of one.

SCHATZ, Alvin A., 97, St. Meinrad, St. Meinrad, Jan. 7. Father of Mark and Sam Schatz. Brother of Norbert Schatz. Grandfather of three. Great-grandfather of one.

SCHWERING, Ruth Ann, 78, St. Mary, Greensburg, Jan. 2. Mother of Brian, Doug, Greg and Mark Schwering. Sister of Charles, Dan and John Greiwe. Grandmother of nine.

SHINE, Donald F., 88, St. Roch, Indianapolis, Jan. 9. Father of Deborah Huffines, Bill, Dan, Donny, Mike and Tom Shine. Brother of Mary, Rita, Bill, Bob, Jerry and Pat Shine. Grandfather of eight. Great-grandfather of five.

SNYDER, Joan E., 65, St. Gabriel, Connersville, Dec. 30. Wife of James Snyder.

Mother of Heather Gill and Michael Snyder. Sister of Judith Crumpton, Dwight and Keith Smith. Grandmother of three.

STILES, Ralfetta (Kincaid) E., 96, St. Paul, Tell City, Jan. 6. Mother of Sandra Hammons, Nita Kincaid and Ralph Stiles. Sister of Flora Ritter and James McNew. Grandmother of six. Step-grandmother of two. Great-grandmother of several. Great-great-grandmother of several.

TERRELL, Phyllis J., 77, St. Charles Borromeo, Bloomington, Dec. 28. Wife of Edgar Terrell. Mother of Angie Terrell-Wagner, Edgar, Greg, Kevin and Kim Terrell. Sister of Helen Stouney. Grandmother of nine. Great-grandmother of two.

TESTERMAN, Charles M., 76, St. Malachy, Brownsburg, Dec. 29. Husband of Sharon Testerman. Father of Phyllis Leimenstall, Denise Schreier, Ruthanne Williams, Mark and Matthew Testerman. Grandfather of seven. Great-grandfather of eight.

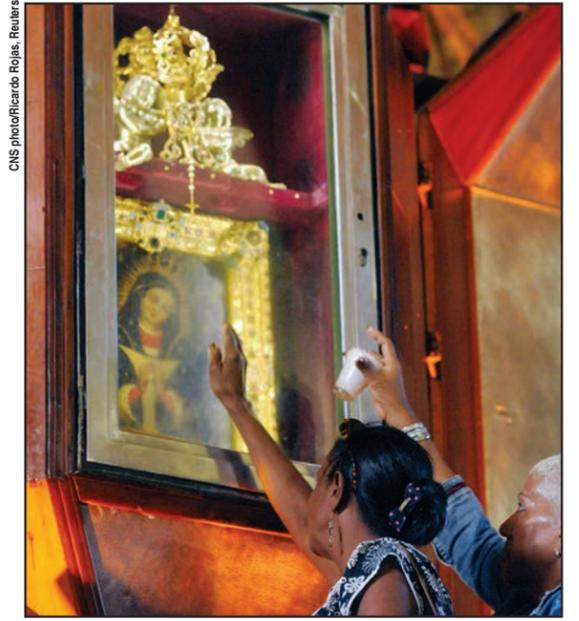
WALL, Mary Lou, 84, St. Christopher, Indianapolis, Jan. 1. Mother of Susan Johnson, Barbara Port, Nancy Somerville, Kathy Stonehouse, Margaret, Daniel, David, James, Mark, Matt, Mike, Robert and Timothy Wall. Grandmother of 19. Great-grandmother of 15. Great-great-grandmother of two.

WALSER, Mary Avis, 91, St. Lawrence, Lawrenceburg, Jan. 4. Wife of Francis Walser. Mother of Mary Hunter, Joanne Lange, Alice, Francis and Thaddeus Walser. Grandmother of seven. Great-grandmother of seven.

WALSMAN, Howard J., 95, St. Louis, Batesville, Jan. 5. Father of Dianne Jessup, Beverly Poske and David Walsman. Brother of Barbara Ernestes, Franciscan Father Paul Walsman, and Robert Walsman. Grandfather of seven. Great-grandfather of eight.

WOOLEMS, Carol A., 70, St. Joseph, Corydon, Jan. 1. Mother of Sally Jones, Bill and Todd Woolems. Sister of Bob and Howard Goldman. Grandmother of five. Great-grandmother of three.

