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.

“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 in 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

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 kindergartner.

The moment occurred as Fleming—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

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 HR3.

“We support HR3 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 HR3, some opposing it.

The committee meeting ended without a vote being taken on HR3. 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 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
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 Decatur County, is called All Saints Parish.

On that same date, St. John the Evangelist Parish in Enochsburg and St. Maurice Parish in Dearborn County were closed and merged into one parish. The new faith community, located in Dearborn 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’ve lost 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.

“Today’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 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.

“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 church.”

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.)

Official Appointments

Effective immediately

Rev. Scott E. Nobbe, pastor of St. John the Baptist in St. Leon, St. John the Baptist Parish in Dover, St. Paul Parish in New Alsace, and St. Martin Parish in Yorkville, was 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 Dearborn County, was appointed administrator of St. Catherine of Siena Parish in Dearborn County, Indiana, formed by the unification of the two parishes.

Effective Jan. 16, 2014


(These appointments are of the office of the Most Rev. Joseph W. Tobin, C.S.B., Archbishop of Indianapolis.)
Many Americans can cite certain dates of national remembrance in honor of lives lost: “Pearl Harbor Day,” “9/11,” and “9 Days for Life.” 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 Roe v. Wade. 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.”

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Many groups throughout the archdiocese will 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 likewise lead a group of about 50 high school students to join the hundreds of thousands who will march from the National Mall to the U.S. Capitol to pray 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 smartphone app or by visiting an online novena. Each of the methods can be accessed by logging on to www.9daysforlife.org. The printable version is available in English and in Spanish.

“The pro-life spirit is truly alive in San Antonio,” said for those who are suffering from legal protection of the unborn as well as for those who are suffering from abortion as a past action, that they may be open to the healing and forgiveness of Christ.

“The pro-life spirit is truly alive in San Antonio,” said for those who are suffering from legal protection of the unborn as well as for those who are suffering from abortion as a past action, that they may be open to the healing and forgiveness of Christ.

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.

“…one of those moments may be among the relatively few Pope Francis has devoted to the subject. That was when he took the time 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 an era of unprecedented permissiveness in many countries around the world.

A few months into his pontificate, on a June evening following the papal apology on abuse, Pope Francis spoke about abortion as a progressive position. The pope had met the couple, who have lost their lives in the tragedy of abortion—or its legalization of same-sex marriage.

Pray for Christian unity

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

That is 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 Week of Unity, the event started in 1968.

Archbishop Tobin and others will celebrate Mass and pray for unity, reconciliation and understanding. The service will mark the beginning of the Catholic Church’s observance of the Week of Prayer for Christian Unity.

For a long time, there was more emphasis on 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 attend weddings or funerals.

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 unity of Christians 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 to 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

Letters to the Editor

Waring 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之间 Catholicts 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 wars fought at the truth of the message of Christ.

This warring history was solidified to me in Fink’s book “Prophets and Presidents: The Doctors of the Church: An Introduction to the Church’s Great Teachers.” Fink skillfully described saints like Athanasius, who struggled 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. Sometimes we find inside a Christian’s message about exactly who 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 and where they best need help.

How can we possibly arrive at the truth without a war of words and ideas? The conscience is a mighty thing, and matters of poverty, economy and employment are no small matters. Wars 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 within our political and market systems. The problem stems from a lack of emphasis on God, and a loss of focus on what we believe are the most important. Communism 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 socialist state such as Communism is pure folly. It pines for a system that is not possible, one without 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

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 decision Roe v. Wade and its companion case, Doe v. Bolton, created one of the most controversial issues for abortion in the world.

Since then, more than 54 million innocent children have lost their lives to abortion in the U.S. Countless mothers and fathers, overwhelmed 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 diverse crowd will gather once again at the national March for Life on Jan. 22 to protest the injustice of Roe v. Wade, and similar abortions 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 George, 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 to heal 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 a loving family to raise.

On the eve of the march, thousands will join in an all-night national prayer vigil to pray for an end to abortion and commit all our pro-life activities 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 heartfelt prayers 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 all around promote life.

We are fighting for the protection of religious ministries, personal, and businesses who risk increasing 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 participated in this blessing several years ago, I am grateful by parishioners’ efforts to offer it and to provide support, prayer and love for their mothers and fathers.

