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Closing the gap

Terre Haute food bank, campaign aim to address hunger, says Catholic Charities official, page 5.

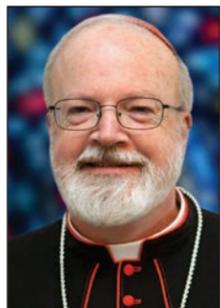
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January 17, 2014

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Nine days of prayer part of Roe v. Wade anniversary events for 2014

WASHINGTON (CNS)—For the second year in a row, the U.S. Catholic bishops are sponsoring “Nine Days for Life: Prayer, Penance and Pilgrimage,” planned for Jan. 18-26 this year, as part of several events marking the 41st anniversary of the *Roe v. Wade* decision legalizing abortion virtually on demand in the U.S.



Cardinal Sean P. O'Malley

“Since that tragic decision, more than 55 million children’s lives have been lost to abortion, and many suffer that loss—often in silence,” says a posting on the website www.9daysforlife.com. Cardinal Sean P. O’Malley of Boston, chairman of the bishops’ Committee on Pro-Life Activities, said in a recent letter to his fellow bishops that response to last year’s nine-day observance prompted this year’s event to again “pray for the healing and conversion

of our nation and people impacted by the culture of death.”

The 9daysforlife website offers participants several ways to sign up to receive directly a daily simple novena with different intercessions, brief reflections and suggested acts of reparation via e-mail or text message or by using an app for smartphones.

Several resources for prayer and activities—as well as the full reflections for each of the nine days—are available online in the “Pro-Life Activities” section of the U.S. bishops’ website, www.usccb.org.

On Jan. 22, the anniversary of the 1973 *Roe* decision, the National Mall in Washington will once again be the site of the annual March for Life. Thousands

See PRAYER, page 3

Submitted photo



“Keep the biggest heart for Jesus”

The archdiocese’s superintendent of Catholic schools Gina Fleming listens as kindergarten students Tori Benyon and Connor Baldwin of St. Rose of Lima School in Franklin share their reasons for why they appreciate their school. Fleming has made it her goal to visit all 68 Catholic schools during this school year to learn what makes them special.

Tour helps superintendents get to know schools, understand their unique qualities

By John Shaughnessy

Gina Fleming has had plenty of reasons to smile as she completes her visits to all 68 Catholic schools in the archdiocese this school year, including one priceless and telling moment with a kindergarten student.

The moment occurred as Fleming—the archdiocese’s new superintendent of Catholic schools—visited St. Joan of Arc School in Indianapolis. During the visit, a boy in kindergarten noticed her necklace of five silver hearts as she knelt to talk with him.

When the boy asked her who the biggest heart was for, Fleming answered, “That’s the heart for Jesus. We always have to keep the biggest heart for Jesus.”

After the child pointed to another

heart, Fleming told him it was for her family, “just like Jesus has a family, too, with Mary and Joseph.”

When the boy asked about the next heart, Fleming said, “That’s for all of my friends, including you.”

Then the child touched one of the two remaining hearts and sweetly told Fleming, “I think this one should be for me.”

That moment still makes Fleming smile—partly because of the way it represents one of the constant qualities she noticed during her tour.

“It speaks to the importance of relationships and how that’s emphasized in our Catholic schools,” Fleming says.

Two questions and nine pans of brownies

After she started her role as superintendent of Catholic schools on July 1, 2013,

Fleming foresaw a two-fold purpose in visiting all the schools with the two assistant superintendents, Rob Rash and Mary McCoy.

Fleming thought the visits would let them get to know the schools and understand their unique qualities.

She also viewed the visits as a way to establish relationships with administrators, teachers, students and parents, and “affirm their dedication and hard work by going into their communities and extending our help.”

At every school, Fleming asked two questions, “What makes you most proud of your school?” and “How can we best serve you?”

“The overwhelming majority of responses to the first question were the

See SCHOOLS, page 8

Indiana bishops endorse proposed state amendment defining marriage as between one man and one woman

By Sean Gallagher

The six Catholic bishops serving in Indiana have endorsed a proposed state constitutional amendment that would define marriage as exclusively between one man and one woman.

The proposed amendment, which has been designated as House Joint Resolution 3 (HJR3), also states that other legal unions “identical or substantially similar to that of marriage” will not be recognized by the state.

Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC), the official public policy voice of the Catholic Church in Indiana regarding state and national matters, spoke on behalf of the bishops on Jan. 13 during a three and a half hour Indiana House Judiciary Committee meeting in which testimony was heard

regarding HJR3.

“We support HJR3 as a means for defending the nature of marriage as the union of one man and one woman,” Tebbe said.

Tebbe was joined by several other witnesses representing various groups—some supporting HJR3, some opposing it.

The committee meeting ended without a vote being taken on HJR3. As this newspaper went to press on Jan. 14, no date had been set for a future meeting of the committee during which a vote could be taken.

In his testimony, Tebbe affirmed the



Glenn Tebbe

Church’s teaching on the dignity of every human person, “including persons with same-sex attraction.”

At the same time, he noted that the Church upholds the “dignity and sanctity of marriage,” which, “by its very nature ... is a permanent partnership between one man and one woman.”

Tebbe also explained that marriage so understood is the “foundation of the family” and provides a solid context for the raising of children. He also said that “it is not within the power of either the Church or the state to redefine marriage since God is its author.”

Much of his testimony was either based on or taken directly from a pastoral statement about the dignity of all human persons and the dignity of marriage issued in December by the six Catholic bishops

See MARRIAGE, page 8

All Saints, St. Catherine parishes created in Batesville Deanery

By Sean Gallagher

In recent months, some parishes in the Batesville Deanery were closed and merged with nearby faith communities.

Other changes have also occurred. Some parishes have been merged together to create a new parish with a new name.

On Dec. 1, 2013, St. John the Baptist Parish in Dover, St. Joseph Parish in St. Leon, St. Martin Parish in Yorkville and St. Paul Parish in New Alsace were merged into one parish. The new faith community, located in Dearborn County, is called All Saints Parish.

On that same date, St. John the Evangelist Parish in Enochsburg and St. Maurice Parish in Decatur County were merged into one parish. The new faith community, located in Decatur County, is called St. Catherine of Siena Parish.

Both sets of changes resulted from the Connected in the Spirit planning process, which took place in the Batesville Deanery during the past two years.

Although new parishes with new names

have been established in the deanery, the church buildings that each new parish will use will retain their original names.

Father Scott Nobbe, administrator of All Saints Parish, recognizes that the changes are difficult for some members of the previous parishes. He said that the new All Saints Parish is fitting because "it's going to take all of us together to get through this, not only all of us here on Earth, but also the communion of saints in heaven."

Father Nobbe had been pastor of the four previous parishes since 2011, and has worked since then to bring members of the communities together in various ways. He knows, however, that it takes a while to build up a new parish community.

"People are still focused on what they're losing instead of the potential of gaining something new in the midst of all of this," he said. "I've tried to be sensitive to that."

Nonetheless, Father Nobbe and the pastoral staff at All Saints Parish are working to be positive about the future.

"It's a new chapter in this area," he said.



'It's a new chapter in this area. And a lot of good things can come from new beginnings. That's what we're trying to focus on. We're trying to help people along the way.'

—Father Scott Nobbe, administrator of the newly created All Saints Parish in Dearborn County

"And a lot of good things can come from new beginnings. That's what we're trying to focus on. We're trying to help people along the way."

Father William Ehalt, administrator of St. Catherine of Siena Parish, and Gary Nobbe, a member of the new parish's implementation team, both said that the merger of the former St. John and St. Maurice parishes has been made easier by the fact that those faith communities had already shared a pastor and collaborated on other programs for the past 27 years.

"The parishes are only five miles apart," said Father Ehalt. "Parishioners would frequently attend Mass at the other site [in the past]. So it's not a big change. Also, the size of the parishes and the assets of both are very comparable."

Gary Nobbe previously served as chairperson of the parish council at the former St. Maurice Parish.

"We didn't really lose anything," Nobbe said. "We still have our Masses. We still have a priest. We still have our churches."

At the same time, he recognizes that

having a new parish with a new name is something that longtime members of each former parish will need some time to get used to.

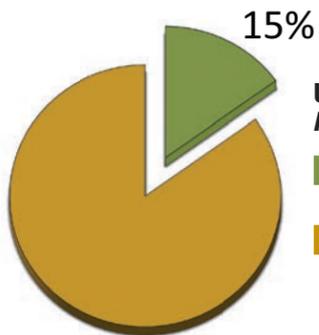
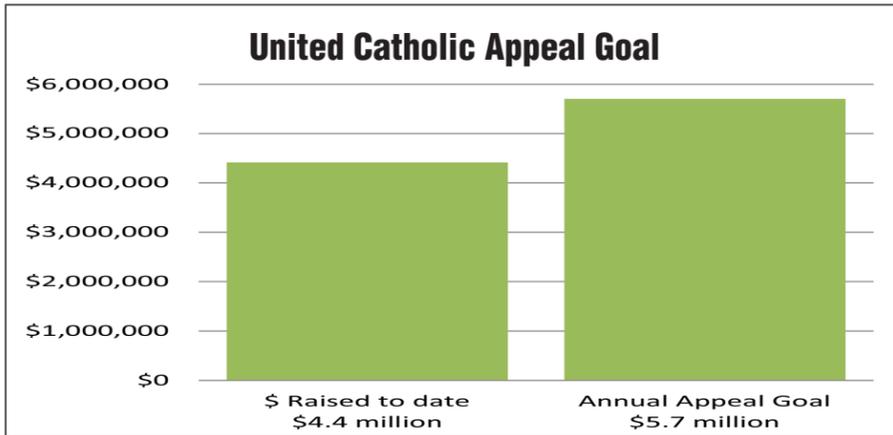
To help build up a spirit of community in the new parish, Nobbe decided to volunteer as a lector for Masses celebrated at St. John the Evangelist Church. In the past, he had only served in that capacity at St. Maurice Church.

"When this thing first started out, people said to me, 'I didn't know that you were going to be a lector at St. John,'" Nobbe said. "I said, 'I'm not. I'm a lector for St. Catherine.' The idea is that we have to use the new parish name so that we kind of keep that unity and get away from that [attitude of] 'This is mine and that's yours.' I think that's going to help us a lot."

(For more information on the Connected in the Spirit planning process in the Batesville Deanery, including the decrees that brought about changes in parishes there, log on to www.archindy.org/connected.) †



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'The parishes are only five miles apart. Parishioners would frequently attend Mass at the other site [in the past]. So it's not a big change. Also, the size of the parishes and the assets of both are very comparable.'

—Father William Ehalt, administrator of the newly created St. Catherine of Siena Parish in Decatur County

Official Appointments

Effective immediately

Rev. Scott E. Nobbe, pastor of St. Joseph Parish in St. Leon, St. John the Baptist Parish in Dover, St. Paul Parish in New Alsace, and St. Martin Parish in Yorkville, appointed administrator of All Saints Catholic Church in Dearborn County, Indiana, formed by the unification of the four parishes.

Rev. William L. Ehalt, pastor of St. John the Evangelist in Enochsburg, and St. Maurice Parish in Decatur County, appointed administrator of St. Catherine of Siena Parish in Decatur County,

Indiana, formed by the unification of the two parishes.

Effective Jan. 16, 2014

Rev. Eric M. Johnson, administrator of Our Lady of Perpetual Help Parish in New Albany, and chaplain at Our Lady of Providence Jr./Sr. High School in Clarksville, appointed pastor of Our Lady of Perpetual Help Parish in New Albany and continuing as chaplain of Our Lady of Providence Jr./Sr. High School with the assistance of the clergy of New Albany Deanery.

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



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With unique approach, Pope Francis shows a new way to be pro-life

VATICAN CITY (CNS)—On the morning of Jan. 25, 2013, participants in the Washington, D.C., March for Life received an unexpected boost in the form of a Twitter message from Pope Benedict XVI.

"I join all those marching for life from afar, and pray that political leaders will protect the unborn and promote a culture of life," the pope wrote on his account, @Pontifex.

This Jan. 22, when marchers on the Mall again protest the U.S. Supreme Court's 1973 decision legalizing abortion, Pope Francis might very well follow Pope Benedict's lead by tweeting his support. If he does, those words will be among the relatively few Pope Francis has devoted to the subject.

Pope Francis' decision to talk less than his predecessors about abortion has puzzled and distressed some supporters of the pro-life movement. Yet the pope has made clear his commitment to the defense of unborn life and, thanks to his colossal popularity and gift for communicating across cultural divides, his pontificate could prove a boon to the pro-life cause in enormous and unprecedented ways.

The pope's comparative reticence on abortion became evident to many observers a few months into his pontificate. At a June Vatican Mass dedicated to pro-life causes, an event that had been planned under Pope Benedict, Pope Francis surprised many when he delivered a homily without any reference to abortion, euthanasia or any other specific threat to life.

During his weeklong visit to Brazil the following month, the pope said nothing about the country's moves to liberalize abortion—or its legalization of same-sex marriage—explaining afterward to reporters that the "Church has already expressed itself perfectly on that."

Among people used to regarding the pope as the world's foremost advocate for the unborn, his silence was disquieting.

"Some people think that the Holy Father should talk more about abortion," Cardinal Sean P. O'Malley of Boston said in a speech to the Knights of Columbus in August. But the cardinal added: "I think he speaks of love and mercy to give people the context for the Church's teaching on abortion."

In a widely quoted interview published the following month, Pope Francis acknowledged that he had "not spoken much" about "issues related to abortion, gay marriage and the use of contraceptive methods," and that he had been "reprimanded for that."

"But when we speak about these issues, we have to talk about them in a context," the pope said. "The teaching of the Church, for that matter, is clear and I am a son of the Church, but it is not necessary to talk about these issues all the time."

The day after that interview was published, Pope Francis spoke out strongly on abortion for the first time since his election, denouncing it as a product of a "widespread mentality of profit, the 'throwaway culture,' which has today enslaved the hearts and minds of so many," and stating that "every unborn child, though unjustly condemned to be aborted, has the face of the Lord."

Just as strong were his words in the apostolic exhortation "*Evangelii Gaudium*" ("The Joy of the Gospel"), published in November, in which he affirmed the Church's "particular love and concern" for "unborn children, the most defenseless and innocent among us," and quoted Blessed John Paul II's statement that "every violation of the personal dignity of the human being cries out in vengeance to God."

A key element in the pope's words on abortion is the link he makes between protection of the unborn and the wider cause of social justice.

"Defense of unborn life is closely linked to the defense of each and every other human right," Pope Francis wrote in the apostolic exhortation. "It involves the conviction that a human being is always sacred and inviolable, in any situation and at every stage of development. Human beings are ends in themselves and never a means of resolving other problems. Once this conviction disappears, so do solid and lasting foundations for the defense of human rights, which would always be subject to the passing whims of the powers that be."

It is nothing new for a pope to draw such connections, as Pope Francis knows, since he made a similar point in September by quoting Pope Benedict: "If personal and social sensitivity in welcoming a new life is lost, other forms of welcome useful to social life will dry up."

Yet such arguments are especially effective coming from Pope Francis, because his vehement criticisms of global capitalism, along with his conciliatory attitudes toward some of the more contentious issues between the Church and contemporary secular culture, have earned him a reputation as less of a conservative than either Blessed John Paul or Pope Benedict.

"It is not 'progressive' to try to resolve problems by eliminating a human life," Pope Francis has written. Nevertheless, many now see support for legalized abortion as a progressive position. The idea of a pope who is at once progressive and pro-life is thus bound to strike them as paradoxical.

And there is nothing better than a good paradox for getting someone to question his



A couple wearing T-shirts with the message in Portuguese, "Stop Abortion," presents a replica of an unborn child to Pope Francis during the offertory at the closing Mass of World Youth Day in Rio de Janeiro in this July 28, 2013, file photo. The pope had met the couple, who have a baby girl with anencephaly (missing part of her brain), the previous day and invited them to participate in the Mass.

assumptions, even on a topic as polarizing and long-debated as abortion. If any public figure today is capable of persuading large numbers of people outside the pro-life ranks to change, or at least open, their minds on the question, it is Pope Francis.

There is another way, at least as important, in which Pope Francis acts as a witness for life—the countless images of him embracing, kissing and caressing people with crippling or disfiguring injuries or diseases. No verbal argument could more powerfully refute the eugenic mentality behind the culture of abortion than the sight of a pope passionately celebrating human lives that many would insist are not worth keeping. †

Roe v. Wade solemn remembrance set for Jan. 22 at SS. Peter and Paul Cathedral in Indianapolis

By Natalie Hoefler

Many Americans can cite certain dates of national remembrance in honor of lives lost: "Pearl Harbor Day," Dec. 7, 1941; "D-Day," June 6, 1944; "9/11," Sept. 11, 2001.