WUDARSKY, Ann R., 95, St. Bartholomew, Columbus, Nov. 28. Mother of Page Cline, Dale Brant, Charles Conley, George Merkich and Edward Wudarsky Jr. Sister of Frances A'Hern and Kathryn Doboski. Grandmother of 15. Great-grandmother of 20. Great-great-grandmother of three. †



Showing love for Mary

Women pray in front of an image of Mary on Jan. 20, the eve of the feast of Our Lady of Altigracia at the basilica in Santo Domingo in the Dominican Republic. Thousands of people make a pilgrimage each year to the basilica to commemorate the Caribbean island nation's patron saint.

Benedictine Father Harold Hammerstein was a monk and a priest for more than 60 years

Benedictine Father Harold Hammerstein, a monk and priest of Saint Meinrad Archabbey in St. Meinrad, died on Jan. 18 at St. John's Home, a ministry of the Little Sisters of the Poor in Evansville, Ind. He was 89.

The Mass of Christian Burial was celebrated on Jan. 23 at the Archabbey Church of Our Lady of Einsiedeln. Burial followed at the Archabbey Cemetery.

Father Harold was a jubilarian of profession and priesthood, having celebrated 68 years of monastic profession and 63 years of priesthood.

Frederick Hammerstein Jr. was born on Oct. 13, 1923, in Evansville. After completing his elementary education at St. Benedict Grade School in Evansville, he entered high school at Saint Meinrad, where he continued his education through college.

He became a novice at Saint Meinrad in 1943, and continued his priestly formation at the Collegio di Sant'Anselmo in Rome after professing simple vows in 1944.

After returning from Rome, Father Harold taught in and served in the administration of Saint Meinrad Seminary.

He later served as a chaplain at the federal penitentiary in Terre Haute and in parish ministry at St. Augustine Parish in Leopold and the former missions of St. Mary in Derby and Sacred Heart of Jesus in Perry County.

In 1978, he began parish ministry at St. Benedict Parish in Evansville in the Evansville Diocese. It is now the cathedral of the diocese.

Memorial contributions may be made to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN, 47577; the Reverend Harold Hammerstein, O.S.B. Endowment Fund at St. Benedict's Cathedral, 1328 Lincoln Ave., Evansville, IN 47714; or the Little Sisters of the Poor, 1236 Lincoln Ave., Evansville, IN 47714. †

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Lack of faith can hurt marriage, may affect validity, pope says

VATICAN CITY (CNS)—A lack of faith in God can damage marriage, even to the point of affecting its validity, Pope Benedict XVI said.

“Faith in God, sustained by divine grace, is therefore a very important element for living in mutual dedication and conjugal fidelity,” he said.

The pope said he was not suggesting there was a simple, automatic link “between the lack of faith and the invalidity of marriage.”

Rather, he hoped “to draw attention to how such a lack may, although not necessarily, also hurt the goods of marriage,” given that referring to God’s plan “is inherent in the covenant of marriage.”

The pope made his comments on Jan. 26 during a meeting with members of the Roman Rota, a Vatican-based tribunal that deals mainly with marriage cases.

The current crisis of faith has brought with it a state of crisis for the Christian vision of marriage as an indissoluble bond between a man and a woman, the pope said.

“The indissoluble covenant between man and woman does not require, for the purpose of sacramentality, the personal faith of those to be married,” he said. “What is required, as the minimum condition, is the intention of doing what the Church does” when it declares a marriage is a sacrament.

While the question of intent should not be confused with the question of the individuals’ personal faith, “it is not always possible to completely separate them,” he said.

The pope quoted Blessed John Paul II’s speech to the Vatican court in 2003 in which he said, “an attitude on the part of those getting married that does not take into account the supernatural dimension of marriage can render it null and void only if it undermines its validity on the natural level on which the sacramental sign itself takes place.

“The Catholic Church has always recognized marriages between the non-baptized that become a Christian sacrament through the baptism of the spouses,” and it does not doubt “the validity of the marriage of a Catholic with

a non-baptized person if it is celebrated with the necessary dispensation,” the late pope had said.

Pope Benedict said such considerations need further reflection, especially in a secularized culture that puts little faith in a person’s ability to make a lifelong commitment and fosters an incorrect understanding of freedom and fulfillment.

Humanity is incapable of achieving what is truly good without God, the pope said, and refusing God’s invitation “leads to a deep imbalance in all human relationships,” including marriage.

While faith in God is “a very important” part of a marriage lived with commitment and loyalty, it does not mean that “loyalty and other [conjugal] properties are not possible in natural marriage between non-baptized” spouses, who still receive the graces that come from God.