Every year on this sad anniversary, I am encouraged by the witnesses of pilgrims who make the journey to march for life out in the cold, often at great expense and personal sacrifice. They are among the compassion Project Rachel priests and counselors who share God’s mercy with those struggling with 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.)
Terre Haute food bank campaign raises funds for new building

By Natalie Hoefner

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

She related a dear friends is a bus driver in the Vigo County School Corporation.

“Once told me of a child who was upset because school might be canceled the next day due to 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’

Elliot, 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.

“aristic 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 an average of 2.5 million pounds of food a year,” said John Elliott, agency director for Terre Haute Catholic Charities.

“You have a loading dock at our current facility. We don’t have an area for sorting, repacking, or being able to get bulk loads of food in packages sized that our pantries can handle.

“We’re located in an area in city streets,” Elliott added. “There are two lanes of traffic and no appraisal for our trucks.

“We’ve become a limiting factor in the food network.”

“A real sense of urgency”

Several years ago, Elliott 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 2006 and used by Real 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, Elliott hopes to one day start gardens so the food bank can provide produce and become a ‘more whole food, natural food bank.’

According to Elliott, 60 percent of the goal has been raised to date. The time is right to move forward 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 wall it in,” said Elliott. “You need us 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 make it possible to serve more people and want to make sure we’ve planned for those,” Buell explained.

Elliott said the improvements will take 60-90 days to complete, 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 Elliott, a national hunger study completed four years ago indicated the Terre Haute 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.”

Elliott said the numbers 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’s population is driven from agriculture.

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

“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 Elliott.

“Come, get on” was also meant for the priests to be near the people,” he said, and says in his ministry —“to proclaim Joy of the Gospel”) contains “everything less than full tummies. And pray for their parents who want meals are needed.”

In the closing statements of her address at the Hope for Hunger event, Tina said that they [the Terre Haute food bank] supplies 2.5 million meals, but that 7.25 million meals are needed.

“We pray for the children who are going to bed tonight with less than full tummies. And pray for your parents who want meals are needed. 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 Elliotts, 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 said that they [the Terre Haute food bank] supplies 2.5 million meals, but that 7.25 million meals are needed.

“We pray for the children who are going to bed tonight with less than full tummies. And pray for your parents who want meals are needed. That’s a huge meal gap.”

Elliott reiterated the urgent need for action.

“The time to be a 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.)
**Events Calendar**

**January 17**
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis.


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

**January 19**
Catholic Community of Richmond, 701 N. “A” St., Richmond. Charismatic prayer group, 7 p.m. Information: lkcboncouer@parallax.com.

**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 Prayer Dinner, 5:30 p.m. Fertility Care introductory session, 6:30-8 p.m. Information: 317-446-4228 or jlee@marian.edu.

St. Rich Church, 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. 6-9 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.

**February 14**
317-955-6271 or jlee@marian.edu.

**February 15**
Our Lady of Grace Monastery, 3100 E. Indiana War Memorial Auditorium, Indianapolis. 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.

**February 16-14**
Southwest Center, 2100 Hill Drive, St. Meinrad. Love Is Here to Stay, Benedictine Father Noel 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 St. Antoniette Purcell, presenter, 7-8:30 p.m., free-will donation. Information: 317-788-7581 or benedictins@benedictins.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 benedictins@benedictins.org.

**February 27**
Benedict College and Campus Ministry to begin IndyCatholic Intramurals

**March 1**
**March 8**
**March 15**
**March 22**
**March 29**

**Retreats and Programs**

**January 24**

**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 benedictins@benedictins.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 benedictins@benedictins.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 Fr. Zachary Weltringer, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

**February 8**
Mount St. Francis Center for Spirituality, 101 S. Anthony Drive, Mt. St. Francis. Married Couples Retreat Day. 9 a.m., $110 per couple includes candlelight dinner and celebration of the Eucharist. Information: 812-923-8817 or retreats@mountstfrancis.org.

**February 9**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Pre-Cana Marriage Preparation Conference, 8:30 a.m.-4 p.m., $85 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, $100 per person includes continental breakfast and lunch. Information: 317-788-7581 or benedictins@benedictins.org.