But the number of American lives lost on each of these dates combined falls far below the number of deaths caused by another devastating date: Jan. 22, 1973, the day the Supreme Court legalized abortion in the *Roe v. Wade* decision.

Since that date, more than 55 million unborn babies have been killed.

To honor and offer prayer and penance for those lives, the archdiocese will hold its annual local solemn observance of the *Roe v. Wade* decision at noon on Jan. 22 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

The observance of the 41st anniversary of the tragic decision will begin with Mass celebrated by Archbishop Joseph W. Tobin, followed by a prayerful procession along Meridian Street.

For those who wish to remain in the cathedral for silent prayer during the procession, exposition of the Blessed Sacrament will be offered.

The observance will conclude with Benediction at 2:30 p.m. in the cathedral.

"The archdiocesan gathering on Jan. 22 is one of solidarity with thousands of others across our country in prayerful remembrance for all those who have lost their lives in the tragedy of abortion," said Rebecca Niemerg, director of the Office of Pro-Life and Family Life for the Archdiocese of Indianapolis.

The solemn remembrance has its grounding in the "General Instruction of the *Roman Missal*," which states in section 373, "In all the Dioceses of the United States of America, January 22 [or January 23, when January 22 falls on a Sunday] shall be observed as a particular day of prayer for the full restoration of the legal guarantee of the right to life and of penance for violations to the dignity of the human person committed through acts of abortion.

"The liturgical celebrations for this day may be the 'Mass for Giving Thanks to God for the Gift of Human

Life,' celebrated with white vestments, or the 'Mass for the Preservation of Peace and Justice,' celebrated with violet vestments."

To mark the anniversary this year, the U.S. Conference of Catholic Bishops (USCCB) is inviting Catholics to join in a campaign of prayer, penance and pilgrimage titled "9 Days for Life" from Jan. 18-Jan. 26.

According to the USCCB website, the nine-day campaign consists of "a novena ... with different intercessions, reflections and suggested acts of reparation each day for the healing and conversion of our nation and people impacted by the culture of death."

The USCCB offers four ways to receive the novena, intentions and reflections—by text message, e-mail, downloading a smart phone application or by viewing or printing out the novena online. Each of the methods can be accessed by logging on to www.9daysforlife.org. The printable version is available in English and in Spanish.

To mark the anniversary, many groups throughout the archdiocese will make a pilgrimage to Washington to participate in the national March for Life on Jan. 22.

The archdiocesan Catholic Young Adult and College Campus Ministry will lead a group of approximately 25 young adults, and the Office of Catholic Education will lead a group of about 50 high school students to join the hundreds of thousands who march from the National Mall down Constitution Avenue to the Supreme Court building in Washington.

As for the local solemn archdiocesan observance, Niemerg said the event offers "a chance for Catholics to come together to offer our prayers and penances for the legal protection of the unborn as well as for those who are suffering from a past abortion, that they may be open to the healing and forgiveness of Christ."

(For more information on the local solemn observance, contact Elizabeth Ricke at ericke@archindy.org or call 317-236-1551 or 800-382-9836, ext. 1551. Please note: There will be limited parking at the Catholic Center and the cathedral. Additional paid parking may be available at Methodist Hospital Visitor Center Parking and other nearby paid public parking lots. Please plan to arrive early.) †



Archbishop Joseph W. Tobin



Rebecca Niemerg

PRAYER

continued from page 1

of pro-lifers are expected to descend on the nation's capital for the rally and march to the Supreme Court.

The March for Life—which has adoption as its theme this year—will be held on Jan. 22 once again on the National Mall in Washington. A pre-rally event with live music beginning at 11:30 a.m. will be followed by a noon rally. The march begins immediately afterward, with participants walking from the Mall to Constitution Avenue and ending up at the U.S. Supreme Court.

On the eve of the annual march, the Basilica of the National Shrine of the Immaculate Conception, the U.S. Conference of Catholic Bishops' Secretariat of Pro-Life Activities and The Catholic University of America's Office of Campus Ministry will sponsor the annual National Prayer Vigil for Life at the national shrine.

It will open on Jan. 21 with a 6:30 p.m. Mass to be celebrated in the Washington shrine's Great Upper Church. Cardinal O'Malley will be the principal celebrant and homilist.

The vigil will continue in the shrine's Crypt Church with the National Rosary for Life at 10 p.m., followed by night prayer at 11 p.m. The vigil continues overnight in the Crypt Church, with exposition of the Blessed Sacrament and Holy Hours every hour on the hour starting at midnight and continuing through 6 a.m.

After morning prayer, Benediction and reposition of the Blessed Sacrament at 6:30 a.m., Philadelphia Archbishop Charles J. Chaput will be the celebrant and homilist at the vigil's closing Mass at 7:30 a.m. in the national shrine's Great Upper Church.

Last year, more than 20,000 pro-life pilgrims attended the vigil.

Across the country, three days after the Washington events, more than 50,000 people are expected to gather on Jan. 25 for the 10th annual Walk for Life West Coast.

"The pro-life spirit is truly alive in San Francisco, and the Walk for Life West Coast continues to be a wonderful way for those who care about women and their babies, born and unborn, to show that life is the only choice," Eva Muntean, the event's co-chair, told *Catholic San Francisco*, the archdiocesan newspaper. †



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

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Greg A. Otolski, Associate Publisher

Mike Krokos, Editor
John F. Fink, Editor Emeritus

Editorial



Pope Benedict XVI leads an ecumenical evening prayer service at the Basilica of St. Paul Outside the Walls in Rome on Jan. 25, 2013. The service concluded the Week of Prayer for Christian Unity.

Pray for Christian unity

“Has Christ been divided?”
(1 Cor 1:13).

That’s the biblical theme for the Week of Prayer for Christian Unity observed by the Catholic Church and many other Christian churches from Jan. 18-25. It’s sponsored by the Vatican’s Pontifical Council for Promoting Christian Unity and the Commission on Faith and Order of the World Council of Churches.

Archbishop Joseph W. Tobin and representatives of other Christian communities in Indianapolis will gather at 5 p.m. on Jan. 19 at SS. Peter and Paul Cathedral, 1347 N. Meridian St. in Indianapolis, for the opening prayer service for the Week of Christian Unity.

Originally known as the Church Unity Octave, it was started by Father Paul Wattson at Graymoor in Garrison, N.Y., in 1908. At the time, Father Wattson was an Episcopal priest. He and an Episcopal sister, Lurana White, founded the Society of the Atonement in 1898 with the mission of promoting Christian unity. They both decided to join the Catholic Church in 1909.

For a long time, there was more enthusiasm for ecumenism among Protestants than among Catholics. Our older readers will remember when the Catholic Church told Catholics that they could not enter Protestant churches to attend weddings or funerals.

It was also a time when the King James translation of the Bible was distributed in public schools, and Catholic children were forbidden to accept them. Catholics were even told that they should not join the YMCA because they would be associating with “heretics.”

Fortunately, all that changed with the Second Vatican Council, especially with its “Decree on Ecumenism.” It said that the restoration of unity among Christians was one of the principal concerns of the council, and of the Catholic Church.

It urged Catholics to “gladly acknowledge and esteem the truly Christian endowments from our common heritage which are to be found among our separated brethren.” Perhaps you had to actually live during that time to fully appreciate the difference in attitude that the council fathers were preaching.

The teaching today is much closer to the words of St. Paul. He wrote to the people of Corinth, Greece, “I urge you, brothers, in the name of our Lord

Jesus Christ, that all of you agree in what you say, and that there be no divisions among you, but that you be united in the same mind and in the same purpose” (1 Cor 1:10).

Of course, Paul was writing about divisions within the Church at Corinth, something we should take to heart. But it also applies to the divisions among Christians today that Paul could not have foreseen.

Ecumenism should be, and we believe is, vitally important here in central and southern Indiana where Catholics make up only about 11 percent of the population. There are many opportunities for Catholics and Protestants to work together to try to improve our secular society, and to spread the teachings with which we’re in agreement.

Pope Francis has spoken about the urgency of Christian unity throughout his pontificate. In his interview for Jesuit publications, he said, “In ecumenical relations, it is important not only to know each other better, but also to recognize what the Spirit has sown in the other as a gift for us.”

He devoted several lengthy paragraphs to ecumenism in his apostolic exhortation “The Joy of the Gospel.” He said that the credibility of the Christian message would be much greater if Christians could overcome their divisions. “Ecumenism can be seen as a contribution to the unity of the human family,” he wrote (#245).

Pope Francis is so insistent on the need for Christian unity that he used exclamation points in his exhortation: “How many important things unite us! If we really believe in the abundantly free working of the Holy Spirit, we can learn so much from one another” (#246).

Besides ecumenism, which concerns relations among Christians, the pope also called for interreligious dialogue with Jews and Muslims. He has said repeatedly that Jesus died for “everyone, not only Catholics.” That even includes atheists, he has said.

During this week, perhaps you could pray daily one of the prayers suggested by the Church: “We give you thanks, O God, that you bless each and every member of the body of Christ with the gifts of your Spirit. Help us to be supportive of one another, to be respectful of our differences, and to work for the unity of all throughout the world who call upon Jesus as Lord. Amen.”

—John F. Fink

Be Our Guest/Archbishop Joseph E. Kurtz Jan. 22: Marching for the unborn

This Jan. 22 marks the 41st year since abortion became legal in the United States



throughout the nine months of pregnancy. The 1973 Supreme Court decisions *Roe v. Wade* and its companion case, *Doe v. Bolton*, created one of the most sweeping licenses for abortion in the world.

Since then, more than 55 million innocent children have lost their lives to abortion in the U.S. Countless mothers are left behind, often hurting physically, emotionally and spiritually in silence. Others suffer, too: the men who lost their fatherhood, the grandparents who are missing grandchildren, and children deprived of siblings.

A massive crowd will gather once again at the national March for Life on Jan. 22 to protest the injustice of *Roe v. Wade*, and similar demonstrations will take place throughout the country.

I plan to join the gathering in Washington for several reasons. We march in memory of those lost to abortion. We march for the voiceless children to defend their right to life—especially for those like my brother Georgie, born with Down syndrome, whose lives all too often are deemed unworthy to see the light of day.

We march for the women considering abortion, that in our concern for their needs, they will find the strength to choose life. We march in solidarity with post-abortive mothers, working toward the day when no more women will endure what they have. And we march in thanksgiving for the courageous birth mothers who, despite many odds, have given their children the gift of life and an adoptive family to raise them.

On the eve of the march, thousands will join in an overnight national prayer vigil to pray for an end to abortion and commit all our pro-life activities

Letters to the Editor

Warring of words should be expected when the goal is truth, reader says

In response to John F. Fink’s editorial “On serving the poor” in the Dec. 20 issue of *The Criterion*, please consider the following comments.

“Warring” between Christians and between Catholics will not end any time soon. We have been warring with one another since the beginning of the Church, and we can anticipate disagreements and even schisms between Christians to be common until kingdom come.

These wars of words and ideas are what get at the truth of the message of Christ.

This warring history was solidified to me in Fink’s book, *The Doctors of the Church: An Introduction to the Church’s Great Teachers*. Fink skillfully described saints like Athanasius, who warred against Arianism, and St. Augustine, who fought heresies like Manichaeism, Donatism and Pelagianism.

The Gospel is incredibly complex, and the messages within are not easily discerned. Somewhere inside is Christ’s message about who exactly is the poor, and what it means to serve the poor.

It is clear that both liberals and conservatives desire to serve the poor. Where we differ is discerning who is the poor and how are they best served.

How can we possibly arrive at the truth without a war of words and ideas? The

to the Lord.

Whether or not you can participate in person, consider joining our “9 Days for Life” campaign in solidarity with the pilgrims. It runs from Saturday, Jan. 18th, through Sunday, Jan. 26th. Your prayers matter and your sacrifices make a difference!

Our pro-life activity doesn’t end with these annual events. The Church’s approach to building a culture of life is multifaceted: We educate, advocate, serve and pray all year round.

We are fighting for the protection of religious ministries, medical personnel, and business owners facing incredible pressure to violate their deeply held beliefs. Visit www.usccb.org/conscience to watch our 3-minute video featuring three women whose rights are at risk—Cathy, Sister Jane Marie and Christine—and learn how you can speak up for conscience rights today. Another vital measure is the No Taxpayer Funding for Abortion Act, which will close the loopholes allowing federal support of abortion in the Affordable Care Act.

A prayerful way to promote life is the “Blessing of the Child in the Womb.” Given by a priest or deacon, the blessing honors each human life as a gift from conception onward. Having promoted this blessing several years ago, I am gratified by parishes’ efforts to offer it and to provide support, prayers and love for their mothers and fathers.

Every year on this sad anniversary, I am encouraged by the witness of pilgrims who make the journey to march for life out in the cold, often at great expense and discomfort. I am thankful for all the compassionate Project Rachel priests and counselors who share God’s mercy with those hurt by abortion. May they—and all who pray and sacrifice for the cause of life—know the protection of Our Lady of Guadalupe, patroness of the unborn and of all the Americas.

(Archbishop Joseph E. Kurtz is president of the U.S. Conference of Catholic Bishops. Information on the bishops’ pro-life efforts can be found at www.usccb.org/prolife.) †

conscience is a mighty thing, and matters of poverty, education, economy and employment are no small matters.

Warring of words should be expected when the goal is arriving at truth.

Kelley Faler
Indianapolis

Problems with poor stem from lack of emphasis on God, loss of focus on important things

With regard to the poor, the problem lies not with capitalism and free-market systems. The problem stems from a lack of emphasis on God, and a loss of focus on what is and is not important. Consumerism is not the disease; it is a symptom of another deeper malady.

As St. Thomas Aquinas noted, it is imperative for salvation that one knows “what one ought to desire, what one ought to believe and what one ought to do.” Any intention for a socialistic state such as Communism is pure folly. It pines for a system with no choice, no freedom and no food for body or soul.

I pray that Pope Francis does not indeed have Marxist tendencies. It is the last thing we need in a world of growing hatred, discord and tyranny.

Christopher Hazel
Indianapolis

Terre Haute food bank campaign raises funds for new building

By Natalie Hoefler

Tina Elliott told a heart-tugging tale of hunger in west central Indiana.

"One of my dear friends is a bus driver in the Vigo County School Corporation.

"She once told me of a child who was upset because school might be canceled the next day due to an impending snow storm.

"My friend asked why this child wouldn't want to stay home for the day and play in the snow.

"The little girl's response was heartbreaking. 'Because we won't get lunch if we aren't in school tomorrow, and we don't have enough food at home.'"

Elliott, who serves with her husband, Earl, as chairperson for the Close the Meal Gap campaign, shared the story in her opening comments at the Hope for Hunger event on Nov. 19 in Terre Haute. The fundraiser served as the official start of the public portion of the \$2.5 million campaign to raise funds to purchase a larger building for the Terre Haute Catholic Charities Food Bank.

'A logistical challenge'

Opened in 1980, the food bank is part of the Feeding America nationwide network of food banks. The facility in Terre Haute serves 92 entities such as food pantries, soup kitchens and homeless shelters in Clay, Greene, Knox, Parke, Sullivan, Vermillion and Vigo counties.

"We receive 3 million pounds of food a year," said John Etling, agency director for Terre Haute Catholic Charities.

"That equates to two-and-a-half million meals every year.

"But the amount of food we're bringing in is proving to be a logistical challenge. We don't have a loading dock [at our current facility]. We don't have an area for sorting, for repacking, for being able to get bulk loads of food in packages sized that our pantries can handle.

"We're located in an intercity area on city streets," Etling added. "There are two lanes of traffic and no apron for our trucks.

"We've become a limiting factor [in the food network]."

'A real sense of urgency'

Several years ago, Etling said, a building was identified near the Terre Haute International Airport that could provide a solution to the food bank's space problem.

The building was completed in 2008 and used by Reel Time Logistics. The business closed after just one year.

At 37,000 square feet, the building is more than triple the size of the food bank's current space. And with 30 acres of

property, Etling hopes to one day start gardens so the food bank can provide fresh produce and become a "more whole food, natural food bank."

According to Etling, 60 percent of the goal has been raised via one-on-one meetings with individuals and corporations. The campaign is now entering its public phase to garner the remainder of the \$2.5 million goal.

Jennifer Buell, development director for Terre Haute Catholic Charities, explained that \$1.5 million will go toward purchasing and renovating the building.

"We need to add a walk-in cooler and freezer unit," she said. "Each of those will hold 240-250 pallets [of food], which is a huge increase over what we have now.

"Plus we need to add pallet racks, sorting stations, and we need to redesign at least one of the loading docks to handle a pickup truck or minivan."

The remaining \$1 million will go toward a maintenance endowment.

"We know that with an increase in the size of the facility will come additional operating expenses. We want to make sure we've planned for those," Buell explained.

Etling said the improvements will take 60-90 days to complete once started, but no action will be taken until the funds are raised.

He said he hopes that happens soon.