“However, closing oneself off from God or refusing the sacred dimension of the conjugal union and its value in the order of grace certainly makes it more difficult to realize concretely the highest model of marriage as envisioned by the Church according to God’s plan, possibly going so far as to undermine the actual validity of the covenant” if the tribunal determines it amounts to a refusal of fidelity, procreativity, exclusivity and permanence.

Faith, therefore, “is important in the realization of the authentic conjugal good, which consists simply in always wanting the good for the other, no matter what,” together with a true and indissoluble partnership for life, he said.

Faith without charity, which is love, “bears no fruit, while charity without faith would be a sentiment constantly at the mercy of doubt. Faith and charity each require the other, in such a way that each allows the other to set out along its respective path,” the pope said, citing his 2011 apostolic letter “*Porta Fidei*” (“The Door of Faith”).

In addition to the three goods of procreation, marital fidelity and its indissolubility, “one must not exclude the possibility of cases in which, exactly because of the absence of faith, the good of the spouses ends up compromised and,



Pope Benedict XVI poses with judges of the Roman Rota, a court that primarily deals with appeals filed in marriage annulment cases, during an annual meeting at the Vatican on Jan. 29. In a speech to the judges, the pope said true pastoral charity and concern can never lead the Church to grant an annulment to a Catholic whose marriage is valid according to Church law.



‘The indissoluble covenant between man and woman does not require, for the purpose of sacramentality, the personal faith of those to be married. What is required, as the minimum condition, is the intention of doing what the Church does ...’

—Pope Benedict XVI

therefore, there is a lack of consent,” the pope said.

It is not the first time that Pope Benedict has called for a closer reflection on the impact of an absence of faith in determining marriage annulments.

During an unscripted question-and-answer session with priests in northern Italy in 2005, the pope noted the problem of people who married in the Church not because they were believers but because they wanted a traditional ceremony.

He said that when he was prefect of the

Congregation for the Doctrine of the Faith, he asked several bishops’ conferences and experts to study the problem, which in effect was “a sacrament celebrated without faith.”

He said he had thought that the Church marriage could be considered invalid because the faith of the couple celebrating the sacrament was lacking.

“But from the discussions we had, I understood that the problem was very difficult” and that further study was necessary, he said. †

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If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis,
P.O. Box 1410, Indianapolis, Indiana 46206-1410

317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

DIRECTOR Pro-Life Ministry

The Roman Catholic Archdiocese of Indianapolis is seeking a Director of Pro-Life Ministry to serve as the primary resource and staff person to the Archbishop and the parishes, schools, and agencies of the Archdiocese in areas related to the Church’s teaching on the sanctity of human life. In this capacity, the position provides service, support, and resources in education and advocacy regarding public policy and Church ministries in all related areas.

The Director will guide the implementation of the United States Conference of Catholic Bishops’ Pastoral Plan for Pro-Life Activities and advance the vision of the Archbishop for Pro-Life Ministry in the Archdiocese. The Director will also serve as the official Archdiocesan representative on behalf of the Archbishop in activities and to organizations which are consistent with the doctrine and values of the Roman Catholic Church and the Gospel of Jesus Christ.

The Director reports to the Executive Director of Catholic Education and Faith Formation and will supervise an Administrative Assistant. The position

requires a professed and practicing Roman Catholic who can clearly and accurately articulate the teachings of the Church with respect to the sanctity of human life. Solid formation on the Pro-Life doctrine of the Roman Catholic Church and experience in advocating for the sanctity of human life are essential. A bachelor’s in theology or a related field is required, and a master’s degree is preferred.

The deadline for application is February 15, 2013. Interested individuals should please send a cover letter, resumé, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
P.O. Box 1410
Indianapolis, IN 46206
E-mail: eisakson@archindy.org
Fax: (317) 261-3389



Enthusiasm buoys Vigil for Life as cardinal urges adoption alternative

WASHINGTON (CNS)—For 39 years, Dave Katich of All Saints Parish in Etna, Pa., wanted to attend the opening Mass for the National Prayer Vigil for Life, but something always kept him away.

Not this year. Katich and his wife, Debi, finally joined their friends from All Saints Parish, Frank and Sherry Rectenwald, for the four-hour trip to Washington from their homes just north of Pittsburgh for the two days of distinctly Catholic events marking the anniversary of the 1973 Supreme Court decisions that legalized abortion.