**February 14-16**
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. Love Is Here to Stay, Benedictine Father Noel 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 St. Antoniette Purcell, presenter, 7-8:30 p.m., free-will donation. Information: 317-788-7581 or benedictins@benedictins.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 benedictins@benedictins.org.

**March 1**
**March 8**
**March 15**
**March 22**
**March 29**

**Sermons**

**Papal greeting**

Page Francis gives greetings 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.

**Teresa 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 Wahab streets in Terre Haute, from noon-1 p.m. on Jan. 22. All are invited to join in this peaceful, prayerful, pro-life gathering to mark the 43rd 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 McIlvain 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 Sahm at ksahm@archindy.org for more information.
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 children are often without sufficient opportunities that benefit their social and academic development.”

“Public policy should enhance 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,” Tebbe said.

The bill, authored by three Indianapolis lawmakers, House Education Chairman Rep. Bob Behning and House Speaker Brian Bosma, both Republicans, and Democrat lawmaker Rep. Shelley VanDenburg, would initiate a preschool pilot program in five counties across Indiana. The plan would target the income of children who would come to 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 in poverty.”

Under the bill, eligible students would come from families at 185 percent of the federal poverty level, and $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.

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 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.”

Bishop Richard E. Pates, chairman of the U.S. bishops’ Committee on International Justice and Peace, said he also visited a CRS program in Cairo that is helping Syrian refugees find work and education.

“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 to Egypt are particularly critical, said Stephen Coleccioni, director of the Office of International Justice and Peace for the Indiana Catholic Conference, who was with Bishop Pates on the trip.

“The major issue that I see is that people are longing for stability,” Coleccioni 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,” Coleccioni told CNS.

U.S. government assistance is critical, he said. “In addition to reconstructing the economy, it helps people to live their daily lives [and] it helps the most vulnerable in society. If you want to have more stable society, you need to address the poorest, most vulnerable members of that society to reduce desperation and to provide hope,” he said.

Pope supports efforts to help parents of disabled and remove barriers

By Brigid Curtis Ayer

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

Elena Argentin, a member of the Italian Parliament, had written to Pope Francis, asking with him to bring to the attention of the Church building accessible. Pope Francis promised to encourage greater support for the parents of young people with disabilities and to support efforts to make church buildings accessible.

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One of the key themes of the conversations, Father Lombardi said, was “the support that must be given to the parents of seriously disabled persons” because the parents “are the ones that have the greatest 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 “magical, if I can use that term.”

“I’m speaking about what you see on television: a person who is human, real,” she said.

Argentin said she asked the meet the pope to get his support for her ongoing efforts to defend the rights of her disabled child.

“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 of Pope Francis appeared 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.

“By making a papal promise to personally support efforts to make Church buildings handicapped accessible, Argentin said they spoke “about the mothers of disabled children and the fear they have of dying and leaving their children alone.”

“I told him it is important to talk about this because the more we talk about it, the more people will understand that the parents of someone with a disability don’t even have the ‘luxury of dying,’” she said.
SCHOOLS

were all dressed up as saints.

School in Indianapolis,” Fleming

may be holy. Amen.”

then, O Holy Spirit, that I always

touches” Karen White, the

School,” says Michelle Neibert-

visiting Seymour for no other reason

that the bishops’ pastoral statement

statement was designed to do.”

The visits and the extra efforts

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and posed this question to them,

violence in the classroom.

schools Gina Fleming, and Matthew Goddard, principal of the school.

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.

MARRIAGE

strong Catholic identity, the staff, the school and parish community, and the rigorous academic standards,” Fleming says.

The visits also helped Fleming

on Jan. 13.

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 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.

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.

In comments made to The Criterion after the committee meeting, Tebbe explained the difference between the bishops’ statement in December and his

The archdiocese’s superintendent of Catholic schools, Gina Fleming, 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.
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.

The nationwide publicized case of a 13-year-old Jahi McMath in Oakland, Calif., and the less-well-known case of Marline Munoz, a 33-year-old pregnant woman in Fort Worth, Texas, presents a teaching moment to be used in Catholic teaching on the determination of death, according to the leading Catholic bioethics 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 cerebral 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 “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 not 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,” noting the directives give a rationale for withdrawing life-sustaining treatment.