"There's a real sense of urgency to see this through to completion," he said.

'One in six' suffers food insecurity

A recent study shines light on that urgency.

According to Etling, a national hunger study completed four years ago indicated that 42,000 people in the food bank's seven-county area suffered from food insecurity. In an area with a total population around 258,000, that equates to 16 percent of the population.

"That's one in six," Buell explained. "But if you just look at children in the area, it's one in four."

Etling said these statistics are unacceptable.

"We shouldn't have to decide whose turn it is to eat today because of lack of access, not in Indiana where 23 percent of our state economy is derived from agriculture."

Raising awareness of the problem of poverty in west central Indiana is one of the key components of the campaign, said Buell.

"We tend to go through life and have the same routine every day. We go to work, go home, take the same route. Unless you make an effort to go to impoverished areas, you might not realize the poverty exists."

'Freedom from Want'

Archbishop Joseph W. Tobin spoke at the Hope for Hunger event. His words struck a chord with Etling.

"He referred to that iconic painting by Norman Rockwell of a family gathered around a Thanksgiving table and everyone has an empty plate," Etling said.

"The name of that painting is actually 'Freedom from Want.' [The archbishop explained that] it was one of four freedoms that FDR [President Franklin Delano Roosevelt] spoke of in the 1940s, along with freedom from fear, freedom of religion and freedom of speech.

"Those freedoms were key components of the time, but they're relevant now, maybe even more so."

Buell was struck by a story the archbishop told regarding a time he helped in a food pantry years ago.

"He said he realized that sometimes people don't necessarily want to be in the position they're in," she said. "They are looking not for a handout, but for what they need



Archbishop Joseph W. Tobin addresses participants at the Hope for Hunger event on Nov. 19 in Terre Haute. The fundraiser helped not only to raise funds to purchase a larger facility for the Catholic Charities Terre Haute Food Bank, but also to increase awareness of the problem of hunger in west central Indiana.

to get by. The archbishop shed a new light on what life is like for so many of the families in our community."

'The time is now'

The Elliots were among those who were not familiar with the poverty of the area.

"In our meeting [about considering being chairpersons for the campaign], they said that [the Terre Haute food bank] supplies 2.5 million meals, but that 7.25 million meals are needed," said Earl. "That's a huge meal gap."

His wife, Tina, added that the figure "made my jaw drop. I didn't realize how many children are sent home with food on the weekends."

Such a dramatic need in their own community motivated the Elliots, members of St. Benedict Parish in Terre Haute, to spearhead the campaign.

"The need for food, especially for these children, is 365 days a year, and only 180 of those are school days," said Earl. "That's half of the year that needs are not met. We need to relieve that challenge."

In the closing statements of her address at the Hope for Hunger event, Tina urged those present to pray.

"Pray for the children who are going to bed tonight with less than full tummies. And pray for their parents who want to provide for them, that they won't lose hope, and that we can continue to offer them the help they need."

Etling reiterated the urgent need for action.

"The time is now. As people of faith, we can't just leave this to someone else to do."

(For more information about the campaign or to make a donation, call Jennifer Buell, director of development for Terre Haute Catholic Charities, at 812-232-1447.) †



'We shouldn't have to decide whose turn it is to eat today because of lack of access, not in Indiana where 23 percent of our state economy is derived from agriculture.'

—John Etling,
agency director
for Terre Haute
Catholic Charities

Priest says hitching ride on popemobile was invite to hit road for God

VATICAN CITY (CNS)—When Father Fabian Baez booked his trip to Rome, he didn't have an appointment to meet with the pope, so he gave himself ample time in the Eternal City to be able to arrange some way to see him.

A week and a half in Rome seemed like plenty of time to meet up with the pope "because I thought I needed to find a ticket, to get a ticket to a general audience. Instead he found me," the priest told Catholic



Pope Francis walks with Father Fabian Baez from Buenos Aires, Argentina, as he arrives to lead his general audience in St. Peter's Square at the Vatican on Jan. 8. The pope spotted the priest in the crowd and invited him to board the popemobile.

News Service on Jan 9.

Father Baez, a parish priest in the pope's former Archdiocese of Buenos Aires, arrived in Rome late on Jan. 7, but did not manage to get a ticket to the next day's general audience in St. Peter's Square.

He said he did not worry about it because he still had another week to try. He still went to hear the catechesis anyway, sending out a message on Twitter saying he was on his way to the square.

Little did he know a short time later he would end up having the best seat in the house: first with the pope on the popemobile, then VIP seating during the audience talk.

Father Baez said: "I had no ticket so I couldn't really come into the square. I was outside the audience area. But he saw me from a distance."

The pope yelled to him, "What are you doing here?" the priest said. And he yelled back, "I came to see you!"

The pope had the driver stop the vehicle. He gestured to the priest to come, "And I ran as best I could," squeezing past the people pressed in front of him, past the large wooden barricades snaking through the square and past a large security detail that is now used to protocol being thrown

to the wind.

The pope said, "Come, get on!" and gave the priest an empty seat next to his papal assistant.

The priest said that later, when he thought about it, he felt that phrase "Come, get on" was also meant for the whole world.

"When he invited me, he invited all priests to be near the people," he said, and the pope was also inviting all people "to stand up, rise up and go," and lift their hearts and lives up to the Lord.

When the priest from the church of Our Lady of the Pillar climbed onto the popemobile, the pope told him, "The picture will go around the world," as many unique and touching images capturing the pope interacting with those around him have.

"I really didn't think about that" and the instant fame he was going to have "because I was just so happy to see him. I've known him for 20 years; he was my bishop for 15.

"I hadn't seen him since he became pope, and I really wanted to see him and give him a big hug. I was so happy because I saw him and we spoke."

Father Baez spoke very fondly of his former bishop: "He's a very good priest,

whether he was a bishop, a pope, he is first and foremost a priest.

"He showed all of us priests how to be a priest, how to care for people, to be a pastor with the smell of sheep," he said.

Father Baez's parish runs a school and two residential homes: one for girls to live in while doing studies and one for homeless women with children.

"We're not a poor parish, but we work for the poor," he told Catholic News Service.

The priest said Pope Francis "is the same man he was as a priest and as a bishop," and his recent apostolic exhortation "Evangelii Gaudium" ("The Joy of the Gospel") contains "everything he thinks, everything he believes, does and says" in his ministry—"to proclaim Christ's love."

Father Baez has seen a large uptick in his @paterfabian Twitter following.

He's replaced his header image with one of him and the pope hugging at the end of the general audience and added a new bio: "Priest in Buenos Aires. The pope once invited me to get on the popemobile with him. My mission is to be a pastor, and I am on Twitter because I want you to get closer to God." †

Events Calendar

January 17

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Balancing Faith, Family and Career," Jim Schellinger, Chairman/CEO of CSO Architects, presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass, 7:30 p.m.

Information: 317-846-0705.

January 19

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

January 22

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Local Solemn Observance In Prayerful Remembrance of 41st Anniversary of Roe v. Wade**, Mass, noon, Exposition of the Blessed Sacrament, Benediction, 2:30 p.m. Information: 317-236-1551.

January 27

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **St. Gianna Center, Creighton FertilityCare introductory session**, 6:30-8 p.m. Information: 317-446-4248 or liz.stgiannacenter@gmail.com.

February 1

All Saints Parish, 9788 N. Dearborn Road, New Alsace. **Night in Italy, lasagna dinner**, 5 p.m. Information: 812-623-2631 or stpaul@etczone.com.

February 8

Northside Knights of

Columbus, 7100 E. 71st St., Indianapolis. **Christ the King Parish, "Bayou Bash,"** 6 p.m.-midnight, dinner and auction, \$60 per person. Information: 317-255-3666 or jpriser@ctk-indy.org.

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 12

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 13

St. Mark the Evangelist Parish, Media Center, 541 Edgewood Ave., Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

Marian University, 8435 Keystone Crossing, Ste. 108, Indianapolis. **Adult programs information meeting**, 6 p.m., reservations requested. Information: 317-955-6271 or jlee@marian.edu.

February 15

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **Sisters of St. Benedict, "Souper Bowl,"** see artisans in action, 11 a.m.-2 p.m., \$15 per person or \$25 for two includes lunch and hand crafted bowl. Registration: 317-787-3287.

Marian University, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **Adult programs information meeting**, 10 a.m., reservations requested. Information: 317-955-6271 or jlee@marian.edu. †

Retreats and Programs

January 24

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **"Wholly Women, Holy Women"** retreat. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

January 25

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Soul Story: Writing the Spiritual Autobiography,"** Susan Yanos, presenter, 9 a.m.-3 p.m., \$45 per person includes lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Come Away and Rest Awhile: Silent Self-Guided Day of Reflection**, 8 a.m.-4 p.m., \$31 per person. Information: 317-545-7681, ext. 15 or cmcsweeney@archindy.org.

February 5

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Chat 'n Chew presentation**, "Beginning to Plan Your Funeral Service," Cindy Workman, presenter, lunch 11 a.m., program, noon-1 p.m., \$15 per person includes lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 7-9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, \$292 per couple includes accommodations, meals and program materials. Information: 317-545-7681, ext. 18 or marcia.johnson@archindy.org.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Be Angry But Do Not Sin**, Benedictine Br. Zachary Wilberding, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

February 8

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **Married Couples Retreat Day**, 9 a.m., \$100 per couple includes candlelight dinner and celebration of the Eucharist. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

February 9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Marriage Preparation Conference**, 1-6 p.m., \$65 per couple. Information: 317-545-7681, ext. 15 or cmcsweeney@archindy.org.

February 10

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Personal Reflection Day: Spend a Day with God**, \$25 per person includes continental breakfast and lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 14-16

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Love Is Here to Stay**, Benedictine Father Noël Mueller, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

February 18

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Oblate Information Night**, Benedictine Sr. Antoinette Purcell, presenter, 7-8:30 p.m., free-will donation. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 21

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Girls' Night Out: Women helping Women**, 7-10:30 p.m., \$45 per person with a portion of the proceeds going to the Julian Center. Information: 317-788-7581 or benedictinn@benedictinn.org. †

Terre Haute to host solemn observance of Roe v. Wade at Vigo County Court House

In solemn observance of the *Roe v. Wade* Supreme Court decision that legalized abortion on demand, a solemn observance will be held at the Vigo County Court House, 3rd and Wabash streets in Terre Haute, from noon-1 p.m. on Jan. 22. All are invited to join this peaceful,

prayerful, pro-life gathering to mark the 41st anniversary of the devastating decision that legalized abortion.

Signs will be provided. Parking is usually available behind the Court House.

For more information, call Tom McBroom at 812-841-0060. †

Right to Life of Indianapolis to host memorial service for the unborn on Jan. 26

Right to Life of Indianapolis will host a memorial service at the Indiana War Memorial Auditorium, 431 N. Meridian St. in Indianapolis, from 2:30-3:30 p.m. on Jan. 26.

The service will honor the lives taken through abortion since the Supreme Court's *Roe v. Wade* decision to legalize abortion 41 years ago.

Speakers will offer prayers for the

unborn and those affected by abortion, followed by the Annual Rose Ceremony commemorating those lost through abortion in the 41 years it has been legal in the U.S.

After the service, all are invited to participate in a prayerful walk to Monument Circle.

For more information, call 317-582-1526 or visit www.rtlindy.org. †

Young Adult and College Campus Ministry to begin IndyCatholic Intramurals

The archdiocesan Young Adult and College Campus Ministry is starting an intramurals program for Catholics ages 18-39.

Multiple sports and seasons will be offered throughout the year. For its first season, IndyCatholic Intramurals will offer indoor volleyball on Tuesdays from Feb. 11-March 25.

To celebrate the launch of

IndyCatholic Intramurals, the first season will be offered free of charge.

Locations and times will be announced once scheduling is finalized, but the location will be in Indianapolis.

To register, log on to www.indycatholic.org. Contact Katie Sahn at ksahm@archindy.org for more information. †



Papal greeting

Pope Francis greets members of the Catholic Committee for Cultural Collaboration, which promotes exchange between Orthodox Churches and Oriental Orthodox Churches, during the 50th anniversary of the committee at the Vatican on Jan. 11.



Light of Christ

Members of the Legionaries of Christ hold candles as they serve at a Mass to open the general chapter of their congregation in Rome on Jan. 8. The Legionaries are meeting to complete a restructuring of the order and elect new leadership.

Preschool voucher to assist low-income families clears House panel

By Brigid Curtis Ayer

A bill to give low-income families with young children access to an early education voucher passed the House Education Committee on Jan. 9. The Indiana Catholic Conference (ICC)



supports the legislation. The measure, House Bill 1004,

establishes the early education scholarship pilot program. The program would provide supplemental funding for eligible children receiving eligible services from certain early education providers.

If the bill becomes law, an eligible child would receive a scholarship through the program beginning after June 30, 2015. Under the plan, a child or a sibling of a child who receives an early education scholarship and meets certain other applicable criteria would be eligible for the Choice Scholarship program from kindergarten through 12th grade.

Glenn Tebbe, executive director of the ICC, said, "The program outlined in House Bill 1004 will provide needed assistance to families who may experience more obstacles, and whose



Rep. Bob Behning

children are often without sufficient opportunities that benefit their social and cognitive development.

"Public policy should maximize the quality of educational opportunities for all children by ensuring that all parents have access to, and the financial capability to exercise the right to choose the school they believe is best for their children."

The bill, authored by three Indianapolis lawmakers, House Education Chairman Rep. Bob Behning and House Speaker

Brian Bosma, both Republicans, and Democrat lawmaker Rep. Shelli VanDenburgh, would initiate a preschool pilot program in five counties across Indiana. The plan would target low-income children who would receive a voucher to attend a state approved, high quality preschool program.

"We have done a lot in moving education and education reform forward. The greatest need where we have not done a lot is the area of early childhood education," Behning said. "There is no question Indiana is behind the rest of the nation in providing early childhood education, especially to children of poverty."

Under the bill, eligible students would come from families at 185 percent of the federal poverty guidelines, which is \$43,567 for a family of four according to the federal Health and Human Services Administration. Students selected for the pilot program would receive \$6,800 to attend a high quality preschool program for a child attending a full-day program, or \$3,400 for a child who attends a half-day program.

The bill would authorize the program. However, funding would need to be allocated during the 2015 budget session.

Several leaders from the business community around Indiana spoke in favor of the legislation during the Jan. 9 education hearing.

Connie Bond Stuart, regional vice president of PNC Bank in Indianapolis, testified in support of the bill, noting that PNC Bank has committed \$350 million over multiple years to assist in early childhood initiatives.

Stuart said that research shows that, for every dollar invested in early childhood education, the state saves \$16 in later remediation. "Every child deserves a chance to be prepared to learn and ultimately be successful with a productive life," Stuart said.

Angela Smith Jones, director of public policy for the Indianapolis Chamber of Commerce, said early childhood education has been their organization's top priority for the past 10 years. She



'Public policy should maximize the quality of educational opportunities for all children by ensuring that all parents have access to, and the financial capability to exercise the right to choose the school they believe is best for their children.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference

added that early childhood education boosts the overall academic success for children throughout their school years, and "provides a home-grown pipeline of workforce-ready individuals for our business community."

Derek Redelman, vice president of education and workforce policy for the Indiana Chamber of Commerce, echoed Smith's remarks, saying early childhood education was a "high priority" and "critical approach" to the business community.

While public school advocates have a history of being strong supporters of preschool education, several raised concerns about some of the specifics of the bill.

Vic Smith, who represents the Indiana Coalition of Public Education, spoke in opposition to the legislation. "We need to end the erosion of public school funding."

Since House Bill 1004 would give students in the pilot program an automatic entry point into the state's voucher program for kindergarten through 12th grade, he claims it would lead to increased funds being diverted from public to private schools. "As the K-12 voucher program grows, public school students get fewer resources," said Smith.

John O'Neal of the Indiana State Teachers Association raised similar concerns that the pilot program would serve as a "feeder system" into the K-12 voucher program.

VanDenburgh asked Behning if he would consider removing the portion of the bill which gives children access to the K-12 Choice Scholarship. Behning reminded VanDenburgh about the impending Senate battle to get the bill passed, and said that many members of the Senate who are not very pro-early education voted for the bill last year primarily because it had the Choice Scholarship entry point. For now, Behning said he was keeping that part of the bill intact.

House Bill 1004 now moves to second reading on the House floor where it may be amended before it reaches third reading and a final House vote.

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information about the Indiana Catholic Conference, log on to www.indianacc.org. To explore the ICC's electronic public policy tool and join the ICC legislative network, go to the ICC Web page and click "Legislative Action Center.") †

Bishop Pates praises U.S. investment in Egypt's 'human projects'

CAIRO (CNS)—A U.S. bishop on a fact-finding trip to Egypt said he would tell policymakers back home that "the investment of our country in human projects is really going to be the most beneficial of all."