"I felt compelled to be here," Katich told Catholic News Service an hour before the Mass began in the filled-to-capacity Basilica of the National Shrine of the Immaculate Conception. "It's probably the most important thing our faith believes, the right to life. Every human being has the God-given right to live."

The two couples were among the more than thousands who began filing into the basilica hours before the liturgy. Many of those in attendance prayed overnight in the basilica's crypt, keeping a vigil for life.

Standing with her mother and younger brother near one of the side chapels about halfway back in the massive church, Isent George, 8, was dwarfed by the throng of people passing back and forth as they sought out old friends and tried to find just the right spot in the hope of catching a glimpse of the celebrants at the main altar. She understood the importance of being at the Mass.

"We should end abortion because it's actually murdering the embryos that are actually babies formed [by] God," she said. "God made that creation, and we have no right to kill babies."

Isent's mother, Nisha, told CNS she and her husband wanted to make the cross-country trip from St. Helen Parish in Phoenix to show their three children the importance of taking a stand for life and upholding the family's Catholic faith. The trip east was the family's first.

"It's important to speak up and be visible," she said. "It's not about women's

freedom. It's about life."

On the other side of the basilica near the back, Anne Pirie, 20, of Akron, Ohio, and Jacquie Lustig, 24, of Cottonwood, Idaho, were enthusiastic about participating in the vigil despite being unable to see much of the liturgy from their vantage point. Both are consecrated women within Regnum Christi, the lay movement of the Legion of Christ, and students at the order's Mater Ecclesiae College in Greenville, R.I.

"This is something every Christian should really be interested in. That's a lot of what my vocation is about. I'm a Catholic layperson and I'm also totally dedicated to God. This is something I want to be a part of and this is a message I want to get out there," Pirie said moments before Mass began.

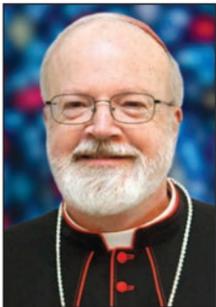
"I feel a great need to show my real respect and my love for the people who are involved in this," Lustig agreed. "Especially being a woman, I have a great love to uphold the dignity of women, and I don't think abortion does justice to that dignity."

The Mass began with a 45-minute procession as hundreds of clergy entered the basilica and took their places around the main altar. Cardinal Sean P. O'Malley of Boston, chairman of the U.S. Conference of Catholic Bishops Committee on Pro-Life Activities, was the main celebrant.

As he began his homily, Cardinal O'Malley recalled the work of Nellie Gray, the founder of the March for Life to protest legalized abortion, who died in August at 86. He described Gray as "the Joan of Arc of the Gospel of life."

The cardinal said he worked alongside Gray as a young priest in the 1970s.

"She was an inspiration for myself and countless others. Surely she continues to pray for us in her place for eternity,"



Cardinal Sean P. O'Malley



Amanda Lang props her 6-month-old son, Maximilian, on top of a pew as they wait for the start of the opening Mass of the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington on Jan. 24. The Langs are parishioners at Immaculate Conception Church in Jacksonville, Fla., and were in Washington for the vigil and annual March for Life.

he said.

Cardinal O'Malley then focused on the direction in which he believes the pro-life movement should be headed by calling upon Catholics to work to change society's negative perception of adoption so that it is seen as a better option than abortion for women, especially those facing a crisis pregnancy.

He said the Year of Faith, which runs through November, "is a call to a deeper conversion so we can become effective apostles of the Gospel of life in the new evangelization."

Citing the Gospel reading for the Mass—Luke 1:39-45, Mary's visitation to Elizabeth—Cardinal O'Malley said that "the Gospel of life is imperative to Christ's disciples."

"God is urging us to be defenders of life in the midst of the culture of death," he said in urging widespread efforts to change the perception that adoption is a bad choice for women.

"Too many Americans see abortion as

a necessary evil," he added. "We need to educate the public about the damage done to women by abortion."

Pointing to the important work done by staff and volunteers at pregnancy centers and programs that support single mothers, Cardinal O'Malley called for broadening such efforts so that women turn away from abortion.

Work also must continue on the legislative and judicial fronts so that legalized abortion comes to an end, he said.

At the same time, he explained, Catholics must work more than ever "to change people's hearts, to help Americans understand that abortion is evil, and it is unnecessary."