“The determination of death should be made by the attending physician or competent medical authority in accordance with responsible and commonly accepted scientific criteria,” the statement said.

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.

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, said the Philadelphia-based center conducts about 2,000 consultations a year about the Church’s teachings on end-of-life challenges.

“The unborn child’s surrogate decision-makers—which in the 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 banning the removal of life-sustaining treatment for pregnant women is intended to apply to women who have been declared brain dead.

Jeffrey Patterson, executive director of the Texas Catholic Conference, said his agency has not responded in writing 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 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 she 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.

‘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 about the Church’s teachings on end-of-life challenges.

“Persons who are dealing with crises need to be helped to understand in that situation what is the Church’s teaching as it is stated in the church teaching document,” she said.

The Church always deals with the good and trying to reach the good,” 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 Center and Public Religion Research Institute 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 had 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 Marline 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 ethically often say, when you’ve seen one case, you’ve seen one case,” Hilliard said.

‘People 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

VA TICAN 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.

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.

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.

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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.

|||
Faith

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, down in my heart. Where? Down in my heart! Where? Down in my heart! I've got the joy, joy, joy, down 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, 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 with others our faith as if we’d won the lottery and not act like “sourpusses” who drank vinegar instead of fine wine (Mt 26:29). Feeling joy or being joyful means that a person is experiencing great delight, happiness and even elation. People who are filled with joy do amazing things.

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.

Pope Francis backs up his advice by referring to the many times the Lord encountered the living Lord and has experienced his love.

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, finding his one lost sheep, invites all of his friends to rejoice with him; when a woman finds her lost coin, she rejoices with him; when a man welcomed 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 it always brings “joy, joy, joy, joy down in my heart, down in my heart 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. 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. The former invites the people to rejoice when their king comes in triumph. All are invited to shout joyful 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 leaping in Elizabeth’s womb when Mary comes to visit and Mary’s words: “My spirit rejoices in God my Savior” (Lk 1:55, 78, 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.)
For the Journey/ Effie Caldarola

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

It wasn’t the abundance of Christmas, with its wealth of cookies, family meals and wine uncorcked. It doesn’t have anything to do with New Year’s resolutions and a spiritual practice I gave up years ago. And my interest in fasting as a spiritual practice has long 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 spiritual 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 eaten his own time in the desert—changes water into wine so a party can continue, and repeatedly eats and drinks with tax collectors 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 feared this Christmas, trying to see the season’s specialties without overdoing it. Now, I feel the urge to experiment again with fasting because it is a proven way for me to 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 involuntary dwell in hunger and the 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 my attitude at any given time. I’ve had a lifelong struggle with food, and often I’d thought of fasting as a weight loss book. 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 submitted hundreds of people, he realized he was having a tough time because so many in his congregation were fat. He admitted he was fat. “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 is which God’s gift to you, and you must use it as wisely as possible.

A great Catholic book on integrating eating with spiritual growth is Eating: A Catholic Witness With Food, Self-Image and God by Mary DeTurnus Poult. I’d recommend it to everyone who wants to build a healthy attitude toward food—and maybe some old-fashioned fasting—into their spiritual life.

(Effie Caldarola writes for Catholic News Service.)

The Human Side/Fr. Eugene Heinrich

In 2014, bringing hope to those struggling through despair

In 1969, singer Peggy Lee came out with the song, “Is That All There Is?” It’s a song about major events in her life, and after each answer comes the question, “Is that all there is?” leaving us with the thought that life can sometimes feel empty.

Life can seem senseless when we hear of millions of people displaced by war, innocent children being murdered, 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?” When he met Jesus, he acknowledged his companions to go to Christ to learn if he is the promised Messiah. He receives his answer in the form of a very low, poor and doing works of mercy. Christ, the Messiah, is God showing us how to live a life of light; how to live a life of love.

It is easy to become double 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 as 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 or those who are hungry, but we can support those who do. We can supply needed supplies. We may not be able to stop the world’s corruption, but we can practice utmost honesty in our daily affairs.

We may not be able to rebuild homes destroyed by tornados or hurricanes, but we can practice utmost honesty in our daily affairs.

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, he showed them a new way of life. He demonstrated that life is not empty but full of goodness.