"Sixty-eight percent of the population here live under the poverty level, and what they want ... is to be full participants in the economy, in a way that really represents the dignity of the family and the person," Bishop Richard E. Pates of Des Moines, Iowa, told Catholic News Service in Cairo

on Jan. 10.

The bishop, chairman of the U.S. bishops' Committee on International Justice and Peace, said he had visited Cairo and the region around Assuit to see humanitarian aid projects funded by the U.S. Agency for International Development and by Catholic Relief Services (CRS), the U.S. bishops' relief and development agency.

The projects included activities to create employment and promote tolerance between Egypt's Muslim and Christian

communities, as well as projects to increase educational facilities for the country's most vulnerable, the bishop said.

He said he also visited a CRS program in Cairo that is helping Syrian refugees find housing and jobs.

"What [the humanitarian projects in Egypt] are really doing is building infrastructure of human capital that will be of benefit to friendship and peace going forward," Bishop Pates said.

Egypt, the Arab world's most populous country, has stumbled on its path to democracy since the popular uprising that toppled President Hosni Mubarak in 2011.

In July, the army overthrew Egypt's first democratically elected president, Mohammed Morsi, after mass protests against him.

The tumultuous events have chased off tourists and investors, decimated the economy, and unleashed unprecedented violence in predominantly Sunni Muslim Egypt.

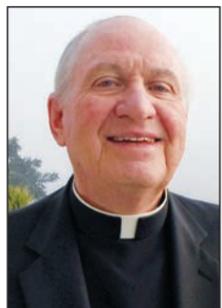
Some of the violence has targeted the nation's Christian minority, thought to represent 10 percent of Egypt's more than 85 million people.

At such times of instability, heightened fears, and growing poverty, U.S.-funded aid programs to Egypt are particularly critical, said Stephen Colecchi, director of the Office of International Justice and Peace of the U.S. Conference of Catholic Bishops, who was with Bishop Pates on the trip.

"One major issue that I see is that people are longing for stability," Colecchi said.

"They are longing for a society in which Christians and Muslims live together in peace, and they repeatedly, both Christians and Muslims, kept declaring their mutual respect and love for each other and wanting to knit their society back together in a way that allows for everyone to have a place at the table," Colecchi told CNS.

"U.S. government assistance is critical ... because it helps reduce desperation, it helps people to live their daily lives [and] it helps the most vulnerable in society. If you want to build a more stable society, you need to address the poorest, most vulnerable members of that society to reduce desperation and to provide hope," he said. †



'Sixty-eight percent of the population here live under the poverty level, and what they want ... is to be full participants in the economy, in a way that really represents the dignity of the family and the person.'

—Bishop Richard E. Pates, chairman of the U.S. bishops' Committee on International Justice and Peace

Pope supports efforts to help parents of disabled and remove barriers

VATICAN CITY (CNS)—Meeting a leading Italian campaigner for the rights of people with disabilities, Pope Francis promised to encourage greater support for the parents of young people with disabilities and to support efforts to make churches and church buildings accessible.

Ileana Argentin, a member of the Italian Parliament, had written to Pope Francis, asking to speak with him about the problems facing people with disabilities. Jesuit Father Federico Lombardi, Vatican spokesman, said the pope responded quickly and the 30-minute meeting on Jan. 11 was the result.

One of the key themes of the conversation, Father Lombardi said, was "the support that must be given

to the parents of seriously disabled persons" because the parents live with growing concern about dying and leaving their children without appropriate care and love.

Argentin, who has spinal muscular atrophy and uses a wheelchair, told Vatican Radio that meeting the pope was "magic, if I can use that term."

"He's exactly what you see on television: a person who is human, real," she said.

Argentin said she asked to meet the pope to get his support for her ongoing efforts to defend the rights of people with disabilities.

"I am Catholic and I've always believed, but Pope Francis really has made a difference for the

handicapped," she said. When, just a couple weeks after his election, images went around the world of him holding and kissing an 8-year-old boy with cerebral palsy, "the first wall—that of prejudice—fell," Argentin said.

In addition to securing a papal promise to personally support efforts to make Church buildings handicap accessible, Argentin said they spoke "about the mothers of disabled children and the fear they have of dying and leaving their children alone."

"He told me it is important to talk about this because the more we talk about this the more people will understand that the parents of someone with a disability don't even have the 'luxury of dying,'" she said. †

SCHOOLS

continued from page 1

strong Catholic identity, the staff, the school and parish community, and the rigorous academics,” Fleming says. “What always came up first were their faith and their relationships.”

She, Rash and McCoy also always brought a pan of homemade brownies to every school.

“It was interesting to see the looks on the faces of the people at the hotel in New Albany where we stayed for three days when we brought in nine pans of brownies,” Fleming says with a laugh.

The visits and the extra efforts have resonated with school staffs throughout the archdiocese.

“This was the first time we can remember the superintendents visiting Seymour for no other reason than to experience St. Ambrose School,” says Michelle Neibert-Levine, the school’s principal.

“They visited every classroom and interacted with the students and staff. We were also able to showcase what we felt made St. Ambrose School special. I wanted to find a way of thanking them for making the time to visit us. Instead, they were the ones that came bearing gifts.”

Fleming’s visit “both impressed and touched” Karen White, the principal of St. Lawrence School in Lawrenceburg in the far southeastern part of the archdiocese.

“This is just an outward sign of her professionalism and concern for all of the administrators, staff and students in our school,” White says.

“St. Lawrence was thrilled to show her what a successful school we are, especially since we are probably the farthest school from the central office. We loved that she took the time to visit.”

Favorite memories

During her visits, which she hopes to complete in January, Fleming has also brought every school a framed copy of a prayer of St. Augustine:

“Breathe in me, O Holy Spirit, that my thoughts may all be holy. Act in me, O Holy Spirit, that my work, too, may be holy. Draw my heart, O Holy Spirit, that I love but what is holy. Strengthen me, O Holy Spirit, to defend all that is holy. Guard me then, O Holy Spirit, that I always may be holy. Amen.”

That focus on faith also marked many of Fleming’s favorite memories from the visits.

“I loved being with the children at All Saints Day Mass at St. Luke School in Indianapolis,” Fleming says, smiling. “The kindergartners were all dressed up as saints.

“We were at St. Mary School

in North Vernon as they were preparing for their fall festival. There were volunteers everywhere across the campus. Yet Father [Jonathan Meyer] took time to let us visit the eucharistic adoration chapel. Even amid all this flurry of activity, there was this emphasis on why we exist—Jesus.”

She also recalls how she was moved by the girl who led students in prayer at St. Mary of the Immaculate Conception School in Aurora.

And Fleming savors a meeting she had at St. Christopher School in Indianapolis where the pastor, Father Michael Welch, the principal, Ronda Swartz, and assistant principal, Karen King, shared a powerful sense of the mission of Catholic schools.

That sense of mission is one of the constants that Fleming noticed during the school visits.

“It affirmed what we already knew, which is that the administrators and staff are incredibly dedicated to the mission of the Church and the vision of our Catholic schools.”

School administrators also see that same quality in Fleming.

“Gina is the personification of what a Catholic educator should be,” says John Hegarty, principal of Father Thomas Seccina Memorial High School in Indianapolis. “She is student focused while understanding the importance of the teacher in the classroom. My experience of her is that her leadership style and philosophy is based on her Catholic faith and her belief in the universality of the Church.”

A touch of humor, and a reminder

The visits to the schools also helped Fleming, Rash and McCoy bond in a way that road trips often make possible. And there were touches of comic relief along the way, too.

At St. Barnabas School in Indianapolis, principal Debra Perkins introduced Fleming to the students and posed this question to them, “What does a superintendent do?”

Fleming still smiles at one of the student’s answers: “Tell other people what to do.”

The touches of humor—along with the brownies, the personal interactions and the witness of Christ’s presence in each school—all created a feeling that Fleming hopes to continue to develop as she leads the Catholic schools in the archdiocese.

“It was all a reminder of why we do what we do,” she says. “These trips served as our ‘oxygen’—to breathe in the beauty of what is working well in our schools and show us where we can assist to further elevate the capacity of all.” †



During a visit to St. Mary School in North Vernon, the archdiocese’s assistant superintendent of Catholic schools Rob Rash, left, poses for a photo with Father Jonathan Meyer, pastor of the parish, superintendent of Catholic schools Gina Fleming, and Matthew Goddard, principal of the school.



Gina Fleming, the archdiocese’s superintendent of Catholic schools, gets to ground level as she watches students at St. Paul School in Sellersburg work together to solve a math problem.



During a visit to St. Lawrence School in Lawrenceburg, the archdiocese’s two assistant superintendents of Catholic schools, Rob Rash and Mary McCoy, flank the school’s principal, Karen White, for a photo.



Students at St. Louis School in Batesville pose for a photo during a visit to the school by the archdiocese’s superintendent of Catholic schools Gina Fleming.

MARRIAGE

continued from page 1

serving in Indiana, including Archbishop Joseph W. Tobin and Bishop Christopher J. Coyne, vicar general.

Tebbe’s expression of support for HJR3 on behalf of the bishops, however, was not included in that pastoral statement.

In comments made to *The Criterion* after the committee meeting, Tebbe explained the difference between the bishops’ statement in December and his testimony on Jan. 13.

He noted that state legislators had made no decision in December to take up the proposed amendment for consideration, and that the bishops’ pastoral statement had a broader purpose.

“The pastoral statement was more to help people focus on what

the big issues are, how people can form their consciences about the teachings of the Church,” Tebbe said. “That was what the pastoral statement was designed to do.”

Once HJR3 was taken up for consideration in early January, then the ICC could address whether or not to support it.

“Once we had this particular question posed in terms of if we support this amendment or not, we did answer that,” Tebbe said. “We still affirmed in my statement what our position is and that, given the circumstance right now, [HJR3] is a means of defending the union in marriage of a man and a woman.”

(For more information about the Indiana Catholic Conference, log on to www.indianacc.org. For more on how the Church in the United States is working to strengthen marriage, log on to www.foryourmarriage.org.) †

Statement of Glenn Tebbe at Indiana House committee meeting

The following is the statement that Glenn Tebbe, executive director of the Indiana Catholic Conference, made during a Jan. 13 hearing of the Judiciary Committee of the Indiana House of Representatives regarding a proposed state constitutional amendment that would define marriage as exclusively between one man and one woman.

The proposed amendment, also known as House Joint Resolution 3 (HJR3), also states that other legal unions “identical or substantially similar to that of marriage” will not be recognized by the state.

“The dignity of the human person, rooted in his or her creation in the image and likeness of God, is a fundamental principle of Catholic social teaching. The Church upholds the dignity of every human person, including persons with same-sex attraction.

“At the same time, the Church upholds the dignity and sanctity of marriage, a natural institution established by God. By its very nature, marriage is a permanent partnership between

one man and one woman ordered to the good of the couple and the procreation and education of children. It is the foundation of the family, where children are raised and nurtured and learn values and virtues that help them to grow in maturity.

“The well-being of children, of the family, and of society is closely bound to the healthy state of marriage and respect for its true nature and purposes.

“It is not within the power of either the Church or the state to redefine marriage since God is its author. Male-female complementarity is essential to marriage. Marriage is a ‘unique’ communion of persons with the potential to bring forth human life.

“The Indiana Catholic Conference supports the truth about marriage according to God’s plans and laws, even as it supports the equal dignity of all persons. We call on all citizens to defend and protect these truths. We support HJR3 as a means for defending the nature of marriage as the union of one man and one woman.” †

Brain-dead patients prompt new questions about end-of-life decisions

BALTIMORE (CNS)—Recent conflicts in California and Texas between physicians and the families of patients considered to be brain dead have prompted new questions about end-of-life decision-making.

But the nationally publicized case of 13-year-old Jahi McMath in Oakland, Calif., and the less-well-known case of Marlise Munoz, a 33-year-old pregnant woman in Fort Worth, Texas, provide a teaching moment to help clarify Catholic teaching on the determination of death, according to the leading Catholic bioethical organization.

The cases are distinctly different, but each pits health care professionals against relatives of the brain-dead patients.

McMath's family transferred her from Children's Hospital and Research Center Oakland to an undisclosed location on Jan. 5 to continue medical treatment despite the issuance of a death certificate on Dec. 12. Her doctors had declared McMath brain dead following complications after routine surgery for sleep apnea.

McMath's mother, Nailah Winkfield, has said her Christian beliefs require her to remain open to the possibility that God will perform a miracle and restore her daughter to health.

Munoz, who was 14 weeks pregnant when she collapsed at home in November and was deprived of oxygen for up to an hour, is being kept on life support at John Peter Smith Hospital in Fort Worth against the wishes of her husband and parents. Hospital officials say they cannot remove her respirator because of a Texas law that prohibits doctors from withdrawing "life-sustaining treatment" from pregnant women.

But the National Catholic Bioethics Center in Philadelphia said in a Jan. 7 statement about the McMath case that nothing in Catholic teaching would contradict the determination of death by the teen's physicians, using "the rigorous application of neurological criteria."

Those criteria can include "a complete lack of blood flow to the brain, the absence of any electrical activity of the brain, the absence of cranial nerve response and the ability of the patient to breathe on her own," the statement said.

If the facts in the McMath case are being accurately reported in the media, the center's statement said, the determination of death has been made "by physicians repeatedly and rigorously applying the neurological criteria" and confirmed by an independent, court-appointed pediatric neurologist from Stanford University.

"If this is accurate, at this point there would be no moral obligation for a hospital or physician to perform any procedure on a corpse such as placing a feeding tube or trying to stabilize the bodily functions that are kept working using mechanical means," it added.

The center quoted from talks by Popes John Paul II and Pius XII, as well as the U.S. bishops' "Ethical and Religious Directives for Catholic Health Care Services," to back its conclusion. The directives, which guide ethical decision-making in Catholic health facilities, read: "The determination of death should be made by the physician or competent medical authority in accordance with responsible and commonly accepted scientific criteria."

The Munoz case in Fort Worth is complicated by several factors—her pregnancy and the inability of her unborn child to survive outside the womb; the law passed in Texas in 1989 and amended 10 years later that requires the continuation of life support for pregnant women; and federal health privacy laws that restrict any sharing of information with the media without the permission of Munoz's family, which the hospital says has not been granted.

Even if Munoz's physicians have determined her to be brain dead, there is another patient to consider, said Marie Hilliard, director of bioethics and public policy and a staff ethicist at the National Catholic Bioethics Center. The unborn child cannot survive without receiving oxygenated blood from his or her mother until he or she reaches at least 23 or 24 weeks of gestation, Hilliard said.

The unborn child's surrogate decision-makers—which in the Munoz case would apparently be his or her father, Erick Munoz, 26—must act in the child's best interests in determining whether continuing medical treatment would be disproportionately burdensome on the patient, the family and the community in relation to the anticipated outcome, Hilliard said.

Catholic teaching is clear, she added, that any "direct, intended termination of a pregnancy" before viability is an abortion and not permitted. "But we don't have the facts to ascribe any intent" to Munoz's husband and parents, who are seeking to force the hospital to remove the woman's respirator, Hilliard said.

It also is unclear whether the Texas law barring the removal of "life-sustaining treatment" for pregnant women was intended to apply to women who have been declared brain dead.

Jeffrey Patterson, executive director of the Texas Catholic Conference, did not respond immediately to a Catholic News Service request for comment on whether the conference supported the original law or an amended version in 1999.

According to a 2012 report from the Center for Women Policy Studies in Washington, Texas is one of 12 states that "automatically invalidate a woman's advance directives if she is pregnant." Another 14 states base their legislation on the model Uniform Rights of the Terminally Ill Act, which requires that a pregnant woman be given life-sustaining treatment if it is "probable" that the pregnancy will develop to the point of a live birth.

Five states—Maryland, Minnesota, New Jersey, Oklahoma and Vermont—allow a woman to specify in her advance directives whether they should apply if she is pregnant and require that her wishes be followed.

Hilliard said she hopes the Munoz family is receiving assistance from a hospital chaplain or social worker to work through the complexities of the case and their own feelings of loss.

"Because in any of these situations, there must be terrible grieving going on," she said. And if the Munoz baby manages to survive, he or she "could be a great comfort to the family," she added. †

CNS photo/Back Drenthach, Reuters



Nailah Winkfield, right, mother of 13-year-old Jahi McMath who doctors declared brain dead, and Martin Winkfield, the stepfather, arrive at the U.S. District Courthouse for a settlement conference in Oakland, Calif., on Jan. 3. Winkfield has said her Christian beliefs require her to remain open to the possibility that God will perform a miracle and restore her daughter to health.

'Great misunderstanding' seen on Church's teachings on end-of-life challenges

BALTIMORE (CNS)—There is "great misunderstanding" among Catholics and others about the Church's teachings on whether and when life-sustaining medical treatment can be withdrawn when death is near, according to a leading Catholic bioethicist.