"It's not just the lucidity of our arguments, but about the effect our words have on others," the cardinal said. "Our task is to present the truth with civility, empathy and clarity. Being compassionate about the Gospel of life is about building a new civilization with love." †

What was in the news on Feb. 1, 1963? Statistics reveal just how much Catholic schools save taxpayers, and Pope John predicts the council may last beyond 1963

By Brandon A. Evans

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

Here are some of the items found in the Feb. 1, 1963, issue of *The Criterion*:

• **NCWC official raps aid-to-education plan**

• **Statistics reveal:**

Schools save

taxpayers \$2.6

billion annually

WASHINGTON—

Catholic grade and high schools save the nation's

taxpayers \$2.6 billion a year, according to the Education Department, National Catholic Welfare Conference (NCWC).

Msgr. Frederick G. Hochwalt, director of the NCWC Department, commented that a program of federal school aid limited to public schools would increase the tax burden of citizens whose support of Catholic schools makes possible this tax saving. ... 'Although [President John F. Kennedy's Jan. 29 education message to Congress] is silent on this, obviously high administrators in the government are aware of the contribution Catholic education has been and is making to the common desire for educational excellence.'

• **First in the area: St. Mary's, Aurora, pioneers physical fitness program**

• **Church's renewal seen big step toward unity**

• **Chicago cardinal: Suggests practical steps to curb race prejudice**

• **Council body reports to pontiff**

• **Still going strong: Father Pat Peyton to**

initiate Rosary Crusade for children

• **Gives radio interview: Council stand explained by Cardinal Ottaviani**

• **Papal volunteers lauded by nuncio**

• **Deplores Atlanta 'Wall of Shame'**

• **Nun's advice: Don't feel sorry for 'poor sisters'**

• **Sports can help cause of peace, pope declares**

• **Style Show is hailed as 'best ever'**

• **NCCW restates stand on 'equal rights' proposals**

• **Cattle to aid seminarians**

• **'Shared-time' proposal weighed in Chicago**

• **Schools to participate in foreign policy study**

• **Protestant leader sees new hopes for unity**

• **Catholic legal expert: Asks Jewish assistance on school-aid problem**

• **Pope hints council may go into 1964**

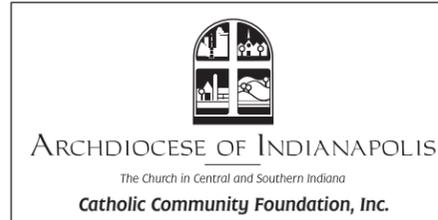
"VATICAN CITY—A sense of 'Christian solidarity' has resulted from the first session of the Vatican council, His Holiness Pope John XXIII told a general audience here. Pope John also indicated for the first time that the council may last beyond next December. ... 'We bless God because the council went so well, even if there was some uncertainty and lack of experience at the beginning.' ... He said that the council will resume in September and conclude in December and even 'perhaps later because when people come together and things go well, the desire to remain together can arise.'"

• **Urges return of religion to U.S. public schools**

• **Priests use two-way radios**

• **Raps U.S. education for 'ignoring' God**

(Read all of these stories from our Feb. 1, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †



IRA charitable rollover can be used to support archdiocese, parishes, schools and agencies

The Individual Retirement Account (IRA) Charitable Rollover that allows transfers from your IRA to qualified public charities has been extended for 2013. Most important, you can have an immediate impact on the work of the Church. The full amount of the distribution can be put to work. It is not diminished by income taxes.

Here are the basics for direct transfers from an IRA to a qualified public charity:

• Donors age 70½ and older can direct a distribution of up to \$100,000 from an IRA to the Church. Since IRAs are separately owned, a husband and wife can each transfer up to \$100,000 per year from his or her respective IRA.

• The IRA transfer must be made directly from a custodian or trustee to the charitable organization, in this case to the Archdiocese of Indianapolis and/or any one of its ministries.

• The IRA distribution must be a direct charitable gift and not a distribution to a charitable remainder trust or a charitable gift annuity.

• Qualified direct distributions to charity from your IRA are not subject to income tax. The new law provides that you can make a distribution through Dec. 31, 2013, and count it as a gift for 2013. An additional gift may be made in 2013.

For more information about how you and the Church can benefit from an IRA charitable rollover, contact your parish office or Ellen Brunner, director of planned giving, Catholic Community Foundation, Inc., at 317-236-1427, 800-382-9836, ext. 1427 or e-mail at ebrunner@archindy.org. Also visit our websites at www.archindy.org/plannedgiving and www.archindy.org/ccf. †