(Father Eugene Heinrich 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 of lives lost—55 million—the estimated number of unborn children who have been the result of that decision. For me, 55 million is beyond a number. It is a reminder that we are one of the living who are pro-life. The suffering of one is the untold story of abortion. It is the suffering of one who may no longer believe that God will forgive his or her sin or that God can hear or respond to the person’s prayer. 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 a local pro-life group. “Terri”—not her real name—called Project Rachel and wondered, “Would the person on the phone attend her as the next speaker?”

What kind of help could they really offer her? Terri related her story of being in college, pregnant and alone. Her parents had encouraged 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. She identified herself as a young woman affected all of her future relationships, including with those with her husband and her husband’s family. She was ready to seek help by attending an upcoming post-abortion healing group.

Every time I read Terri the profound words that Blessed John Paul II wrote in his encyclical, “The Gospel of Life,” I was struck by the word to women who have had an abortion. “...The wound in your heart may not yet have healed, but sincere and humble repentance remains terribly wrong. But do not give in to discouragement and do not lose hope. Try rather to use every possible means available to face it honestly. If you have not already done so, give yourselves over with humility and trust to repentant prayer. It is possible you may be ready to give you his forgiveness and his peace in the sacrament of reconciliation.” (99).

I’ve heard stories 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 whose lengths are long in words of compassion and hope. Often it only takes an invitation—perhaps you could invite someone to attend with you—to have your faith come in contact with the sacrament of reconciliation. As Catholics, we are called to witness to Christ’s forgiveness and mercy as we minister to one another 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 one family of God.

(Rebecca Niemerg is the director of the Pro Life and Family Life Office. E-mail her at niemerg@archd.org. The next pro-life breakfast is March 21-23. Please call 317-452-0054 for more information. All calls are confidential.)
Sunday Readings
Sunday, January 19, 2013

• Isaiah 49:3, 5-6
• Acts 15:1-11, 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 Babylonian, 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 the Apostle Paul’s First Epistle to the Corinthians. Today, the Apostle Paul ranks among the greatest religious figures of all time. And uniquely he stands as a most extraordinary figure in the development of Christianity in the crucial time of the first century. 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. He had to contend with converts to Christianity who were not always loyal to the Gospel.

In these settings, the Church carefully puts forward the person of Jesus the Lord and the Baptist, so reliable and so insightful, tells us about Jesus. The Baptist, so reliable and so insightful, tells us about Jesus. In turn, the Hebrews, God’s people, human instruments on Earth of the divine will, had been faithful during their years of trial. In these settings, the Church carefully puts forward the person of Jesus the Lord and the Baptist, so reliable and so insightful, tells us about Jesus. In these settings, the Church carefully puts forward the person of Jesus the Lord and the Baptist, so reliable and so insightful, tells us about Jesus. In these settings, the Church carefully puts forward the person of Jesus the Lord and the Baptist, so reliable and so insightful, tells us about Jesus.

However, truly knowing the Lord depends on us that Jesus was born. Son of Mary, Jesus was born. As we mark the commemoration of Jesus’ birth this week, we are invited to see Jesus, representing all humanity. At the Epiphany, the magi found Jesus after searching for God. In an attempt to assist them, God led them and protected them. In these settings, the Church carefully puts forward the person of Jesus the Lord and the Baptist, so reliable and so insightful, tells us about Jesus. In these settings, the Church carefully puts forward the person of Jesus the Lord and the Baptist, so reliable and so insightful, tells us about Jesus. In these settings, the Church carefully puts forward the person of Jesus the Lord and the Baptist, so reliable and so insightful, tells us about Jesus.

Living the Catholic faith in daily life requires reflection and prayer. Follow your column weekly and be a good parent, how to use to the fullest the talents God has given us. On these things, much of the believer’s life doesn’t always help, only daily reflection, guided by prayer.

A first, 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 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” (W2).

The 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 Joel Osteen and Joyce Meyer seem to hit home more often than the lofty thoughts of some Catholic priests. (Albany, N.Y.)

By Thomas J. Rillo

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 fall 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 answers. Aproach 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 your salvation Always see your presence clear 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.