Marie Hilliard, director of bioethics and public policy and a staff ethicist at the National Catholic Bioethics Center, said the Philadelphia-based center conducts about 2,000 consultations a year with "families in distress" who want to talk with an ethicist "about the Church's teaching in light of their [family] situation."

Staff members hear from people who believe that "dialysis can never be discontinued," for example, or that a feeding tube is obligatory "even when it is doing more harm than good," she said.

"Persons who are dealing with crises need to be helped to understand in that situation what is the natural moral law," Hilliard said. "The Church always deals with the good and trying to reach the good," even when that means accepting the natural process of dying, she added.

As outlined in the U.S. bishops' "Ethical and Religious Directives for Catholic Health Care Services," the Church teaches that patients "may forgo extraordinary or disproportionate means of preserving life," defined as "those that in the patient's judgment do not offer a reasonable hope of benefit or entail an excessive burden, or impose excessive expense on the family or the community."

Survey results recently released by the Pew Research Religion and Public Life Project found that 57 percent of Americans would tell their doctors to stop medical treatment if they had a disease with no hope of improvement and were suffering a great deal of pain, while 35 percent said they would tell the doctors to do everything

possible to save their lives. Eight percent said it depends or they did not know.

But opinions varied greatly according to religion and ethnic group. Nearly two-thirds of white Catholics (65 percent) said they would stop medical treatment under those circumstances, but only 38 percent of Hispanic Catholics agreed. Most likely to stop medical treatment were white mainline Protestants (72 percent). Black Protestants were least likely at 32 percent.

The margin of error for the Pew survey was plus or minus 2.9 percentage points.

The survey also found that only 37 percent of adult Americans had given "a great deal of thought" to their own wishes for end-of-life medical treatment, while 35 percent had given "some thought" and 27 percent had given "not very much" or no thought to the matter.

Even among those 75 and older, only 47 percent said they had given their end-of-life wishes a great deal of thought, while more than half said they'd given some, little or no thought to those decisions.

Hilliard said the recent attention given to the cases of Jahi McMath, a 13-year-old girl from Oakland, Calif., who has been declared brain dead but remains on life support at an undisclosed location, and Marlise Munoz, a 33-year-old pregnant woman who is being kept on life support against her family's wishes, point up the importance of every person having "a good conversation" with a family member or friend about his or her wishes in a medical crisis.

A simple checklist of possible medical scenarios is no substitute for the designation of a health care proxy and a thorough discussion of one's beliefs with that person, she added.

"Because, as we ethicists often say, when you've seen one case, you've seen one case," Hilliard said. †



'Persons who are dealing with crises need to be helped to understand in that situation what is the natural moral law. The Church always deals with the good and trying to reach the good.'

—Marie Hilliard, director of bioethics and public policy and a staff ethicist at the National Catholic Bioethics Center

Pope to moms: It's OK to breast-feed in public, even in Sistine Chapel

VATICAN CITY (CNS)—Pope Francis assured mothers that breast-feeding their babies in public, even during a papal Mass in the Sistine Chapel, is OK.

No chorus is as wonderful as the squeaks, squeals and banter of children, the pope said during a Mass in which he baptized 32 babies on Jan. 12, the feast of the Baptism of the Lord.

"Some will cry because they are uncomfortable or because they are hungry," he said during his brief and unscripted homily.

"If they are hungry, mothers, let them eat, no worries, because here they are the main focus," he said.

One of the mothers, Emer McCarthy, an Irish journalist at Vatican Radio, told Catholic News Service that while most of the other mothers had brought baby bottles for feedings, she did not hesitate to breast-feed her daughter, Polly Rose, discreetly during appropriate moments during the ceremony.

She said she hoped the pope's encouragement would help overcome social taboos against breast-feeding in public.

"Who would have thought the pope would be this great proponent," she said.

The pope made a similar appeal in an interview with *La Stampa* newspaper on Dec. 15. In a world where so many children go hungry, people must help them eat, he said.

He used the example of a young woman he saw at a Wednesday general audience whose child was crying desperately.

"I told her, 'Ma'am I think your baby is hungry.' And she replied, 'Yes, it would be time.' I replied, 'Well, please, feed him.' She was modest and didn't want to breast-feed him in public while the pope drove by," the pope said in the interview.

The pope's remarks "underline how natural it is, how motherhood and maternity are natural and have a place, even in church, even in the Sistine Chapel," McCarthy said.

Typically, the babies that are baptized by the pope at the annual liturgy are children of Vatican employees.

This year, Pope Francis also included one couple who do not work at the Vatican, but had requested the pope baptize their second child.

The couple, Ivan Scardia and Nicoletta Franco, both work for the Italian military police in the central Italian town of Grosseto.



Pope Francis looks over an infant as he baptizes 32 children in the Sistine Chapel at the Vatican on Jan. 12. The celebration marked the feast of the Baptism of the Lord.

However, while they are Catholic, they were married civilly and not in the Church, which caused a slight "glitch" when they had to send the requested paperwork to the Vatican, Scardia said.

"But they called me back right away and this problem, too, was taken care of," he told the Italian daily *Corriere della Sera*.

Scardia said they consider themselves to be believers, and wanted their 7-month-old daughter to receive the sacrament of baptism.

He said they had not gotten married in the Church because "we were in a hurry and there wasn't time to organize a Church ceremony. Maybe we will get married in the Church sometime later."

One of the intentions read during the prayers of the

faithful was for families and asked that "the Lord rekindle the sacramental grace of marriage and give [parents] the ability to teach their children in the faith."

In his homily, Pope Francis told the parents and godparents the faith was "the most beautiful inheritance they will leave" their children and that they had "the duty to hand down the faith."

Later, at the Angelus prayer with pilgrims gathered in St. Peter's Square, the pope again underlined his hopes that a child's baptism would serve as an impetus for his or her parents to live a Christian life more fully.

"I pray that the children's baptisms help these parents rediscover the beauty of faith and to return, in a new way, to the sacraments and the community" of the Church, he said. †

Marriage ANNOUNCEMENTS

Be a part of our Fall Marriage Edition
Feb. 7, 2014, issue of *The Criterion*

If you are planning your wedding between Jan. 30 and July 1, 2014, we invite you to submit the information for an announcement on the form below.

Pictures

You may send a picture of the couple. Please do not cut the photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put the couple's names on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

E-mailed photos

Photos should be saved in jpg format, be a minimum 200 dpi resolution and at least 3 inches or 600 pixels wide. Color photos are preferred. Please send your photo as an attachment to the e-mail.

Deadline

All announcements and photos must be received by 10 a.m. on Wednesday, Jan. 22, 2014. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
Deadline with photos: Wednesday, Jan. 22, 2014, at 10 a.m.

Please print or type:

Name of Bride (first, middle, last)	Daytime Phone		
Mailing Address	City	State	Zip Code
Name of Bride's Parents (first, last)			
City	State		
Name of Bridegroom (first, middle, last)			
Name of Bridegroom's Parents (first, last)			
City	State		
Wedding Date	Church	City	State
<input type="checkbox"/> Photo Enclosed	Signature of person furnishing information	Relationship	Daytime Phone
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Northwestern Mutual

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Northwestern Mutual Recognizes McGinley with Forum Membership

Financial Security Company Recognizes Financial Professionals at Annual Conference

Northwestern Mutual is honoring Indianapolis financial advisor Mike McGinley with membership in its 2013 Forum group, which recognizes individuals for an outstanding year of helping clients achieve financial security. McGinley is affiliated with Northwestern Mutual Indiana based in Indianapolis. This is the third time that McGinley received the Forum honor.

"Our 2013 Planning & Progress study shows that half (51%) of Americans feel less financially secure than they thought they'd be at this point in their lives," says Northwestern Mutual Executive Vice President Todd M. Schoon, CLU®, ChFC®, J.D. "In an uncertain economy, consumers are seeking guidance and are turning to experienced financial professionals like Mike to plan for their future financial security."

The honorees were recognized at a conference held on November 3 to 6, 2013, in Scottsdale, AZ. At the conference, honorees learned new insights from prominent speakers, gained access to advanced training and leadership development, and shared knowledge with fellow colleagues. The Forum conference is an extremely exclusive achievement, with approximately five percent of Northwestern Mutual's more than 6,500 financial representatives invited to attend.

About Northwestern Mutual

Northwestern Mutual is the marketing name for The Northwestern Mutual Life Insurance Company, Milwaukee, WI, and its subsidiaries. Northwestern Mutual is among the "World's Most Admired" life insurance companies in 2013 according to FORTUNE® magazine and has helped clients achieve financial security for more than 156 years. As a mutual company with \$1.4 trillion of life insurance protection in force, Northwestern Mutual has no shareholders. The company focuses solely and directly on its clients and seeks to deliver consistent and dependable value to them over time. Northwestern Mutual and its subsidiaries offer a holistic approach to financial security solutions including: life insurance, long-term care insurance, disability income insurance, annuities, investment products, and advisory products and services. Subsidiaries include Northwestern Mutual Investment Services, LLC, broker-dealer, registered investment adviser, member FINRA and SIPC; the Northwestern Mutual Wealth Management Company, limited purpose federal savings bank; Northwestern Long Term Care Insurance Company; and Russell Investments. Further information can be found at <http://www.northwesternmutual.com>.

About the Northwestern Mutual Planning & Progress Research

This study was conducted by independent research firm Harris Interactive, and included 1,546 Americans aged 25 or older who participated in an online survey between January 9, 2013 and January 23, 2013. Results were weighted as needed for age by gender, education, race/ethnicity, region and household income. Propensity score weighting was also used to adjust for respondents' propensity to be online. No estimates of theoretical sampling error can be calculated; a full methodology is available.



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Joy in salvation from Christ is at the heart of evangelization

By Daniel S. Mulhall

Every child who ever participated in vacation Bible school, camp or any other Church activity is sure to have sung this George Willis Cooke song:

"I've got the joy, joy, joy, joy down in my heart. Where? Down in my heart! Where? Down in my heart! I've got the joy, joy, joy, joy down in my heart, down in my heart to stay. And I'm so happy, so very happy. I've got the love of Jesus in my heart, down in my heart. And I'm so happy, so very happy. I've got the love of Jesus in my heart."

It is this sense of unrestrained joy that Pope Francis in his new apostolic exhortation "*Evangelii Gaudium*" ("The Joy of the Gospel") calls Christians to have and to share with others. It is the joy we find in the Lord.

We are to rejoice in the Lord always. We are to celebrate our faith as if we'd won the lottery and not act like "sourpusses" who drank vinegar instead of fine wine (#85).

Feeling joy or being joyful means that a person is experiencing great delight, happiness and even elation. Joyful people often seem to beam, with bright eyes and megawatt smiles that light up their faces. Their emotion is so difficult to hold inside that they often will burst out in song or dance, or hug everyone they see. This is the feeling that most parents have when they hold their newborn child for the first time or when one has accomplished something of great importance.

Pope Francis is afraid that people today are in danger of losing this sense of joy. He writes that because of consumerism, people often fall into "desolation and anguish" caused by "covetous hearts" and the "feverish pursuit of frivolous pleasures" (#2).

We are so besotted with the desire to be happy through material things that we miss the source of happiness that is right before us: Jesus Christ.

Pope Francis says that "whenever our interior life becomes caught up in its own interests and concerns, there is no longer room for others, no place for the poor. God's voice is no longer heard, the quiet joy of his love is no longer felt and the desire to do good fades" (#2).

When someone is filled with joy, they can't contain themselves. They must share their joy with everyone they meet. It is this type of joy that Jesus illustrates in the three parables found in the Gospel of Luke 15. A shepherd, on finding his one lost sheep, invites all of his friends to rejoice with him; when a woman finds her lost coin, she throws a party for her friends in celebration; and a father welcomes home a wayward son by killing the fatted calf.

While a bit extreme perhaps, each of these stories rings true. People who are filled with joy do amazing things.

In Luke 15, Jesus also uses these stories of people's extravagant joy to make this point about God—Jesus tells us that his Father is filled with joy for those who return to him and is always merciful, always forgiving, always seeking what is lost.

Pope Francis makes this same point in "The Joy of the



Young women sing during a special Mass for Catholics of African ancestry at St. Agnes Cathedral in Rockville Centre, N.Y. In "*Evangelii Gaudium*" ("The Joy of the Gospel"), Pope Francis exhorts Catholics to open themselves to joy in salvation in Christ and then to share it with others.

'Christians are to experience the joy of salvation in Christ Jesus and then are to share it with everyone.'

Gospel" when he writes:

"Let me say this once more: God never tires of forgiving us; we are the ones who tire of seeking his mercy. Christ, who told us to forgive one another 'seventy times seven' (Mt 18:22) has given us his example: He has forgiven us seventy times seven. Time and time again, he bears us on his shoulders. No one can strip us of the dignity bestowed upon us by this boundless and unfailing love. With a tenderness that never disappoints but is always capable of restoring our joy, he makes it possible for us to lift up our heads and to start anew" (#3).

Just as people who are filled with joy can't help but share their joy with others, so, too, Christians who have encountered the living Lord and have experienced his loving mercy can't contain themselves. They must share this joyful message of hope and salvation with everyone. They become evangelizers, people who spread the

Good News of salvation.

This is the critical message that Pope Francis shares with us. Christians are to experience the joy of salvation in Christ Jesus and then are to share it with everyone. This is at the very heart of the new evangelization.

It is in our experience of Christ where "we find the source and inspiration of all our efforts at evangelization. For if we have received the love that restores meaning to our lives, how can we fail to share that love with others?" (#8)

So, sing an ode to the joy and give thanks to our loving God who makes such joy possible. And if the devil doesn't like it, he can—as Cooke's song says—"sit on a tack."

(Daniel S. Mulhall is a catechist and writer who lives in Laurel, Md.) †

The Scriptures show that the Gospel, evangelization are spread through joy

By Louise McNulty

There are many approaches to evangelization.

One is the style of those who go door to door or take to the streets to spread the faith. These purveyors of religious belief sometimes appear solemn and serious. There's no lightness in their step, no ready smile on their lips.



Pope Francis smiles as he greets people after celebrating Mass on March 17, 2013, at St. Anne Parish within the Vatican. In "*Evangelii Gaudium*" ("The Joy of the Gospel"), the pope shows the scriptural basis of the importance of spreading the Gospel through joy.

Perhaps it's because they don't feel that way inside. Perhaps their attitude comes from meeting with unwelcoming strangers or from having doors slammed in their faces.

Others try to attract people to their faith by personal invitation. A woman I once worked with at a telemarketing firm believed this was a powerful method. She was constantly in the break room asking this person or that person to join her at a special service or presentation at her megachurch.

The only problem was that this woman was generally not the life of the party. She tended to gripe and complain a lot and did not have an especially large group of friends at work—or after work. If this is what a person of faith looks like, why would nonbelievers want to join?

Though their undertakings are worthy, one wonders how much their attitude affects their success or failure.

When Pope Francis recently called upon the Church to spread the faith in a different way, in his apostolic exhortation "*The Joy of the Gospel*," he said that evangelizers should put on a joyful expression and "never look like someone who has just come back from a funeral!" (#10).

In view of the above examples, one can see his point.

An enormously popular person himself, the Holy Father was not simply drawing on personal experience.

He backed up his advice by referring to the many times the Bible speaks of joy.

Starting with the Old Testament, he cited the prophet Isaiah's predictions of the joy of salvation and how frequently the chosen people are exhorted to "Shout aloud and sing for joy!" (#4; Is 12:6).

Joyful predictions also come from the prophets Zechariah and Zephaniah, whose short books repeat words inviting the people to rejoice when their king comes in triumph. All are invited to shout joyfully and not be discouraged because the Lord will renew them in his love.

The pope refers to only a few New Testament examples, such as the angel's greeting to Mary, "Rejoice!" or when the baby leaps in Elizabeth's womb when Mary comes to visit and Mary's words: "My spirit rejoices in God my Savior" (#5; Lk 1:28, 47).

But the pope's biggest contention is that the true believer and the most effective evangelizer is the person who removes self-concern, who retreats from a blunted conscience and the temptations and discouragements of the world and makes room for God in the soul.

He contends that it is the light of the Lord shining through the smile on the face and the joy in the actions of those who believe that attract others to the faith. He contends that Christians whose lives resemble Lent without Easter will never successfully evangelize.

(Louise McNulty is a freelance writer who lives in Akron, Ohio.) †

From the Editor Emeritus/John F. Fink

Old Testament: Stories in the Book of Genesis

Second in a series of columns

The Book of Genesis begins, "In the beginning." It really is about the beginning, and what is in it was chosen to provide the foundation for all that will follow.



The first 11 chapters discuss the time of creation and our earliest human ancestors while chapters

12-50 begin the stories of the Jewish patriarchs. The stories in the first part describe some sort of model, for good or bad, of the proper relationship of God to the world of humans.