Question Corner
Fr. Kenneth Doyle

The Criterion Friday, January 17, 2014

Daily Readings

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, 19-17
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, 10
Mark 16:15-18

Sunday, January 26
Third Sunday in Ordinary Time
1 Corinthians 1:10-13, 17
Matthew 4:12-23 or Matthew 4:12-17

Mark 3:1-6
Psalm 49:3, 5-6
Psalm 89:20-22, 27-28
Psalm 144:1-2, 9-10
Mark 3:1-6

Psalm 50:8-9, 16-17, 21, 23
Psalm 144:1-2, 9-10
Mark 3:1-6

Psalm 144:1-2, 9-10
Mark 3:1-6

Psalm 50:8-9, 16-17, 21, 23
Psalm 144:1-2, 9-10
Mark 3:1-6

Psalm 50:8-9, 16-17, 21, 23
Psalm 144:1-2, 9-10
Mark 3:1-6

Psalm 50:8-9, 16-17, 21, 23


of two.

of two. Great-grandfather of five.
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 pre 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. A little more than 1 percent of these children are not attending school. One in 10 Syrian refugee children are working to support their families, including 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 underwater refugee children: “We have a middle income country that is transforming itself into something a lot more like Somalia,” Durbin’s statement said. “Al-Qaeda 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. Levine said that although the United Nations has stepped up quickly, agreeing to send 5,500 peacekeepers into South Sudan, the violence is so widespread that the United 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, “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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For Sale

Calvary Cemetery (southside Indy) cremation niche. Located in the Court of the Apostles. Beautiful location on hill. Will sell for original price of $2,000. 319-351-4649.

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Employment

Bishop Chatard High School

Bishop Chatard High School, the North Denver Catholic high school of the Archdiocese of Indianapolis, is seeking to fill the position of principal in time for the beginning of the 2014-2015 school year.

Applicants for this position must possess an administrator’s license, be a practicing Catholic, and have a minimum of three years educational administrative experience. The successful candidate will understand and embrace the Catholic mission of Bishop Chatard High School while demonstrating outstanding academic leadership in the areas of academic excellence and pastoral development.

Bishop Chatard seeks to fulfill the mission of forming students for a lifetime commitment to faith, learning, leadership and service based on the Gospel of Jesus Christ and the teachings of the Catholic Church.

For further information about this position, please visit www.bishophchatard.org/about/principal-position

Interested applicants are invited to visit the following website to apply: http://oeo.archindy.org/offices-of-catholic-education/employment.aspx

Please send resume and letter of interest to:

Rob Rash
Office of Catholic Education
Archdiocese of Indianapolis
1490 South Meridian St.
Indianapolis, IN 46202
317-236-1544

rash@archindy.org

Deadline for submission is February 1, 2014. All applications and inquiries will be held in confidence.

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Legal

Report sexual misconduct now

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

Carla Hill, Archdiocese of Indianapolis,

P.O. Box 1410, Indianapolis, Indiana 46206-1410

317-236-1548 or 800-382-9836, ext. 1548

chill@archindy.org
Pope Francis names 19 new cardinals, including six from Latin America

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

The pontiff read the new cardinals their nominations on Jan. 12 after praying the Angelus, and said he would formally induct the men into the College of Cardinals on Feb. 22.

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.”

Yet the devotion and sacrifice to which the pope referred were historically understood in Latin America as “princes of the Church,” Pope Francis, who has pointedly refused many of the trappings of his office, characterized in a letter released by the Vatican on Jan. 13. The archbishops of Westminster and Quebec are also on the list to receive red hats, the latter is the only cardinal-designate from North America.

Three 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 that traditionally come with a red hat, leaving that nation’s share practically unchanged at 20 percent.

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 that traditionally come with a red hat, leaving that nation’s share practically unchanged at 20 percent.

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 Pius and Paulus, 59.
- Archbishop Kelvin Felix of Castries, 60.
- Archbishop Lorenzo Baldisseri of Westminster, 68.
- Archbishop Leopoldo Brenes Solorzano of Managua, 64.
- Archbishop Vincent Nichols of Westminster, 68.
- Archbishop Gualtiero Bassetti of Pius and Paulus, 59.
- Archbishop Kelvin Felix of Castries, 60.
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- Archbishop Leopoldo Brenes Solorzano of Managua, 64.

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.

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