Many of the stories are like others that are known to have existed in Mesopotamia. They are meant to tell us that God created all things and found them good, and, although evil followed, goodness will prevail.

We should also keep in mind that Genesis had more than one author. It's a complex work and the final editor, whoever he might have been, used

several sources and literary traditions. There are, for example, two accounts of the creation, one in the first chapter and the other in the second chapter.

Catholics do not believe that creation necessarily happened as either account states. Neither the Book of Genesis nor any other biblical book is a scientific treatise. Its message is theological, not scientific.

The message that the stories in these chapters tries to convey is that there is a tension between God's goodness to the Earth, and the human response of disobedience or sin.

The first three chapters tell the story of God's creation, which God saw was very good, but also the first human sin. The fourth and fifth chapters show how the evil of sin spread through the world.

God then decided that he must begin again, so he sent the great flood that drowned everyone except those in Noah's ark. The account in Genesis is almost identical to one of the stories in the ancient Babylonian poem *The Epic of Gilgamesh*. In that poem, though, the survivor of the flood was Utnapishtim rather than Noah, and

Utnapishtim achieved immortality after the flood while Noah did not.

God then began again with Noah and his family, making a covenant with Noah that he would never again destroy the world by a flood. People again multiplied across the Earth, but sin persisted.

There's a general pattern to these stories: God acts lovingly toward humanity, people disobey God and sin, God announces punishment, the punishment is given, and God ends with compassion by showing mercy and a new blessing.

Adam and Eve, Cain and Abel, the wicked generation of the flood, the sons of Noah, the people who build the tower of Babel, all were given signs of God's love and bountiful providence as they filled the Earth. Yet each generation rose in disobedience.

Genesis also tries to give the genealogy from Adam to Noah and then from Noah to Abraham. The long ages attributed to the men are similar to the fantastic ages given to 10 kings in Babylonian myths. We are then prepared for the arrival of Abraham. †

For the Journey/Effie Calderola

Now that the feast is over, fast for the spirit as well as the body

It wasn't the abundance of Christmas, with its wealth of cookies, family meals



and wine uncorked. It doesn't have anything to do with New Year's resolutions, a practice I gave up years ago.

No, my interest in fasting as a spiritual practice has been growing

for a while, and I view the Christmas holidays, gloriously rich with kids home and treats aplenty, as a brief but tasty interlude before I continue to explore what fasting can do for my spirit.

Fasting has ancient roots and is a practice encouraged by the Church. In Scripture, John the Baptist appears as the lean and mean ascetic, dining on locusts and wild honey.

Jesus, on the other hand—having earlier spent his own time in the desert—changes water into wine so a party can continue, and repeatedly eats and drinks with tax collectors, sinners and Pharisees. His emphasis is on the communal aspects of the shared meal.

What does this contrast tell us? I think it says that there's a season for everything under heaven. There's a time for celebration and feasting in our lives,

and a time to abstain. And both should be done intentionally.

I feasted this Christmas, trying to savor the season's specialties while not overdoing it.

Now, I feel the urge to experiment again with attempts at fasting. Going for long stretches without food makes me irritable and ravenous. But carefully deciding on a given morning how I can do without and pare down—and laying out a simple and frugal plan for eating—is helpful.

As the day progresses, I'm conscious of what I consume and offer prayers of gratitude for everything I eat. As I turn down a chance to buy a gourmet cup of coffee or avoid a cookie, I offer this tiny sacrifice for an intention I've chosen.

I try to be present to periods of real hunger and identify with the millions who involuntarily experience this sensation daily. I attempt to be aware and never eat mindlessly. At least, that's the goal, and it begins again with each new day.

I will admit that my dance with food is tied into a desire to lose weight. I've had a lifelong struggle with food, and often I'd thought of fasting as something apart from (holier somehow) a desire to be an optimum weight.

But by realizing that God wants me to be the healthiest I can be, I know

that eating consciously is a way of integrating my body and spirit.

The evangelical pastor Rick Warren just wrote a book called *The Daniel Plan*. Its aim is weight loss but incorporates prayer, exercise and community. I haven't read the book, so I can't recommend it, but I like how he explained why a pastor would write a weight loss book.

During a large baptism in which he submerged hundreds of people, he realized he was having a tough time because so many in his congregation were fat. He admitted he was fat as well.

"You can't love if you don't have the energy to love," he told *Parade* magazine in an interview. In other words, to be the best person you can be, your body, which is God's gift to you, must be the best it can be.

A great Catholic book on integrating eating with spiritual growth is *Cravings: A Catholic Wrestles With Food, Self-Image and God* by Mary DeTurris Poust. I'd recommend it to everyone who wants to incorporate a healthy attitude toward food—and maybe some old-fashioned fasting—into their spiritual life.

(Effie Calderola writes for *Catholic News Service*.) †

The Human Side/Fr. Eugene Hemrick

In 2014, bringing hope to those struggling through despair

In 1969, singer Peggy Lee came out with the song, "Is That All There Is?"



In it, she reflects on major events in her life, and after each one sings, "Is that all there is?" leaving us with the feeling that life can sometimes feel empty.

Life can seem senseless when you

hear of millions of people displaced by war, innocent children being slaughtered, corruption everywhere, widespread violation of human rights or when experiencing the death of loved ones.

How do we cope in the midst of hopelessness?

When we read about John the Baptist imprisoned in a dark dungeon, we get the impression that he is wondering, "Is

this all there is to life? Is this the way it is supposed to end after all my efforts?"

In his moments of doubt, he asks his companions to go to Christ to learn if he is the promised Messiah. He receives his answer in the form of a man serving the poor and doing works of mercy. Christ, the Messiah, is God showing us how to live a fruitful, hope-filled life.

It is easy to become doubtful and feel helpless under the weight of all that is horrendous around us, to get down on life, to wish we were never born. But we are born, and not only born but for a purpose.

We may not be able to stop wars in Syria, Africa and Afghanistan or quiet the riots in places such as Ukraine, Egypt or Thailand. But we can live the beatitude, "blessed are the peacemakers," by generating peace in our homes, workplaces and neighborhoods.

We may not be able to minister personally to the millions displaced by war, but we can support them with needed supplies. We may not be able to stop the world's corruption, but we can practice utmost honesty in daily affairs.

We may not be able to rebuild homes destroyed by tornados or hurricanes, but we can help those who are experiencing loneliness at home.

Disillusionment and despair create paralysis. A loving heart in action filled with caring and compassion can generate hope.

As Christ got out among the people in order to serve them, so, too, must we in 2014 do the same. This is what we were born to do: to be bringers of hope, demonstrating that life is not empty but full of goodness.

(Father Eugene Hemrick writes for *Catholic News Service*.) †

Catholic Evangelization Outreach/

Rebecca Niemerg

Pondering the number one

As we approach the 41st year since the Supreme Court decision of *Roe v. Wade*, many



of us will be overwhelmed by the number 55 million—the estimated number of unborn children who have died as a result of that decision. For me, 55 million is beyond comprehension, and so I think about one—one child, one woman, one man, one family.

The suffering of one is the untold story of abortion. It is the suffering of one who may no longer believe that God will extend his compassion or mercy. It is the story of one who is so full of regret she believes she no longer deserves happiness and that her suffering and grief is God's just punishment.

In the past five years, I have encountered many women and men struggling with these feelings. I was not surprised to answer the phone to a tentative voice requesting information about Project Rachel.

"Terri"—not her real name—called Project Rachel and wondered: Would the person on the other end berate her as she imagined? What kind of help could they really offer her? Terri related her story of being in college, pregnant and alone. Her parents persuaded her that having an abortion was the best and only reasonable choice. No one in her life encouraged her to have her baby.

In the 15 years following her abortion, Terri suffered from depression, self-hatred and profound grief. The decision she made as a young woman affected all of her future relationships, including those with her husband and her two daughters. She was ready to seek help by attending an upcoming post-abortion healing group.

During our conversation, I read Terri the profound words that Blessed John Paul II wrote in his encyclical "The Gospel of Life:"

"I would now like to say a special word to women who have had an abortion. ... The wound in your heart may not yet have healed. Certainly what happened was and remains terribly wrong. But do not give in to discouragement and do not lose hope. Try rather to understand what happened and face it honestly. If you have not already done so, give yourselves over with humility and trust to repentance. The Father of mercies is ready to give you his forgiveness and his peace in the sacrament of reconciliation" (#99).

Terri was stunned by the words of compassion and hope that our Church offered to her.

Over the next two months, I witnessed the transforming power of God's grace and mercy in Terri's life. She chose hope over despair, honesty over denial, understanding over self-hatred and love over rejection.

Ultimately, Terri learned to forgive herself and to accept God's forgiveness in the sacrament of reconciliation. When I saw Terri two years later, I encountered a completely different person—firm in her belief in the goodness of God, confident, joyful and eagerly anticipating the birth of her third child.

Perhaps you do not know someone who has had an abortion, but there is probably someone in your life who is longing to hear words of compassion and hope. Often it only takes an invitation—perhaps you could invite this person to attend Mass with you or to come with you to the sacrament of reconciliation.

As Catholics, we are called to witness to Christ's forgiveness and mercy first by living it in our lives, and then by demonstrating it in our words and actions.

May we always ponder the number one—one Lord who continues to offer us his mercy, one faith in the healing power of Jesus Christ, and one baptism which incorporates us into the one family of God.

(Rebecca Niemerg is the director of the Pro Life and Family Life Office. E-mail her at niemerg@archindy.org. The next post abortion healing retreat is March 21-23. Please call 317-452-0054 for more information. All calls are confidential.) †

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

Sunday Readings

Sunday, January 19, 2013

- Isaiah 49:3, 5-6
- 1 Corinthians 1:1-3
- John 1:29-34

The Book of Isaiah furnishes this weekend's first reading from the Scriptures. There is the overtone of relief and joy. There is the promise of a bright future. It was all because of the fact that, first, after the humiliation and anguish of being conquered by Babylonia, and then after generations of exile



in Babylon for many, God's people were entering a new day of return to their homeland and hopefully to lives of prosperity and security.

Lest anyone think this fortunate turn of events was the mere outcome of changing politics or luck, the prophet eloquently insists that the plight of the people is improving because of God's direct and merciful intervention into human affairs. God brings their relief. God had promised to protect and sustain the people, despite the misfortunes that might befall them. They were God's people.

In turn, the Hebrews, God's people, human instruments on Earth of the divine will, had been faithful during their years of trial.

For its second reading, the Church this weekend selects a passage from St. Paul's First Epistle to the Corinthians. Today, the Apostle Paul ranks among the greatest religious figures of all time. And certainly he stands as a most extraordinary figure in the development of Christianity in the crucial time of the first century.

However, attaining this distinction was not without personal cost for Paul. He had to contend with converts to Christianity who were not always loyal to the Gospel. The very culture in which they lived not only surrendered without a whimper to human instincts, but also elevated these instincts literally to the level of the divine, delighting in lust, gluttony, drunkenness and so on.

Such was the case with the Christian converts in Corinth, then one of the major cities of the Mediterranean world.

Another burden for Paul was that his very credentials to preach the Gospel were questioned. He had to insist that Jesus had called him to be an Apostle.

The last reading is from St. John's Gospel. The author of the fourth Gospel was attracted to John the Baptist, to say the least, possibly coming from a group influenced by him. Among John the Baptist's qualities was his absolute intellectual and religious honesty. He was fearless. He thoroughly believed that God had called him to be a prophet.

So, St. John's Gospel presents John the Baptist in most admiring terms.

In this reading, John the Baptist sees Jesus in the distance and acknowledges Jesus as the Redeemer. The element of sacrifice is present. John identifies Jesus as the "Lamb of God" (Jn 1:29).

Finally, treasured Old Testament symbols testify to the identity of Jesus. The dove descends from the sky, from heaven to rest upon Jesus. God is in Jesus.

Reflection

At Christmas, the Church excitedly told us that Jesus was born. Son of Mary, Jesus was a human, as are we. The shepherds adored Jesus, representing all humanity.

At the Epiphany, the magi found Jesus after searching for God. To assist them, God led them and protected them. In Jesus, they found God.

At the baptism of Jesus in the Jordan, celebrated last week, the Church introduced us to Jesus as the Savior of doomed humankind. In Jesus, humans would have access to eternal life.

Now, continuing the process, John the Baptist, so reliable and so insightful, proclaims Jesus as the Lamb of God. In all these settings, the Church carefully puts before us the person of Jesus the Lord and tells us about Jesus.

It is an invitation to follow Jesus. Hearing these Scriptures of this season, we know Jesus. He is no stranger. However, truly knowing the Lord depends upon our willingness to respond to this invitation. †

Daily Readings

Monday, January 20

St. Fabian, pope and martyr
St. Sebastian, martyr
1 Samuel 15:16-23
Psalm 50:8-9, 16-17, 21, 23
Mark 2:18-22

Tuesday, January 21

St. Agnes, virgin and martyr
1 Samuel 16:1-13
Psalm 89:20-22, 27-28
Mark 2:23-28

Wednesday, January 22

Day of Prayer for the Legal Protection of Unborn Children
1 Samuel 17:32-33, 37, 40-51
Psalm 144:1-2, 9-10
Mark 3:1-6

Thursday, January 23

St. Vincent, deacon and martyr
St. Marianne Cope, virgin
1 Samuel 18:6-9; 19:1-7
Psalm 56:2-3, 9-13
Mark 3:7-12

Friday, January 24

St. Francis de Sales, bishop and doctor of the Church
1 Samuel 24:3-21
Psalm 57:2-4, 6, 11
Mark 3:13-19

Saturday, January 25

The Conversion of St. Paul, the Apostle
Acts 22:3-16
or Acts 9:1-22
Psalm 117:1-2
Mark 16:15-18

Sunday, January 26

Third Sunday in Ordinary Time
Isaiah 8:23-9:3
Psalm 27:1, 4, 13-14
1 Corinthians 1:10-13, 17
Matthew 4:12-23
or Matthew 4:12-17

Question Corner/Fr. Kenneth Doyle

Living the Catholic faith in daily life requires reflection and prayer

QI follow your column weekly and am fascinated by how often you quote a rule from our catechism, numbered into the thousands. Is everything Catholics do covered by a rule, and how is the ordinary person supposed to know every rule? Didn't Jesus say there are two commandments: love God above all



things and love your neighbor as yourself? (Bradenton, Fla.)

AThe Catechism of the Catholic Church serves as a handy summary of the Church's basic teachings. True, there are 2,865 "sections" (each of them normally a single paragraph).

The vast majority, though, are not "rules," but explanations of Scriptural passages and of Church teaching over the centuries. (Most religions, by the way, have multiple "rules" as a helpful guide to life's varied situations. The Jewish Talmudic law had 613 precepts.)

I do, as you state, frequently quote the catechism as a handy way of responding to readers' queries. I have referenced the catechism in response to questions as diverse as the morality of artificial insemination and whether blessed articles can be resold.

To answer your question as to how ordinary Catholics can know "every rule" of the Church, the answer is that they can't, which is the reason for a column like this. (Even easier than reading a column, though, is simply to ask a local priest or religious educator.)

Your appeal to Jesus' quote on loving God and neighbor is important. To be fair, Christ did not say that these two were the only commandments. His answer, in Mt 22:34-40, came in response to a lawyer's question as to which was "the greatest" of the commandments. Jesus said, "The whole law and the prophets depend on these two commandments" (Mt 22:40).

He did not say that this was all you needed to know.

Finally, as to whether everything Catholics do is "covered by a rule," the answer is absolutely not. It would be far easier if that were so, if we could simply turn to a page in a book for clear-cut answers to every challenge of daily living. Most of our moral issues are complex:

how to be a good parent, how to get along with people at work, how to use to the fullest the talents God has given us. On these things, a manual of behavior doesn't always help, only daily reflection, guided by prayer.

QIs a Catholic allowed to listen to and heed the advice of preachers from other religions? I find sermons from people like Joel Osteen and Joyce Meyer seem to hit home more often than the lofty thoughts of some Catholic priests. (Albany, N.Y.)

AFirst, for the reader who may not know: Joel Osteen is a Christian televangelist and pastor of Lakewood Church in Houston who is seen weekly by viewers in more than 100 nations; Joyce Meyer is a charismatic Christian author and speaker who appears regularly on television in a program called "Enjoying Everyday Life."

The Second Vatican Council's declaration "Nostra Aetate" addresses your question about reflecting on the insights offered by other religions. It states that "the Catholic Church rejects nothing that is true and holy in these religions ... [and] regards with sincere reverence those ways of conduct and life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all" (#2).

This declaration actually deals with the Church's relationship with non-Christian religions. If this is true, then, for these faith traditions, how much more so is it for other Christian communities?

So the answer to your question is a clear "yes." It can be beneficial to listen to preachers of other faiths and to take value from what they say.

In my experience, Protestant pastors often devote more time each week to the preparation of their Sunday sermon than Catholic priests. This is due, in part, to the reality that Catholic parishes are generally far larger, with more pastoral demands on the priest's time.

But it's also due to the fact that the sermon is the center of many Protestant services while the focus in the Catholic Church is always on celebrating the Eucharist, which was the particular way Jesus asked his followers to keep his memory alive.

Pope Francis, though, in his November 2013 pastoral exhortation "Evangelii Gaudium," urged priests to give increased attention to the quality of their homilies. †

My Journey to God



Remember Me Jesus

By Thomas J. Rillo

Remember me Jesus
When you come joyously into the kingdom
I want to be very good, but I fail and sin will come
Help me to always overcome the advent of sin
Open wide the door of heaven and let me in.

Remember me Jesus
When I am impatient for an answer from your Father
For I expect immediate answer to my prayer
Accompany me on my arduous journey to Him
Be at my side always for some obstacles are grim.

Remember me Jesus
When I struggle hard to bring the world to you
May I always see your presence in all that I do
Help me to realize fully that I cannot do it all alone
To see that your holiness and perfection sets the tone.

Remember me Jesus
When I need your support on my long journey of faith
Guide my steps and caution me to be patient and wait
Help me to live my spiritual life in imitation of you
Be with me in eternal life where the sky is always blue.

Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. A snow-covered statue of the Sacred Heart of Jesus is seen at dusk on the grounds of Sacred Heart Cathedral in Rochester, 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.

ARNOLD, Harold James, 93, St. Mark the Evangelist, Indianapolis, Jan. 7. Father of Marcia Kirk, Cindy Rentsch, David and Richard Arnold. Brother of Mable Coffey. Grandfather of nine. Great-grandfather of 14.

BADAR, Dale L., 69, Our Lady of the Greenwood, Greenwood, Dec. 20. Husband of Mary Catherine (Daly) Badar. Father of Donna Bradley and Teresa Tratar. Grandfather of four.

BEARD, Barbara P., 85, St. Bartholomew, Columbus, Jan. 1. Mother of Kathleen Armentrout, Delores Ferrill, Brenda, Linda and Ronald Beard. Grandmother of six. Great-grandmother of eight.

BUCCELLA, Tony, 87, St. Mary, Richmond, Dec. 22. Father of Tom Bucella. Brother of Virginia Brooks. Grandfather of four. Great-grandfather of one.

BUERGLER, Dorothy Anne, 88, Our Lady of the Greenwood, Greenwood, Dec. 26. Wife of Joseph Buegler. Mother of Dianne Cutri, Barbara Davis, Laurie Gates, Elaine Melfi, Carol Sandefer, David and Paul Buegler. Grandmother of 19. Great-grandmother of nine.

BULICK, Rose Mary, 82, St. Pius, Ripley County, Dec. 25. Mother of Connie Bradley, Debra Johnson and Tina Pevlor. Sister of Lawrence Billman. Grandmother of seven. Great-grandmother of 10.

BYERLEY, Floyd K., 96, St. Joseph, Corydon, Dec. 15. Father of Patricia McGill. Brother of Shelby Byerley Jr.

COLEMAN, Catherine Elizabeth, 88, St. Gabriel, Connersville, Nov. 23. Sister of Mary Lou Whipple. Aunt of several.

COSTA, Joseph John, 62, St. Gabriel the Archangel, Indianapolis, Dec. 21. Husband of Gayle Costa. Father of Kristen Sayman and Jason Costa. Son

of Dorothy Costa. Grandfather of one.

DIERCKMAN, Elmer B., 89, St. Louis, Batesville, Dec. 27. Father of Ellen Eckstein, Lola Fisher, Barb Kruthaupt, Linda, Lisa, Bill, Bob, Dennis, Roger and Steve Dierckman. Brother of Cleora Kuntz, Joe and Ralph Dierckman. Grandfather of 14. Great-grandfather of eight.

FAVALI, Rose M., 84, Sacred Heart, Clinton, Dec. 23. Mother of Kathy and Frank Favali. Sister of Jo Ann Nickels. Grandmother of four.

FERGUSON, Beverly A. (Bullock), 48, St. Mark the Evangelist, Indianapolis, Dec. 23. Mother of Jacquelyn and Jonathan Dossey. Sister of Kim, Pam, Bill, Charlie and Kenny Bullock.

FITZGERALD, Mildred A., 92, St. Luke the Evangelist, Indianapolis, Dec. 28. Mother of Joan Gutzwiller, Liz Kiesle, Peggy Walko, John, Michael and Richard Fitzgerald. Grandmother of 17. Great-grandmother of 13.

GAUGHAN, Margaret L., 79, Holy Spirit, Indianapolis, Dec. 24. Wife of Edward Gaughan. Mother of Beth Lyons, Jeff, Mike and Steve Gaughan. Grandmother of six. Great-grandmother of three.

GOEBEL, Mary Jane, 80, St. Pius X, Indianapolis, Dec. 17. Mother of Julie Nagel, Kathryn Schlichte, James, John, Joseph, Robert and Thomas Goebel. Grandmother of 13. Great-grandmother of three.

GRUNKEMEYER, Nancy E., 91, St. Mary-of-the-Rock, Franklin County, Dec. 7. Mother of Beth O'Rourke. Grandmother of 13. Great-grandmother of 25.

HANKINS, Virginia Marie, 81, St. Mary, Rushville, Dec. 17. Mother of Cynthia Harley, Pamela Oliver, Gina, James and Kenneth Hankins. Grandmother of seven.

HARLAN, Francis Lowell, 72, St. Gabriel, Connersville, Dec. 21.

HERBERT, Merlin, 81, St. Mary, Rushville, Jan. 1. Husband of Barbara Herbert. Father of Lisa Flannery, Marilyn King, Larry, Mark and Rick Herbert. Brother of Fern Hodson, Ellis, Jerry and Norman Herbert. Grandfather of 11. Great-grandfather of 12.

HERRON, Elaine E., 72, St. Mary, North Vernon, Dec. 10. Mother of Lisa Caseltine and

Teresa Gholson. Daughter of Leona Ortman (Davis) Brewer. Sister of Kathy Garrett. Grandmother of three.

HOTTEL, Regina J., 85, St. Louis, Batesville, Dec. 25. Mother of Susan Arcy, Sharon Berger, Donna Duffy and Mimi Ryan. Sister of Mary Ann Jacks. Grandmother of eight. Great-grandmother of two.

JUSTICE, Madeline Eleanor, 15, St. Mark the Evangelist, Indianapolis, Nov. 29. Daughter of Tim and Marizel Justice. Sister of Melanie Justice. Granddaughter of Romeo Manalo.

KENNEDY, Thomas S., 86, St. Jude, Indianapolis, Dec. 24. Husband of Dottie Kennedy. Father of Denise Kidwell, Linda Morse, Stephanie Pittenger and Joe Kennedy. Brother of Joan Bates, James and Patrick Kennedy. Grandfather of 11. Great-grandfather of nine.

KILLINGER, Luetta R., 92, St. Michael the Archangel, Indianapolis, Dec. 5.

KIRCHGASSNER, Anna Jo (Hoffmeier), 89, St. Martin, Yorkville, Dec. 19. Mother of Essie Adams, Mary Trossman, Rita, Dan and John, Mark Kirchgassner. Sister of Jean Bonomini and Ruth Martini. Grandmother of 17. Great-grandmother of 29.

KISTERS, Nola J., 90, St. Charles Borromeo, Bloomington, Dec. 18. Mother of Ginger Christie, Linda Dayhuff, Judy Inlow, Mary Lois Robertson, Forrest Eads and Dick Kisters. Grandmother of 10. Great-grandmother of eight.

LAMOND, Nancy Jo, 67, Holy Spirit, Indianapolis, Dec. 20. Wife of John Lamond. Mother of Susan Sexton Hull. Grandmother of one.

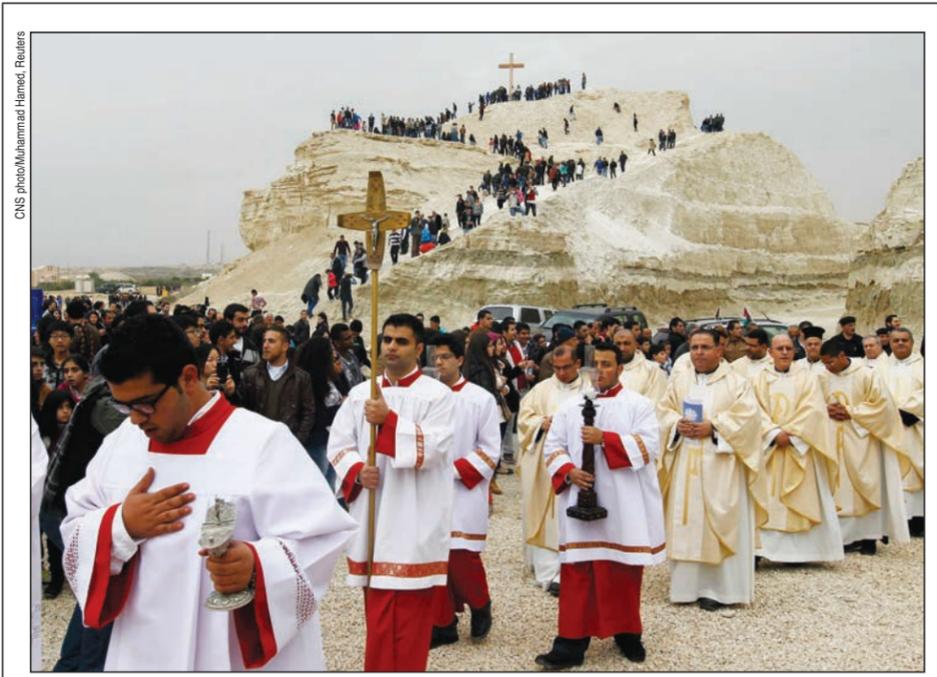
MAYER, Mark A., 66, St. Bridget, Liberty, Dec. 15. Father of Damon and Mark Mayer. Grandfather of two.

MORLAN, Norma Joan (Jones), 88, Annunciation, Brazil, Dec. 17. Mother of Tyra Handlin. Grandmother of three. Great-grandmother of two. Great-great-grandmother of two.

MORRIS, Melissa Irene, 33, St. Pius X, Indianapolis, Dec. 12. Daughter of Becky Franklin. Stepdaughter of Danny Franklin. Sister of Nicole and Christopher Morris.

MURPHY, David Joseph, Jr., 71, Holy Spirit, Indianapolis, Jan. 2. Father of Damian and David Murphy III. Brother of Katie, Molly, Alex and Frank Murphy. Grandfather of three.

MULLIN, John William, 91, St. Roch, Indianapolis, Dec. 4. Husband of Virginia (Diver) Mullin. Father of Margaret



Remembering Christ's baptism

Altar servers and clergy lead an annual pilgrimage at a baptism site on the Jordan River on Jan. 10. The feast of the Baptism of the Lord was celebrated on Jan. 12 this year.

Bowers, Mary Smith, Martha Weber, John and Timothy Mullin. Grandfather of nine.

NAVARRA, Michael A., 83, Our Lady of the Most Holy Rosary, Indianapolis, Dec. 23. Husband of Frances (Caito) Navarra. Father of Theresa Halvorson, Francie O'Mahoney, Mary Ann Swiss, Michele, Anthony, Charles, Gus and Michael Navarra Jr. Grandfather of 11. Great-grandfather of two.

OSTING, Patricia, 80, St. Mary, Rushville, Dec. 21. Wife of Walter Oosting. Mother of Julie Connolly, Tina Kottler and Elizabeth Voorhees. Grandmother of nine.

PARSLEY, Rose (Calvetti), 87, Sacred Heart, Clinton, Dec. 28. Mother of Linda Brentlinger, Jennie Smith and James Johnson. Grandmother of 12. Great-grandmother of 17.

POHLMAN, John E., 84, Holy Family, Oldenburg, Dec. 27. Father of Lisa Durkin, Janice Enneking, Linda Wolters, Mary and Timothy Pohlman. Brother of Marilyn Elliot. Grandfather of 14. Great-grandfather of seven.

RANDOLPH, Rita M., 86, St. Martin of Tours, Martinsville, Dec. 12. Mother of Steven Randolph.

ROSEMAN, William A., 71, Holy Spirit, Indianapolis, Dec. 8. Husband of Cindy Roseman. Father of Nicole Simpson and Keith Roseman. Brother of Dick, John, Steve and Tom Roseman. Grandfather of four.

RUSSELL, Richard A., 60, St. Peter, Franklin County, Dec. 26. Father of Christopher Russell-Kincaid. Brother of Susan Kraus, Connie Summers and Donald Russell. Grandfather of two.

SCHOLLE, Paul, 68, St. Maurice, Napoleon, Dec. 4. Husband of Mary Scholle. Father of Mary Angela Bradley, Andrew, Christopher and Michael Scholle. Brother of Jerome and Philip Scholle. Grandfather of four.

SOYACK, Paul, Jr., 67, Sacred Heart, Clinton, Dec. 13. Brother of Anna Marie Soyack.

STEWART, David E., 67, Holy Family, New Albany, Dec. 11. Brother of Ruth Payne and Carolyn Stewart.

SULLIVAN, Elizabeth A. (Matthews), 78, St. Luke the Evangelist, Indianapolis, Dec. 18. Wife of Hugh Sullivan. Mother of Terri Davis, Judi Lewis, Libbi Rodefeld, Monica Sommers, John and Kenny Matthews. Stepmother of Marianne Roan,

Kathleen Smith, Hugh III, Kevin and Mark Sullivan. Sister of Thomas Strassell. Grandmother of 16. Great-grandmother of seven.

TOLBERT, Thomas Joseph, 57, St. Joan of Arc, Indianapolis, Nov. 15. Father of Sean Alexander. Stepfather of Andre Jackson. Brother of Karen Land, Linda Sawrey, Mary Smith, Kathleen, Brian, Robert, Ronald and William Tolbert.

WANINGER, Catherine, 104, St. Paul, Tell City, Jan. 7. Sister of Edward Reckelhoff.

WEBSTER, Harold Wayne, 83, St. Mary, North Vernon, Jan. 3. Father of Chris, Jon and Matt Webster. Grandfather of five. Great-grandfather of two.

WEILER, Vincent Conrad, 94, St. Peter, Franklin County, Dec. 21. Husband of Leona (Batta) Weiler. Father of Brenda Bessler, Joanne Bone, Diane Gehring, Marjorie Powell, Linda Skipton, Irene Zerr, Allen, Frank, Harold, Lawrence and Martin Weiler. Grandfather of 40. Great-grandfather of 54.

WEISMILLER, Frank, Jr., 85, St. Lawrence, Lawrenceburg, Dec. 13. Father of Amy Denning, Ann Sans, Abby Theobald, Kurt and Matthew Weismiller. Brother of Mary Lansing. Grandfather of eight. Great-grandfather of one.

WERTZ, Monte W., 61, St. Vincent de Paul, Shelby County, Dec. 10. Husband of Rita Wertz. Father of Amy Markey and Brian Wertz. Son of Ada Wertz Fromer. Brother of Vicky Roberson. Grandfather of one.

WINKLER, Clara L., 89, St. Vincent de Paul, Shelby County, Dec. 22. Wife of Kenneth Winkler. Mother of Penny Bush, Becky Haulk, Angie and Jackie Jones, Peggy McCracken, Rick and Tony Winkler. Sister of Norma Browning, Wanda Hewitt, Jim and Walt Beyer. Grandmother of 15. Great-grandmother of 21.

WISE, Lowell E., 67, St. Gabriel, Connersville, Nov. 22. Husband of Patricia (Neuman) Wise. Father of Amy Burwick, Angela Shah, Bill and Mark Wise. Brother of Debbie Cloyd, Louise Jagielski, Rose Ann Moffett, Janet Risselman and Ron Wise. Grandfather of 12.

WOLTER, Leo F., 86, St. Mary, Greensburg, Dec. 21. Husband of Marie Wolter. Father of Linda Meek, Karen Mirick, Nancy Moore, Mark and Norm Wolter. Brother of Isabella Schoettmer and Charles Wolter. Grandfather of 13. Great-grandfather of five.

Step-great grandfather of five. Step-great-great-grandfather of seven.

WOLTER, Ruth C., 85, St. Mary, Greensburg, Dec. 15. Wife of Charles Wolter. Mother of Philomena Banks, Linda Burton and James Koetter. Stepmother of Sandra Richardson, Cynthia Wickizer, Judith, Michael, Steven and Timothy Wolter. Grandmother of nine. Step-grandmother of nine. Great-grandmother of 16. Step-grandmother of one.

YARBROUGH, Douglas, 76, St. Mary, New Albany, Dec. 13. Husband of Christine Yarbrough. Father of Tanya Bowman, Jaime Cole, Missy Julian, Sherri, Chris and Matt Yarbrough. Brother of Bill and David Yarbrough. Grandfather of 11. †

Franciscan Sister Mary Martin McHugh ministered as an educator, hospital chaplain

Franciscan Sister Mary Martin McHugh died on Dec. 19, 2013, at the motherhouse of the Sisters of the Third Order of St. Francis in Oldenburg. She was 88.

The Mass of Christian Burial was celebrated on Dec. 23 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery.

Margaret Mary McHugh was born on Feb. 8, 1925, in Cincinnati, and entered the Oldenburg Franciscan community on Sept. 11, 1949. Sister Mary professed her final vows on Aug. 12, 1955.

She ministered in Catholic education for 24 years in schools in Indiana and Ohio. In the archdiocese, she taught at St. Therese of the Child Jesus (Little Flower) School in Indianapolis. She later served as a hospital chaplain in facilities in Cincinnati and at St. Clare Hall in Oldenburg for 22 years before retiring in 2004.

Surviving are her sisters, Catherin Denier and Ann Parker, and many nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

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Ongoing global humanitarian crises bring their own challenges

WASHINGTON (CNS)—Much has been said about the sheer enormity of the humanitarian crisis created by Syria's brutal civil war—100,000 are dead, 6.5 million people are displaced inside Syria and nearly 2.5 million have fled the country—but in other ways as well, the situation presents atypical challenges.



In a Senate hearing on Jan. 7 and a panel discussion at the Brookings Institution on Jan. 9, experts from humanitarian agencies spelled out the extent of the needs in Syria and elsewhere in 2013 and tried to forecast the demands of 2014. Fighting in South Sudan and the Central African Republic have pushed those two countries to the list of urgent situations, for example, and ongoing efforts to help victims of Typhoon Haiyan in the Philippines continue to be critical.

Sophie Delaunay, executive director of Doctors Without Borders USA, said Syria presents the medical aid organization with the unusual situation of having had a modern medical system that now lies in ruins.

"This is a country where the health system was quite sophisticated," Delaunay said at the Brookings event. While Doctors Without Borders is accustomed to coping with malaria and other tropical diseases in crisis-stricken countries, Syria was a highly developed country where diabetes and cancer were the significant public health concerns. With the medical care system in tatters, aid organizations have had to step in to provide a different type of care than usual.

Add to that the thousands of people suffering from the effects of chemical weapons used in a Damascus suburb last year and the medical organization has had to rework its usual strategy of aiding victims of a civil war, she said.

"Our machinery was not prepared to deal with that," Delaunay said.

In prepared testimony for the Senate Judiciary Committee hearing two days earlier, Nancy Lindborg, assistant administrator for Democracy, Conflict, and Humanitarian Assistance at the U.S. Agency for International Development, explained some of the challenges in trying to reach all those displaced Syrians. Lack of security, blocked access and insufficient resources mean that "despite a massive mobilization of assistance and funding, international aid has not reached 2.5 million people inside Syria," Lindborg said.

Fighting, security checkpoints and access routes deliberately cut off to humanitarian aid create what she called, "an unconscionable campaign of starvation."

Sen. Dick Durbin, D-Ill., chairman of the Judiciary Committee's Subcommittee on the Constitution, Civil Rights and Human Rights, said in a statement to the committee that in a visit last year to Kilis, a refugee camp for Syrians in Turkey, he was especially struck by the plight of children, adding that "a generation of Syrian children is at risk."

He said more than 11,000 children have been killed, including hundreds who have been shot by snipers or summarily executed.

"There are 1.1 million Syrian refugee children, 70 percent under the age of 12. Sixty percent of these children are not attending school. One in 10 Syrian refugee children are working to support their families, including



A man reacts as he carries a wounded girl who survived what activists say was an airstrike by forces loyal to Syrian President Bashar Assad in Damascus on Jan. 7. In assessing the response to the world's humanitarian crises in 2013, lawmakers and relief agency officials said the situation in Syria and conditions for those who have fled the war-torn nation remain dire.

some as young as 7 years old," he explained. "Thousands of children are unaccompanied or separated from their parents. And we have heard troubling reports of boy refugees being recruited as combatants and girl refugees being forced into early marriages."

Durbin quoted one medical expert who had been examining underweight refugee children: "We have a middle income country that is transforming itself into something a lot more like Somalia," Durbin's statement said. "Aid workers report that signs are posted at regime checkpoints that say, 'kneel or starve.' This is a deplorable war crime, and it must be stopped."

At the Brookings panel, Iain Levine, deputy executive director of programs for Human Rights Watch, said in another crisis situation, the escalation of violence in South Sudan should have been anticipated.

"They missed the warning signs, or at least didn't respond to growing tensions there," Levine said.

In the last month, tribe-on-tribe violence has killed more than 1,000 people and driven 180,000 from their homes, according to The Associated Press.

The AP on Jan. 9 quoted Linda Thomas-Greenfield, assistant secretary for African Affairs at the State Department, as saying, "Each day that the conflict continues, the risk of all-out civil war grows."

Levine said that although the United Nations has stepped up quickly, agreeing to send 5,500 peacekeepers into South Sudan, the violence went too far because other nations "apparently didn't respond to human rights violations because they didn't want to criticize a new government too much." South Sudan became independent three years ago.

Speakers at the Brookings event and the Senate hearing tried to give a sense of what to expect in those and other

hotspots in the coming year, and several expressed concerns about aid organizations being able to keep up the huge financial commitments necessary to support such vast populations of needy people.

Lindborg told the Senate committee that a donors' conference in mid-January in Kuwait will "press donors to give generously, including those that do not typically respond to these appeals." She said the United States has contributed \$1.3 billion in humanitarian aid to Syria since the conflict began there several years ago.

In addition to medical needs and food, displaced people inside Syria and Syrian refugees in adjacent countries need basic infrastructure including water and sewer services, housing, schools and jobs, the witnesses said.

As to how to keep the world's attention focused on long-running conflicts and the needs they generate, Levine repeated a story he'd been told by a friend.

The friend, an expert on Rwanda who was immersed in 1994 in trying to get the world to respond to the genocide underway there, had a meeting with Anthony Lake, then-national security adviser to President Bill Clinton. After failing to persuade him to support sending U.S. troops into Rwanda, the friend asked him, "How do I convince you?" His reply, said Levine, was "make my phone ring off the hook."

Today, Levine said, "the principle is the same," though the tools may be different. Besides making officials' phones ring, he encouraged people to be vigilant about e-mailing and using social media to keep attention on troubled areas.

"There are 500,000 videos on YouTube documenting the crisis in Syria," he said. "We have an amazing capacity these days ... to tell stories, shape the narrative and influence policymakers." †

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Rob Rash
Office of Catholic Education
Archdiocese of Indianapolis
1400 North Meridian St.
Indianapolis, IN 46202
317-236-1544
rrash@archindy.org

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chill@archindy.org

Pope says abortion, hunger, environmental damage threaten peace

VATICAN CITY (CNS)—Pope Francis said world peace requires the defense of human dignity from violations such as world hunger, human trafficking and abortion.

The pope made his remarks on Jan. 13 in his first annual address to the Vatican diplomatic corps, offering a survey of world conflicts and crises he said were caused by “envy, selfishness, rivalry and the thirst for power and money.”

Speaking in the Apostolic Palace’s Sala Regia, the vast “royal hall” where popes traditionally received Catholic monarchs, Pope Francis spoke of what he has frequently called a “throwaway culture” exemplified by widespread food waste that leaves children starving or malnourished.

“Unfortunately, what is thrown away is not only food or disposable objects, but often human beings themselves, who are discarded as if they were

unnecessary,” the pope said. “It is horrifying just to think that there are children, victims of abortion, who will never see the light of day; children being used as soldiers, abused and killed in armed conflicts; children turned into merchandise in that terrible form of modern slavery called human trafficking, which is a crime against humanity.”

The pope also lamented what he called rising numbers of “broken and troubled families,” which he attributed to both moral and material factors—the “weakening sense of belonging so typical of today’s world,” as well as the “adverse conditions in which many families are forced to live, even to the point where they lack basic means of subsistence.”

Noting the devastation caused by typhoon Haiyan in November, Pope Francis warned against “greedy exploitation of environmental resources,” and quoted what he said was a popular adage: “God always forgives,

we sometimes forgive, but when nature—creation—is mistreated, she never forgives!”

Most of the pope’s speech was devoted, as usual for the occasion, to geopolitical problems in different regions of the world.

The pope called for an end to the almost three-year old civil war in Syria, voicing hope for upcoming peace talks and praising neighboring Lebanon and Jordan for accepting refugees from the conflict. He also noted what he called “significant progress” in ongoing negotiations over Iran’s nuclear program.

Pope Francis lamented the “exodus of Christians from the Middle East and North Africa,” as well as violence between Muslims and Christians in Nigeria and the Central African Republic.

Without specifying countries, the pope noted sectarian tensions in Asia, “where growing attitudes of prejudice, for allegedly religious reasons, are tending to deprive Christians of their



Pope Francis exchanges greetings with Ken Hackett, U.S. ambassador to the Holy See, and his wife, Joan, during a meeting with ambassadors to the Holy See at the Vatican on Jan. 13.

liberties and to jeopardize civil coexistence.”

The pope recalled his July visit to the southern Mediterranean island of Lampedusa, an entry point for immigrants without legal permission to enter Europe, and voiced sympathy with those who, “in the hope of a better life,

have undertaken perilous journeys which not infrequently end in tragedy.

“I think in particular of the many migrants from Latin America bound for the United States,” he said, “but above all those from Africa and the Middle East who seek refuge in Europe.” †

Pope Francis names 19 new cardinals, including six from Latin America

VATICAN CITY (CNS)—Stressing that their role would be one of service rather than honor, Pope Francis named 19 new cardinals, including six men from his home region of Latin America.

The pope announced the nominations on Jan. 12 after praying the Angelus, and said he would formally induct the men into the College of Cardinals on Feb. 22.

Although cardinals are traditionally known as “princes of the Church,” Pope Francis, who has pointedly refused many of the trappings of his office, characteristically dismissed any element of pomp in the distinction he had decided to bestow.

In a letter to the new cardinals, released by the Vatican on Jan. 13, the pope wrote that a red hat “does not signify a promotion, an honor or a decoration; it is simply a form of service that requires expanding your vision and enlarging your heart.”

Pope Francis instructed the cardinals-designate to “receive this new designation with a simple and humble heart. And while you should do so with joy and happiness, do it in a way that this feeling may be far from any expression of worldliness, or any form of celebration alien to the evangelical spirit of austerity, sobriety and poverty.”

The consistory will bring the total number of cardinals to 218 and the number of cardinals under age 80 to 122. Until they reach their 80th birthdays, cardinals are eligible to vote in a conclave to elect a new pope.

Two current cardinal electors will turn 80 in March, bringing the number of electors back to the limit of 120 set by Pope Paul VI. Other popes have occasionally exceeded that limit for short periods of time.

Some observers had predicted that Pope Francis, the first pope from Latin America, would use his first selections to make major changes in the

composition of the cardinal electors, perhaps by boosting the presence of residential bishops from the global South and reducing that of Vatican officials or prelates from rich Western countries.

Half of the new cardinal electors hail from statistically underrepresented regions in the southern hemisphere, including three of the world’s poorest countries—Ivory Coast, Burkina Faso and Haiti. Yet Pope Francis did not substantially reduce the representation of groups with a traditionally strong presence.

Five of the new electors are from Latin America, an increase by one-third of the current number from the region. Latin America, home to about 40 percent of the world’s Catholics, will account for about 16 percent of the group eligible to choose the next pope.

The archbishops of Westminster and Quebec are also on the list of those to receive red hats; the latter is the only cardinal-designate from North America.

Four of the new cardinal electors are from Italy, leaving that nation’s share practically unchanged at nearly a quarter. However, the pope passed over the archbishop of Venice and the archbishop of Turin, both dioceses that traditionally come with a red hat.

Four new cardinal electors are Vatican officials, three of them in offices that traditionally entail membership in the college. Such officials will continue to make up slightly more than a third of the cardinal electors.

Three of the new cardinals are already over the age of 80 and, therefore, ineligible to vote in a conclave. The pope uses such nominations to honor Churchmen for their scholarship or other service to the Church.

Among the new so-called honorary cardinals is Cardinal-designate Loris Capovilla, who served as personal secretary to Blessed John XXIII. †

Here is the list of the new cardinals:

- **Italian Archbishop Pietro Parolin**, Vatican secretary of state, who will turn 59 on Jan. 17.
- **Italian Archbishop Lorenzo Baldisseri**, general secretary of the Synod of Bishops, 73.
- **German Archbishop Gerhard Muller**, prefect of the Congregation for the Doctrine of the Faith, 66.
- **Italian Archbishop Beniamino Stella**, prefect of the Congregation for Clergy, 72.
- **English Archbishop Vincent Nichols** of Westminster, 68.
- **Nicaraguan Archbishop Leopoldo Brenes Solorzano** of Managua, 64.
- **Canadian Archbishop Gerald Lacroix** of Quebec, 56.
- **Ivorian Archbishop Jean-Pierre Kutwa** of Abidjan, Ivory Coast, 68.
- **Brazilian Archbishop Orani Tempesta** of Rio de Janeiro, 63.
- **Italian Archbishop Gualtiero Bassetti** of Perugia-Citta della Pieve, 71.
- **Argentine Archbishop Mario Poli** of Buenos Aires, 66.
- **Korean Archbishop Andrew Yeom Soo-jung** of Seoul, 70.
- **Chilean Archbishop Ricardo Ezzati Andreolo** of Santiago, 72.
- **Burkina Faso Archbishop Philippe Ouedraogo** of Ouagadougou, 68.
- **Philippine Archbishop Orlando Quevedo** of Cotabato, 74.
- **Haitian Bishop Chibly Langlois** of Les Cayes, 55.
- **Italian Archbishop Capovilla**, 98.
- **Spanish Archbishop Fernando Sebastian Aguilar**, retired, of Pamplona, 84.
- **Saint Lucian Archbishop Kelvin Felix**, retired, of Castries, who will be 81 on Feb. 11. †

What was in the news on Jan. 17, 1964? The power of the papacy, a call for a council every 10 years, and the war on poverty

By Brandon A. Evans

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

Here are some of the items found in the Jan. 17, 1964, issue of *The Criterion*:

- **Marian College getting ready to occupy its new ‘south campus’**



- **Temporal power of papacy thing of past, pope declares**

“VATICAN CITY—

Pope Paul VI declared that his rule over Vatican City is essentially a sign of his independence, and that modern popes not only cannot but should not exercise any power other than that of the ‘spiritual keys.’ The pope was addressing the nobles of Rome [Jan. 14] at their traditional papal audience at the beginning of a new year. He told them that the papacy is ‘wholly absorbed in its spiritual functions’ now that it has been stripped of its temporal possessions. Referring to the fall of Rome and the Papal States to the Kingdom of Italy in 1870, the pope said, ‘History marches on.’”

- **Work of council to continue during recess, pope declares**
- **Unity meetings seen with Greek Orthodox**
- **Trip called a big gain for unity**
- **Spain Church-State link rapped by Basque clergy**
- **Two new Serra chapters opening in archdiocese**
- **Urges interfaith drive against race prejudice**
- **UN chief answers pontiff’s appeal**
- **The liturgical year in today’s world**
- **Speaker weighs future of Catholic schools**
- **Moral theologian: Calls excessive smoking sinful**
- **Question Box: Why the shortage of married saints?**
- **Urges nuns take active role in modern world**
- **Priests’ fast rule revised**
- **Pontiff cites importance of origins of the faith**
- **DeGaulle replies to pope’s message**
- **Liturgy translation progress reported**
- **Editor to address first luncheon of S. Deanery women**
- **Plan Jerusalem papal garden**
- **Notre Dame plans new \$20 million development drive**
- **Seminary to host literature expert**
- **Husband-wife team have ‘family’ of 62**
- **Cardinal Ritter urges council every 10 years**

“ST. LOUIS—Cardinal Joseph Ritter has advocated the Catholic bishops of the world to meet in council every 10 years to insure that the Church keeps up to date after the Second Vatican Council. The Archbishop of St. Louis also predicted that most of the schemas now being considered by the council eventually will be approved. He expressed doubt that the third session of the council, scheduled from Sept. 14 to Nov. 20, will be the concluding session. ‘There is too much work to be completed and insufficient time to complete it,’ he said.”

- **President stresses rights ‘morality’**

“WASHINGTON—President Lyndon B. Johnson in his State of the Union message told Congress that racial discrimination is basically a moral issue and asked that the new session to do more for civil rights ‘than the last hundred sessions combined.’ Mr. Johnson also urged an ‘all-out war on human poverty and unemployment in the United States,’ and called for a special federal effort to improve teaching, training and counseling in schools in hard-pressed sections of the country.”

- **Pope visits palace of Italian president**

(Read all of these stories from our Jan. 17, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †