



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



The faces of poverty

Gospel mandate calls Catholics to serve our brothers and sisters in need, pages 8 and 9.

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Court continues injunction protecting Little Sisters from HHS mandate

WASHINGTON (CNS)—The Supreme Court on Jan. 24 issued a three-sentence order affirming—for the time being—an injunction blocking enforcement against the Little Sisters of the Poor and the Christian Brothers benefits organization of a mandate to provide contraceptive, sterilization and abortifacient coverage in employee health insurance.

The order released late in the afternoon affirmed Justice Sonia Sotomayor's Dec. 31 order in the case. It temporarily blocks the federal government from requiring the Denver-based sisters—who operate 29 homes for the elderly around the country, including the St. Augustine Home

for the Aged in Indianapolis—and their co-plaintiffs at Christian Brothers Services from

See related editorial, page 4.

having to meet that requirement of the Affordable Care Act.

The attorney for the Little Sisters and the president of the U.S. Conference of Catholic Bishops welcomed the order.

Archbishop Joseph E. Kurtz of Louisville, Ky., speaking in his capacity as president of the USCCB, said in a statement released on Jan. 25 that the bishops “welcome the court’s protection of ministries like the Little Sisters, whose vital work is at the heart of what it means to be Catholic.”

The Supreme Court’s order said: “If the employer applicants inform the secretary of Health and Human Services in writing that they are nonprofit organizations that hold themselves out as religious and have religious objections to providing coverage for contraceptive services, the respondents are enjoined from enforcing against the applicants the challenged provisions of the Patient Protection and Affordable Care Act and related regulations pending final disposition of the appeal by the United States Court of Appeals for the 10th Circuit.”

The requirement to provide coverage for contraceptives, sterilization and

See HHS, page 3

Photo by Natalie Heeler



‘A voice for the voiceless’

Ken Ogorek, archdiocesan director of catechesis, leads the praying of the rosary during a pro-life procession along Meridian Street in Indianapolis on Jan. 22 that followed a Mass in SS. Peter and Paul Cathedral to commemorate the 41st anniversary of the *Roe v. Wade* and *Doe v. Bolton* U.S. Supreme Court decisions that legalized abortion across the country.

Catholics called to build culture of life, archbishop says at Jan. 22 Mass

By Natalie Hoefler

The group of Catholics processed while praying the rosary, snow crunching underfoot as the wind turned their faces a raw shade of red.

The scene played out in Terre Haute and Indianapolis as Catholics from central and southern Indiana endured sub-zero wind chills on Jan. 22 to march in solemn remembrance of the two Supreme Court decisions that legalized abortion across the country 41 years ago.

Megan Chamblee, who is seven months pregnant, holds her 2-year-old daughter, Rebecca, during a Jan. 22 Mass at SS. Peter and Paul Cathedral in Indianapolis. The Chamblees are members of St. Roch Parish in Indianapolis.



Photo by Sean Gallagher

Those decisions “have legalized the death of more than 55 million children, have damaged countless women and men, and have indelibly marked the history and character of our nation,” said Archbishop Joseph W. Tobin in a homily for the Mass celebrated at SS. Peter and Paul Cathedral in Indianapolis to mark the anniversary. The Church in the U.S.

now observes the date as the Day of Prayer for the Legal Protection of Unborn Children.

As the 12 concelebrants, two deacons and about 350 Catholics attending the Mass listened, Archbishop Tobin noted that “the struggle for a culture of life is not hurt most

See LIFE, page 10

A message from Archbishop Joseph W. Tobin for the World Day for Consecrated Life on Feb. 2

Dear Sisters and Brothers in Christ:

In 1997, Pope John Paul II instituted a day of prayer for women and men in consecrated life. The celebration is attached to the Feast of the Presentation of the Lord on Feb. 2. This feast is also known as



Archbishop Joseph W. Tobin

Candlemas Day—the day on which candles are blessed symbolizing Christ, who is the light of the world. So too, those in consecrated life are called to reflect the light of Jesus Christ to all peoples.

This year, Feb. 2 falls on a Sunday and the parishes of

the Archdiocese of Indianapolis are asked to remember in a special way the gift of consecrated life during the weekend Masses of Feb. 1-2. Who will we be praying for?

Back in 1996, Pope John Paul II compared the different forms of consecrated life to “a plant with many branches which sinks its roots into the Gospel and brings forth abundant fruit in every season of the Church’s life.” These diverse forms include: monastic life, the order of virgins, hermits, institutes completely devoted to contemplation, apostolic religious life, secular institutes, societies of apostolic life and new forms of the consecrated life (cf. apostolic exhortation “*Vita Consecrata*,” #6-12). The Archdiocese of Indianapolis is blessed to have representatives of all these different forms of living the Christian vocation.

The phrase “consecrated life” can be a

little misleading since all the baptized have been consecrated. By our baptism, we were conformed to the image of Christ and given the gift of the Holy Spirit.

Our baptismal consecration placed us in a new relationship with the most holy Trinity, who dwells within us through sanctifying grace. The baptismal seal enables and commits Christians to serve God by a vital participation in the holy liturgy of the Church, and to exercise their baptismal priesthood by the witness of holy lives and concrete charity.

On Feb. 2, the Church gives thanks for a particular gift of God to the Church in which God calls men and women to a new consecration that is deeply rooted in the life and example of Jesus.

Although the lifestyle of monks, brothers, religious sisters, consecrated

See TOBIN, page 2

TOBIN

continued from page 1

virgins and religious priests can be very different, all profess the evangelical counsels of chastity, poverty and obedience, so that “the characteristic features of Jesus—the chaste, poor and obedient one—are made constantly ‘visible’ in the midst of the world and the eyes of the faithful are directed towards the mystery of the Kingdom of God already at work in history, even as it awaits its full realization in heaven” (“Vita Consecrata,” #1).

Even the most superficial understanding of the history of the Catholic Church in central and southern Indiana cannot ignore the strong influence of consecrated men and women. The two patrons of the archdiocese, St. Francis Xavier and St. Mother Theodore Guérin, were members of institutes of consecrated life—the Society of Jesus (the Jesuits) and the Sisters of Providence of Saint Mary-of-the-Woods. How different the history of the archdiocese would have been without the pioneering work of the Benedictine Sisters and monks as well as the Sisters of Providence and the Franciscan Sisters of Oldenburg! Without the inspiration of the Holy Cross Brothers, there would be no Cathedral High School today in Indianapolis.

Consecrated men and women continue to play a crucial role in the mission of the archdiocese. The life of the Church is sustained by the prayer of contemplative communities of Carmelite nuns in Terre Haute and Oldenburg. The two great systems of Catholic health care, St. Vincent Health Care and Franciscan St. Francis Health, were born in the labor of the Daughters of Charity and the Sisters of St. Francis of Perpetual Adoration, respectively.

The Little Sisters of the Poor offer selfless service to the sick and elderly. Dominican Friars evangelize on the campus of Indiana University through St. Paul Catholic Center in Bloomington.

Sisters of Providence, Oldenburg Franciscans, Dominican Sisters, Holy Cross Sisters and other women religious make outstanding contributions to parish life across the archdiocese. Consecrated men representing three branches of the Franciscan family enrich the archdiocese—Friars Minor, Conventual Franciscans and Franciscan Friars of the Immaculate.

Our local Church benefits from the witness of relatively new forms of consecrated life, such as the Missionaries of Charity. While religious from Indiana contribute to religious life across the world—the general superior of the Franciscan Friars Minor, Father Michael Perry, is originally from Indianapolis—the archdiocese welcomes Sisters from other countries, including India (Franciscan Sisters of the Immaculate Heart), Uganda (Sisters of the Immaculate Heart of Mary Reparatrix) and Nigeria (Daughters of Mary Mother of Mercy and the New Evangelization Sisters of Our Mother of Perpetual Help).

The tremendous work of consecrated men and women is not their greatest contribution to the Church. Consecrated life is not so much “being” something or “doing” something. Rather, it is the living witness of *belonging* to Someone. The uncompromising commitment of consecrated men and women to following Jesus Christ should remind all of us that our baptismal consecration is neither a hobby nor part-time pastime.

I ask you to pray for all those who have made commitments in the consecrated life, and to be sure to thank them on their special day. May they continue to be inspired by Jesus Christ and respond generously to God’s gift of their vocation.

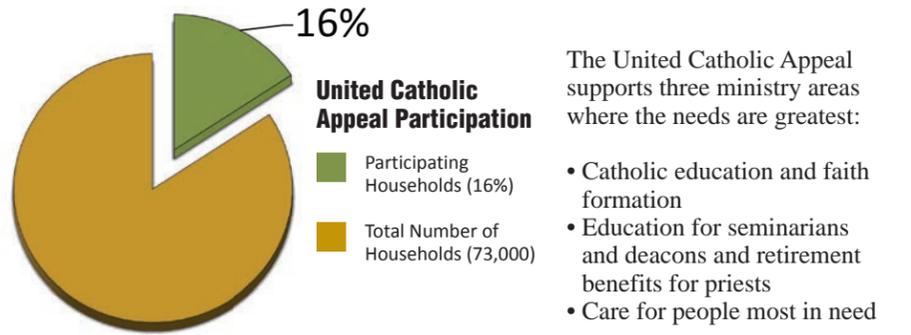
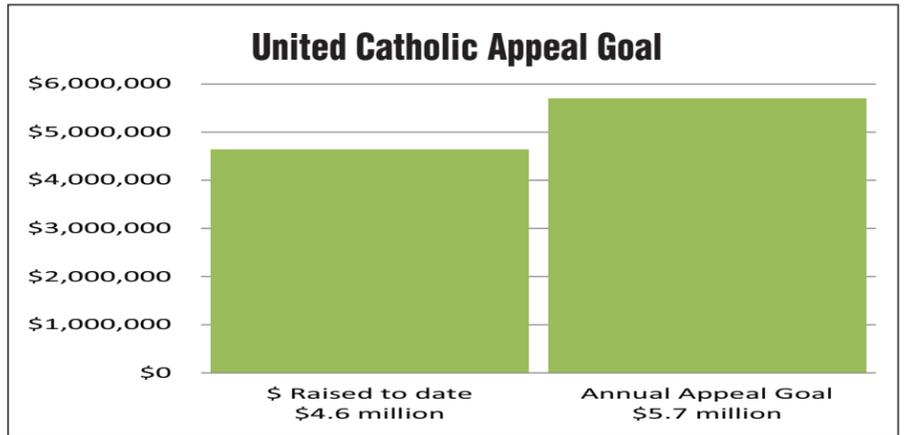
Sincerely yours in Christ,

Most Rev. Joseph W. Tobin, C.Ss.R.,
Archbishop of Indianapolis



Nuns hold candles as Pope Benedict XVI celebrates Mass to mark the feast of the Presentation of the Lord and World Day for Consecrated Life in St. Peter's Basilica at the Vatican on Feb. 2, 2013.

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If you've returned to the Catholic Church, we want to hear about your journey of faith

Have you returned to the Church after being away from it for some time? If so, *The Criterion* would like to share your story of what led you to come back to the Church, and what it has meant to you.

Please send your story to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include a daytime phone number where you can be reached. †

Official Appointment

Effective immediately

Michael J. Witka, director of Parish Financial Services and Risk Management for the Archdiocese of Indianapolis, appointed administrator of finances for

St. Rose of Lima Parish in Franklin, while continuing as director of Parish Financial Services and Risk Management for the Archdiocese of Indianapolis.

This appointment is from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis. †

Correction

In the article about the use of technology in Catholic high schools in the Jan. 24 issue of *The Criterion*, Bettina Rose was misidentified as president of Oldenburg Academy. She is the school's principal. †

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'No sacrifice too great' for cause, says March for Life head

WASHINGTON (CNS)—The polar vortex couldn't chill the ardor of thousands of participants who demonstrated their determination to continue speaking out against abortion at the annual March for Life and rally on Jan. 22 in Washington.

Temperatures went briefly into double digits, but hovered around 8 degrees.

At the rally, speakers highlighted the tenacious determination of the crowd—dressed in coats, scarves, hats and gloves—huddled together on the snow-covered National Mall. They likened the crowd's bravery to the firm resolve they have shown in their efforts to change abortion laws and promote a culture of life in the U.S.

The rally began at noon, prior to the crowd's march to the U.S. Supreme Court to protest the court's 1973 *Roe v. Wade* decision legalizing abortion, and it had a different feel this year, not simply because of the cold but in the variety of speakers.

Only three members of Congress addressed the crowd, instead of several, although a handful stood on the mall's stage. No Catholic leaders addressed the crowd either, but Catholic bishops joined Orthodox leaders for the rally's opening prayer given by Greek Orthodox Archbishop Demetrios.

Among the Catholic prelates spotted on the stage were Boston Cardinal Sean P. O'Malley, chairman of the bishops' pro-life committee; Cardinal Donald W. Wuerl and Auxiliary Bishop Barry C. Knestout of Washington; Archbishop William E. Lori of Baltimore; and Bishop Frank J. Dewane of Venice, Fla.

Other bishops stood on the Mall with groups from their dioceses, like Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind. He also was a concelebrant at one of the pro-life youth rallies and Masses held across town earlier that morning and sponsored by the Washington Archdiocese. Among other Catholic prelates at those events were Bishops David A. Zubik of Pittsburgh, David L. Ricken of Green Bay, Wis., and Robert J. Baker of Birmingham, Ala.

Under a blue and sunny sky, Christian singer and songwriter Matt Maher attempted to warm up the crowd while playing a guitar with fingerless gloves. "We're all really cold," he acknowledged, adding that the reason they had gathered was to "demonstrate to the world how much we need God."

Patrick Kelly, chairman of the March for Life, told the crowd filled with young people that they were "freezing for the best cause in the world." Jeanne Monahan, March for Life president, thanked the crowd for "braving the extreme elements today."

"No sacrifice is too great for this cause," she added.

A few times during the hourlong rally, she also advised participants suffering in the cold to visit one of the first-aid warming tents.

Kelly and Monahan stressed a new aspect of this year's march: tweeting about it with the hashtag #marchforlife or #whywemarch. Marchers cheered as Monahan read a tweet from Pope Francis: "I join the March for Life in Washington with my prayers. May God help us respect all life, especially the most vulnerable." She urged the crowd to retweet his message.

A March for Life spokeswoman said Jan. 24 that the organization's official statement about the size of this year's crowd was "hundreds of thousands."

The theme of this year's march was "Adoption: A Noble Decision."

"When a woman makes a choice to be a birth mother, she embraces motherhood in its most heroic sense," said Monahan, who also offered support for women who have not chosen life in the past. "For any woman who has had an abortion, you have to know there is hope and healing."

In his remarks, Kelly noted that the March for Life has a new staff, logo and website and also aims to have a vital social media presence on Facebook, Twitter and Instagram. The goal, he said, is not just for participants to be here once a year, but to be in touch with one another "365 days a year to build a culture of life in America."

House Majority Leader Eric Cantor of Virginia said the marchers' endurance not only gives "voice to the cause of protecting life," but also shows that they are the "strongest weapon" of the pro-life movement. He said he was confident pro-lifers would win the culture war because the right to life "is a moral truth written at the hands of our Creator."

Last year, the House passed the Pain Capable Unborn Child Protection Act, and Cantor cited it as an example of changing public opinion on abortion. He



Above, March for Life participants from Benedictine College in Atchison, Kan., carry the event's banner past the front of the U.S. Supreme Court building in Washington on Jan. 22. Thousands took part in the annual event, which this year marked the 41st anniversary of the Supreme Court's *Roe v. Wade* decision that legalized abortion across the nation.

Left, Shanya McCleary of St. Mary Parish in East Islip, N.Y., smiles as she and fellow pro-life advocates walk from Union Station to participate in the March for Life in Washington on Jan. 22. Bitter cold and snow did not stop tens of thousands of people from marching against abortion on the 41st anniversary of the Supreme Court's *Roe v. Wade* decision that legalized abortion across the nation.

exhorted the rally-goers to continue the battle. "We cannot allow the opponents of life to weaken the moral fabric of this country."

Rep. Chris Smith, R-N.J., criticized President Barack Obama's Affordable Care Act "for its insurance plans that include abortion," but he also stressed that "the pro-life movement is alive and well and making serious, significant and sustained progress."

"In the last three years alone, a record 200 pro-life laws have been enacted in the states," he noted. "By the grace of God—and because of you, your prayers and hard work—we are winning."

He also echoed a theme of the day, telling youths in the crowd: "Never quit or grow discouraged. Your generation will end abortion."

The Rev. James Dobson, an evangelical Christian leader and founder of Focus on the Family, said, "Young people, you are the future of the pro-life movement. We will win this fight."

Rep. Vicki Hartzler, R-Mo., encouraged leaders to support alternatives to abortion. "Our society must stop upholding abortion and start encouraging adoption."

That message resonated with Nicole Peck, regional coordinator of Silent No More, a campaign to promote awareness of the negative effects of abortion on women and men.

Speaking about her abortion, Peck said, "They took my money, my baby, and my self-respect." She even lost her opportunity to experience childbirth: "I would never

conceive another child."

Nicole and her husband later adopted two children. "Their mothers are our heroes."

The lyrics of one of the two songs Maher performed to open the rally, "Hold Us Together," encapsulated the day's pro-woman, pro-child message: "And I'll be my brother's keeper/So the whole world would know we're not alone."

Many of the freezing marchers had traveled for days to get to Washington.

Jennifer Camilleri, a freshman at Franciscan University at Steubenville, Ohio, came with hundreds of students from her university. She said that she believed that the Holy Spirit was working through people to encourage them to support life.

Monica Stephens, a 17-year-old student from Grinnell, Kan., in the Salina Diocese, came with her parish ministry group. When asked why she came, Stephens told Catholic News Service: "You have to stand up to help the babies. Apparently, it won't happen by itself."

Katie Friess, a recent college graduate from Hoxie, Kan., in the same diocese, said that it is "really important to be here because this is our chance to show the world we are pro-life."

Jennifer Grant, a senior at Georgia Tech, said that "it is important for youth to be here to show that this matters to us, despite snow and freezing conditions."

Grant and her classmates drove for 12 hours to attend the march. They dressed as pro-life superheroes, donning yellow tutus and hats. †

HHS

continued from page 1

abortifacients in employee health insurance does have an accommodation, or waiver, which the government says would keep certain religious organizations from having to comply with the mandate.

A statement from Mark Rienzi, senior counsel at the Becket Fund, which represents the Little Sisters, said they

are "delighted that the Supreme Court has issued this order protecting the Little Sisters."

The statement said the order means the sisters and the other organizations whose benefits are managed by Christian Brothers Services and Christian Brothers Benefits Trust "must simply inform HHS of their religious identity and objections."

The statement added that the suit is a class-action case on behalf of more than 400 Catholic organizations whose benefits

are managed by the Christian Brothers.

The Little Sisters and Christian Brothers Services and Christian Brothers Benefits Trust, which manages the religious order's benefits, object to being required to justify to the government that they should be entitled to an exemption from the mandate. They argue that filling out the paperwork for a waiver that would instruct a third party to provide the contraceptive coverage amounts to them being part of the mechanism for providing

abortion and other morally objectionable types of coverage.

"To meet the condition for injunction pending appeal, applicants need not use the form prescribed by the government and need not send copies to third-party administrators," the order said.

The court's order specified that the injunction "should not be construed as an expression of the court's views on the merits" of the religious groups' legal claims. †



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

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Editorial



Pope Francis leads a meeting with the poor in early October at the archbishop's residence in Assisi, Italy. In his first extensive piece of writing as pope, Pope Francis lays out a vision of the Catholic Church dedicated to evangelization, with a focus on society's poorest and most vulnerable, including the aged and unborn.

The mandate is hurting the poor

As we await the hearings before the U.S. Supreme Court of two cases concerning what has become known as the Health and Human Services (HHS) mandate, we thought it important to note some of the things involved in the cases. They involve people who own businesses, Hobby Lobby Stores and Conestoga Wood Specialties, but the mandate ordered by the Health and Human Services Department has the possibility of severely damaging the poor.

By now it should be clear that Pope Francis continues to emphasize the Catholic Church's obligation to serve the poor.

What Catholic religious institutions have in common with the two businesses is that they all, for conscience reasons, refuse to pay for health insurance for their employees that includes contraceptives, sterilizations, or drugs that cause abortions. If they continue to refuse to do so, though, they will be subject to tremendous fines.

The Little Sisters of the Poor in Denver were in the news when, on New Year's Eve, Justice Sonia Sotomayor issued a stay of a lower court's order to comply with the mandate, temporarily exempting the sisters. Then, on Jan. 24, the Supreme Court affirmed Justice Sotomayor's order.

The Little Sisters of the Poor have 29 homes for the elderly poor in the United States, including St. Augustine Home for the Aged in Indianapolis, where they serve nearly 100 residents. They have been serving the elderly poor in Indianapolis since 1873.

The home that the sisters operate in Denver is smaller, with 69 residents. If the sisters continue to refuse to carry out the mandate, which they will, they will be forced to pay fines each year of \$2.5 million. Their total operating budget is \$6 million.

The fines are calculated at \$100 per day, or \$36,000 per year, per employee. The fines for the Little Sisters in Indianapolis would be greater since they have more employees.

We mention the Little Sisters because they have been in the news. But the same fines will be required of many Catholic institutions. That's why more than 30 lawsuits have been filed by some 900 institutions, with mixed results so far.

Pittsburgh's Bishop David A. Zubik

has said that Catholic Charities in Pittsburgh could lose more than a third of its \$10 million annual budget to fines. Multiply that by the amount of fines that will be levied against all Catholic institutions that refuse to comply with the mandate, and you can imagine how that is going to affect their programs for the poor.

This isn't what you'd expect from a Democratic administration. Surely President Barack Obama doesn't mean to hurt the poor, but he is determined to force religious institutions to fall in line with his ideology. He and his supporters consider contraception as preventive medicine, as helping women improve their health care, and this trumps any religious objections.

The president of the U.S. Conference of Catholic Bishops, Archbishop Joseph E. Kurtz of Louisville, continues to try to persuade President Obama to provide relief for Catholic organizations. In a letter to the president, Archbishop Kurtz pointed out that canceling health insurance for employees would cost only \$2,000 per employee. "In effect," he said, "the government seems to be telling employees that they are better off with no employer health plan at all than with a plan that does not cover contraceptives."

Most stories in the media, even some in Catholic media, say that the HHS mandate requires insurance that covers contraception without mentioning that the coverage must also cover drugs that cause abortion by preventing the implantation of an embryo in the womb. Even those who see nothing wrong with contraception should object to killing embryos.

In an article in the Jan. 19 issue of *Our Sunday Visitor*, Russell Shaw reminded his readers that, before the Affordable Health Care Act was passed in 2010, President Obama, in order to secure the votes of some pro-life Democrats, signed an executive order that stated that elective abortions would not be part of the program. So much for that pledge.

Shaw ended his article by saying, "Speaking last April to a Planned Parenthood conference, Obama declared with pride that the abortion movement's cherished right to choose abortion was part of Obamacare. In that, he spoke the truth."

—John F. Fink

Letters to the Editor

Common good can be attained through collaboration, dialogue, reader says

This is in response to a letter to the editor in the Jan. 17 issue of *The Criterion*.

Relational dialogue of words ought to be experienced in the goal of seeking truth. The Gospel is simple, sound, sacred and sanctifying. The messages within speak solidly to the person docile to the Holy Spirit and open to the theological dimension.

The Church is the privileged place for group effort to clarify the mystery of the Word made flesh and the irreversible idea of incarnation.

The poor is everyone, and we are to bring human dignity to all. Applying extensive collaboration using the tools of alliance, teamwork, partnership, cooperation and relational dialogue, the goal of truth is the outcome.

How can we possibly arrive at the truth amid conflicting and confrontational monologues? Dialogue requires peace.

Conscience is to be formed rightly, and matters of poverty, education, economy and employment will move toward fullness and the common good amid collaborative relational dialogue of words.

Gary Taylor
Salem

Pope Francis stresses changing hearts using the instrument of loving persuasion

News reports suggest that some Catholics are puzzled by Pope Francis' apparent de-emphasis of abortion.

It may be that his emphasis on joy and the "good news" is intended to weaken a perception of the Catholic Church as a power-hungry organization.

A tradition in America has long seen our Church as one that sought power, and then used it to force its views on others. The Inquisition and the Crusades are well-known symbols of that tradition.

Current news items reinforce that "power" perception: bishops protecting the organization by concealing sexual crimes against children; Vatican officials charged with financial misdeeds; organized demonstrations before Planned Parenthood facilities, seen by some as intimidation. The emphasis on passing laws against gay marriage and against abortion is seen by many as Catholic attempts to impose Catholic doctrines on those who don't share Catholic views.

Pope Francis may want to stress changing hearts, rather than imposing laws—using the instruments of loving persuasion rather than those of power.

John C. (Jack) Moore
Bloomington

Give serious consideration to future before deciding on constitutional amendment

Catholics can uphold the Catholic Church's teaching and stand against the proposed amendment to the Indiana Constitution, HJR3. It is time to contact your representatives about this proposed amendment.

Before you decide on your position, give serious consideration to the future consequences of a constitutional amendment and the people you impact.

You may one day be surprised by your child's or grandchild's revelation that he or she has a homosexual orientation.

You may have friends or colleagues you truly admire and respect who have not revealed to you their sexual orientation because of the risk. You do not really know them.

You may find that you cannot tell your child, grandchild or friend that he or she has no right to enter into a legal union of any kind with a person who represents to him or her everything your spouse represents to you.

Your voice today could bless them with or deny them the right to even visit each other in the hospital, as is the case during this flu season at St. Francis Hospital.

To quote Catholic News Service columnist Karen Osborne in the Jan. 24 issue of *The Criterion*: "This year, I want to see what the astronauts see: a united world where people will work together for the advancement of all. That's very much in line with what God wants us to do as Catholics. ... God's love for everyone is universal. That's his perspective."

Kathy Heath
Indianapolis

Reader draws parallel between proposed marriage amendment and Affordable Care Act

I believe in traditional marriage, between one man and one woman, and the attempt by the Affordable Care Act to require religious employers to provide contraception, sterilization and abortifacient services for their employees contrary to the employer's religious belief is a violation of Church-state separation.

However, it seems hypocritical for religious communities to attempt to force their belief regarding a definition of marriage on others who do not believe the same.

We do not want our belief intruded upon, but we want to intrude on the belief of others.

Nick Schmutte
Avon

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters

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

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.

Child care proposal to improve child safety clears House panel

By Brigid Curtis Ayer

State lawmakers hope to further improve child care standards through a proposal which passed the Indiana House of Representatives' Family, Children and Human Affairs Committee on Jan. 22. The Indiana Catholic Conference (ICC) supports the legislation.

Rep. Kevin Mahan, R-Hartford City, author of the proposal, House Bill 1036, spent the past several months studying child care issues to bring better safety for children while mitigating any concerns



from religious ministries that provide child care that tighter standards

would infringe upon rights and freedoms.

The legislation addresses issues such as group sizes of children, food, health, safety and sanitation standards. The specific standards would be determined by the Division of Family and Children (DFC). The bill also provides children-to-adult staff ratios that mirror the requirements for licensure. It also requires reporting of injury to children where a licensed medical professional is involved.

The child care providers that the bill targets are providers that receive Child Care Development Fund (CCDF) dollars. The CCDF dollars or vouchers are provided to low-income families to use at participating child care providers.

Glenn Tebbe, executive director of the ICC, who testified before the House panel in support of the legislation, said, "The provisions outlined in HB 1036 are reasonable and conform to good practice that ought to be followed by providers whether or not they are in statute. The health and safety of children are vitally important to the well-being of the children and for their parents."

Mahan addressed his fellow lawmakers, reminding them of the bipartisan support in the Indiana General Assembly to improve care and early childhood education overall. Last year, lawmakers passed legislation requiring criminal background checks for providers and basic safety for childcare providers that accept taxpayer-funded CCDF dollars.

"As legislators, we are accountable for

programs that use taxpayer funds because our constituents expect it," said Mahan.

"If we are really interested in getting children ready for kindergarten and we are already spending \$178 million per year of tax dollars on childcare through the CCDF fund, we need to make sure the vendors that we pay to care for these children meet basic health and safety standards. House Bill 1036 focuses on quality and accountability with taxpayer funds."

Mahan said the bill focuses on the "most basic, common sense requirements," and does not require any facility changes. Regarding nutrition and daily activities, he said, "I want to make sure kids aren't sitting around eating Pop Tarts and tater tots. There is not a mandated curriculum. Instead, I want to make sure kids have a regular routine and are not being put in front of a television all day."

Eric Miller, executive director and founder of Advance American, which represents 3,400 churches in Indiana, raised numerous concerns with the legislation saying the bill would give too much license to the state agency to regulate what goes on inside the church walls.

Responding to some of the bill criticism brought on by Miller, Rep. Gail Riecken, D-Evansville, a member of the committee, said of HB 1036, "We are just trying to do what's right for children."

Rep. Cindy Ziemke, R-Oldenburg, also a member of the panel, said, "As a member of the Catholic Church, [we] have no problem with compliance over and above the minimum standards. So we're not picking on churches in this bill."

Connie Sherman, executive director of St. Mary's Child Care Center in the Archdiocese of Indianapolis, testified in support of the bill saying that 90 percent of the children that St. Mary's serves are in low-income situations.

Sherman explained that children who are in poverty are up to two years behind in their learning. "The good news is high quality, early childhood education mitigates the results of the poverty," Sherman said. "And the best news for the children of Indiana today is this bill provides the research-based benchmarks of high quality education so desperately needed for our children."

Tebbe added, "Because many of the providers are religious ministries, following



'The provisions outlined in HB 1036 are reasonable and conform to good practice that ought to be followed by providers whether or not they are in statute. The health and safety of children are vitally important to the well-being of the children and for their parents.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference

concerns raised by Church leaders during the first hearing on the bill, a subcommittee worked on language to clarify that only health and safety and not curriculum and religious activities are involved. This new language was adopted in the bill."

Mahan said that while many child care providers far exceed the requirements already, it may take time for some providers to adjust their programs. The majority of the provisions in HB 1036 will not go into effect until July 1, 2015, if the bill is passed, to give providers time to prepare.

Indiana law currently allows at least three types of child care providers: 1) a licensed child care center; 2) a licensed

child care home; and 3) an unlicensed, registered child care ministry. Under current law, each type comes with certain requirements.

The amended bill passed the committee 9-3 on a bipartisan vote. The bill will now move to the full House for further consideration.

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

Indiana House amends House Joint Resolution 3

By Brigid Curtis Ayer

The Indiana House of Representatives took up the state's marriage debate on Jan. 27, focusing on whether the proposed constitutional amendment would prohibit civil unions.

Rep. Randy Truitt (R-West Lafayette) offered an amendment to House Joint Resolution 3 (HJR3) to remove language which would prohibit Indiana from granting same-sex couples anything that was "identical or substantially similar to that of marriage."

The focus of recent debate has centered on the impact that the words "identical or substantially similar to that of marriage" would have on businesses and same-sex couples. Some claim the language could prevent employers from granting domestic

partner benefits.

Current Indiana law defines marriage as a union between one man and one woman. However, Rep. Eric Turner, (R-Cicero), author of HJR3, said that without a constitutional amendment to define marriage as exclusively between one man and one woman, a challenge to Indiana's current law could force the state to recognize same-sex marriage.

After a short debate, the full house voted to support the amendment to strike the contentious language. The amendment to HJR3 passed by a 52-43 vote.

To change the Indiana Constitution, an identical proposal must be passed by two separately elected General Assemblies. Once passed, the proposed change must be approved by a majority of state voters on a referendum. †

Veteran Vatican reporter Allen calls Pope Francis 'the pope of mercy'

ARVADA, Colo. (CNS)—Veteran Vatican reporter John Allen Jr. took up the old journalist "man on the street" challenge by a priest in the poorest part of Buenos Aires when he sought the truth about how Pope Francis came to be known as a bishop of the poor.

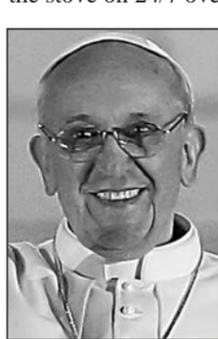
Allen has covered three popes in his career, and was recently hired as associate editor of *The Boston Globe* after years of writing for the *National Catholic Reporter* weekly newspaper.

He recounted the story in a recent talk about Pope Francis' first year before a crowd of nearly 500 people at Spirit of Christ Catholic Community Church in Arvada, in the Denver Archdiocese.

Allen visited the place where Pope Francis chose to live for his 12 years as archbishop of Buenos Aires.

"Rather than living in the archbishop's palace, he chose to live in a very spartan apartment in the heart of the city where the poor lived," the journalist said in

a mid-January presentation. "When I say spartan, I don't just mean that in the language of real estate professionals. This was the kind of place that you had to leave the stove on 24/7 over the weekend because



Pope Francis

they didn't have enough money to leave the heat on over the weekend."

Allen also visited the slums of Buenos Aires—called the villas of misery—where the future pope, then-Cardinal Jorge Bergoglio, spent much of his time.

He asked the pastor there about Pope Francis being the bishop of the poor, saying, "To what extent is that reality or to what extent is that [public relations]? He replied, 'Look, why don't you just go out in the street and ask the people.'"

"On that dare, I went out on the street," Allen said, "and I polled about five or six people and asked, 'What do you know about Bergoglio?' ... Before they even vocalized an answer, they all went into these tin shacks they lived in that they called their homes and they came back out with these prized pictures with Bergoglio baptizing their children, or confirming their nephew or sitting in their living room when their husband died because he spent his time there."

"That's where he drew the oxygen in his lungs," Allen added, "to think about what kind of Church he wanted."

And also, said Allen, to think about what he wants people to see when they see the Catholic Church—service to the Gospel rather than power and privilege.

In his talk, Allen outlined three areas where he believes Pope Francis will have the most impact—leadership as service, the social Gospel and mercy as the core Christian message in this era.

He said he was using three measurements to look at the pontiff's impact—popular appeal, media appeal and his impact on the culture of Rome.

When it comes to social Gospel, Allen said, Pope Francis has done several interviews so far as pope, and he has said it was not necessary to talk continually about Church teachings on abortion, gay marriage and contraception because those are already well known.

"In some quarters, I think this has been misunderstood," Allen said. "There are some who believe what this signifies is the Church is somehow pulling back from

the Gospel of life. That perception is so widespread. There is no retreat. There is a determination to lift up other elements of Catholic teachings that he believes have not gotten a commensurate level of attention."

That the pope has widespread popular appeal is a fact, he said. "In every region of the world in which public opinion can be scientifically surveyed, Pope Francis has approval ratings that politicians or celebrities would sacrifice their children to pagan gods to attain," he joked.

He noted a Pew survey recently found that 96 percent of American Catholics "have a favorable impression of this pope."

Allen said Pope Francis is expected to come to the U.S. in September 2015 for the World Meeting of Families in Philadelphia.

He said each of the three popes he has covered are complex men, but have had a signature phrase that gets to the heart of what they are about.

For Blessed John Paul II, "it was 'be not afraid.' It was this invitation to the Church to recapture its boldness, its missionary self-confidence after the years of introspection and self-doubt that followed the years of the Second Vatican Council."

Pope Benedict XVI's phrase was "reason and faith ... that reason and faith need one another ... to be healthy these two things need one another," Allen said.

With Pope Francis, it is "the Lord never tires of forgiving," he said.

"I believe that Pope Francis ultimately is going to be remembered as the pope of mercy" because he wants the world when it looks at the Church to see mercy, Allen said. †



'"What do you know about Bergoglio?" ... Before they even vocalized an answer, they all went into these tin shacks they lived in that they called their homes and they came back out with these prized pictures with Bergoglio baptizing their children, or confirming their nephew or sitting in their living room when their husband died because he spent his time there.'

—John Allen Jr., journalist

Events Calendar

February 1

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

St. Michael the Archangel Church, 145 St. Michael Blvd., Brookville. **First Saturday devotional prayer group**, 8 a.m., Mass, exposition of the Blessed Sacrament, rosary, confession, meditation. Information: 765-647-5462.

February 4

St. Jude School, 5375 McFarland Road, Indianapolis. **Kindergarten open house for prospective kindergarten students and their parents**, 9-10:30 a.m. or noon-2 p.m. Information: cshutz@sjsindy.org.

February 6

Southside Knights of Columbus, 511 E. Thompson Road, Indianapolis. **Gabriel Project free dinner and program**, 7-9 p.m., doors open at 6 p.m. Reservations and information: 317-646-0142 or tony@goangels.org.

February 8

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

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

February 11

Northside Knights of Columbus, 2100 E. 71st St., Indianapolis. **Gabriel Project free dinner and program**, 7-9 p.m., doors open at 6 p.m. Reservations and information: 317-646-0142 or tony@goangels.org.

February 12

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

February 13

St. Mark the Evangelist Parish, Media Center, 541 Edgewood Ave., Indianapolis. **Hope and Healing Survivors of Suicide**

support group, 7 p.m. Information: 317-851-8344.

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

February 15

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

Marian University, Ruth Lilly Student Center,

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

Our Lady of the Greenwood, Madonna Hall, 335 S. Meridian St., Greenwood. **Marriage Enrichment Ministry, "Celebrate Romance in Marriage,"** 6:30-10:30 p.m., \$35 per couple. Information: 317-888-2861 or olgmarrageministry@gmail.com.

February 16

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

February 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "The Pope and Capitalism," presenter Peter Rusthoven of Partner, Barnes and Thornburg LLP and former Associate Counsel to President Ronald Reagan, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

February 25

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Radio of Indianapolis 10th anniversary celebration**, dinner, \$60 per person. Information: 317-870-8400. †

Retreats and Programs

February 3

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

February 5

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

February 7

Oldenburg Franciscan Center, Oldenburg. **Movie Night: The Light in Her Eyes**, 6:30-9 p.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

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 Brother Zachary Wilberding, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

February 8

Oldenburg Franciscan Center, Oldenburg. **Francis Series: Francis and the Sultan**, Franciscan Sister Norma Rocklage, presenter, 9-11:30 a.m., \$20 per person. Information: 812-933-6437 or center@oldenburgosf.com.

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

February 9

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

February 10

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

February 14-16

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

February 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Always Loving Our Children,"** 4-9 p.m., light dinner, free-will donation. Information: 317-545-7681 or cmcsweeney@archindy.org.

Oldenburg Franciscan Center, Oldenburg. **Coffee Talk: Clay in the Hands of the Potter**, Ron Galyen, presenter, 10:45 a.m.-noon., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

February 18

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

February 19

Oldenburg Franciscan Center, Oldenburg. **Contemplative Prayer**, 3-4:30 p.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

February 21

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

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

February 21-23

Oldenburg Franciscan Center, Oldenburg. **Creativity: Painting our Way into God**, Father John Quigley, presenter, 6:30-9 p.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com. †

Gabriel Project training set for Feb. 15 at Holy Rosary Parish in Indianapolis

Our Lady of the Most Holy Rosary Parish, 520 Stevens St. in Indianapolis, will host a Great Lakes Gabriel Project training for parishioners and anyone interested from 9:30 a.m.-4 p.m. on Feb. 15.

The Gabriel Project ministry seeks to help women in crisis pregnancies by partnering them with a volunteer who creates a personal relationship with the expectant mother, bringing her the love of Christ through action. The project works through a network of churches in the Indianapolis area.

Volunteers are also needed to provide support behind the scenes to collect and sort material donations for the mother

and baby, and to fix meals for the family while and immediately after the mother is in the hospital.

The training will include sharing knowledge of where to find community resources for the mother and basics on communication skills—how to talk with the mother and keep in touch on material and spiritual levels. Role playing and quizzes will include actual scenarios that have occurred in the project.

To register or for information about the training or about Great Lakes Gabriel Project, contact Maria Barnes at barnesmaria41@yahoo.com, or by phone at 317-431-5688. †

St. Jude School in Indianapolis to hold kindergarten open house on Feb. 4

St. Jude Catholic School, 5375 McFarland Road in Indianapolis, will hold a kindergarten open house for prospective kindergarten students and their parents from 9-10:30 a.m. and noon-2 p.m. on Feb. 4.

Participants will have the opportunity

to learn about the St. Jude kindergarten program and to meet the teachers.

Children must be 5 years of age by Aug. 1 to enroll in the St. Jude kindergarten program.

For more information, e-mail Mrs. Schutz at cshutz@sjsindy.org. †



Thank you, St. Roch

Children and the school principal at an orphanage in a poor district of Nairobi, Kenya, show their appreciation to the children, teachers, staff and community of St. Roch Parish in Indianapolis during Catholic Schools Week last year. St. Roch pastor Father James Wilmoth and principal Joseph Hansen helped organize the sponsorship of St. Roch graduate Celeste Allen and her son, Eric, who were part of a humanitarian trip to a poverty stricken region in Nairobi, the capital of Kenya in Africa. The donations of the St. Roch students—earned by the students by completing jobs for family or friends—helped the Allens and their group build three water purification systems to provide clean water for 150 children in the orphanage and school; install a 10-liter rainwater collection tank; and to build a chicken coop that holds 100 chickens to provide a source of food and income. The Allens also took books, paper, pencils, crayons, puzzles, games, basketballs, and soccer balls donated by St. Roch School students.

Training for retreat ministry for homeless scheduled for Feb. 4 at St. Matthew Parish

Ignatian Spirituality Project (ISP) is collaborating with Our Lady of Fatima Retreat House to bring their ministry for the homeless to Indianapolis. The initiative will begin with training for all interested volunteers in Room 412 at St. Matthew Parish, 4100 E. 56th St. in Indianapolis, at 7 p.m. on Feb. 4.

Since 1998, ISP has led hundreds of

retreats across the country for women and men experiencing homelessness and in recovery from addiction. Using the gifts of the *Spiritual Exercises* of St. Ignatius, the retreats provide much needed hope.

For more info or to RSVP, contact Mary Schaffner at 317-545-7681, ext. 11, or email info@ispretreats.org. †

Unity will come as divided Christians pray, work together, pope says

ROME (CNS)—While Christian unity will be a gift from God, it won't drop miraculously from the sky but will be given to the followers of Christ step by step as they walk together and work together, Pope Francis said.

"To journey together is already to be making unity," the pope said on Jan. 25 during an ecumenical prayer service marking the end of the Week of Prayer for Christian Unity.

With Orthodox, Eastern Orthodox, Anglican, Lutheran, Methodist and other Christian representatives present and reading some of the prayers, Pope Francis presided over the service at the Basilica of St. Paul Outside the Walls.

The service began with Pope Francis, Orthodox Metropolitan Gennadios of Italy and Anglican Archbishop David Moxon, the archbishop of Canterbury's representative in Rome, bowing in prayer before the tomb of St. Paul on the feast of his conversion.

"We have prayed at the tomb of Paul and said to one another, 'Let's pray that he will help us on this path, this path of unity and love,'" the pope said later in his homily.

"Unity will not come about as a miracle at the very end," he said. "Rather unity comes about in journeying.

"If we do not walk together, if we do not pray for one another, if we do not collaborate in the many ways that we can in this world for the people of God," the pope said, "then unity will not come about."

Dialogue and collaboration are essential, he said, but unity will not be the result of human effort, "but rather of the Holy Spirit, who sees our good will."

Pope Francis, celebrating his first Christian unity week as pope, said that "two great popes, Blessed John XXIII and Blessed John Paul II," felt the urgency of Jesus' prayer that his disciples be one. They dedicated so much of their energy and teaching to ecumenism that the search for Christian unity has become "an essential dimension" of papal ministry, he said.

"We can say also that the journey of ecumenism has allowed us to come to a deeper understanding of the ministry of the successor of Peter, and we must be confident that it will continue to do so in the future," he said.

In his apostolic exhortation, "*Evangelii Gaudium*" ("The Joy of the Gospel"), Pope Francis wrote, "It is my duty, as the bishop of Rome, to be open to suggestions which can help make the exercise of my ministry more faithful to the meaning which Jesus Christ wished to give it and to the present needs of evangelization."

He noted how Blessed John Paul, in his 1995 encyclical



Pope Francis walks with representatives of other Christian denominations at the conclusion of vespers at the Basilica of St. Paul Outside the Walls in Rome on Jan. 25. With Orthodox, Anglican, Lutheran, Methodist and other Christian representatives present and reading some of the prayers, Pope Francis presided over the service.

on ecumenism, "*Ut Unum Sint*" ("That All May be One"), "asked for help in finding 'a way of exercising the primacy which, while in no way renouncing what is essential to its mission, is nonetheless open to a new situation.'" Pope Francis said, "We have made little progress in this regard."

Pope Francis told the thousands of people who filled the Basilica of St. Paul for the evening prayer service that it is unacceptable to consider "divisions in the Church as something natural, inevitable," because "divisions wound Christ's body [and] they impair the witness which we are called to give to him before the world."

"We have all been damaged by these divisions," the pope said, and all share an obligation "to persevere with humility and trust" in the search for unity.

As Pope Francis was leaving the basilica, his liturgical master of ceremonies, Msgr. Guido Marini, pointed out to him the basilica's newest mosaic—a portrait of Pope Francis added in December to the series of mosaic portraits of all the popes since St. Peter. †



The new medallion of Pope Francis is seen next to one of Pope Benedict XVI on the upper wall of the Basilica of St. Paul Outside the Walls in Rome on Jan. 25.

Biannual grants awarded to parishes, schools and archdiocesan agencies

Criterion staff report

During the fall of 2013, more than \$265,000 was awarded in grant monies to parishes, schools and agencies in the Archdiocese of Indianapolis.

The grants, awarded twice a year, are made available through the St. Francis Xavier Home Mission Endowment Fund, the Growth and Expansion Endowment Fund and the James P. Scott Endowment Fund. These grants were made possible through the generosity of archdiocesan parishioners, who set up the endowments.

The grant process is jointly administered by the archdiocesan Finance Office and the Office of Stewardship and Development.

Grant applications are due to the archdiocese for the two grant allocation periods on April 30 and Oct. 31 each year.

The grants awarded for the fall of 2013 are as follows:

• Sacred Heart of Jesus Parish, Terre Haute; James P. Scott Endowment Fund; \$12,000 for boiler repair

and building upgrades.

• Annunciation of the Blessed Virgin Mary Parish, Brazil; Growth and Expansion Endowment Fund; \$10,770 for technology equipment for youth ministry program.

• Holy Family Parish, New Albany; James P. Scott Endowment Fund; \$25,000 to replace and upgrade interior doors and locks.

• St. Thomas Aquinas Parish, Indianapolis; James P. Scott Endowment Fund; \$20,000 for elevator construction project.

• St. Mary Parish, Indianapolis; Home Mission Endowment Fund; \$15,000 for roof repairs.

• Prince of Peace Schools, Madison; Home Mission Endowment Fund; \$55,700 for technology infrastructure improvements.

• Seecina Memorial High School, Indianapolis; Growth and Expansion Endowment Fund; \$15,000 for facility master plan study.

• St. Joan of Arc Parish, Indianapolis; James P. Scott Endowment Fund; \$38,000 for school

building reconfiguration project.

• St. Paul Catholic Center, Bloomington; Growth and Expansion Endowment Fund; \$6,496 for technology equipment for Higgins Hall.

• St. Rose of Lima Parish, Franklin; Home Mission Endowment Fund; \$10,000 to replace church carpeting.

• St. Michael Parish, Brookville; Home Mission Endowment Fund and Growth and Expansion Endowment Fund; \$30,000 for school technology upgrades.

• New Albany Deanery Youth Ministries Office; Growth and Expansion Fund; \$7,300 for programming expenses.

• Holy Family Parish, Oldenburg; James P. Scott Endowment Fund; \$20,000 for church and school building upgrades and improvements.

(For information on how to apply for the grants, log on to www.archindy.org/finance/grant.html, or contact Stacy Harris in the Finance Office at sharris@archindy.org, or by phone at 317-236-1535 or 800-382-9836, ext. 1535.) †

What was in the news on Jan. 31, 1964? The pope puts some liturgical reforms into place, and an archbishop sees the liturgy released from chains

By Brandon A. Evans

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

Here are some of the items found in the Jan. 31, 1964, issue of *The Criterion*:

• **Pope rules liturgy changes are effective February 16th**

"VATICAN CITY—In line with the ecumenical council's liturgy constitution, Pope Paul VI has provided for changes in the public worship of the Church to begin on February 16.



They include mandatory sermons at Masses on Sundays and holy days, and put the administration of the sacrament of matrimony

within the Mass rather than before it. The pope also announced the establishment of a special commission which will be entrusted with the long-range work of revising the missal, breviary and other liturgical books. ... The document authorizes the implementation of 11 specific provisions of the liturgical constitution enacted by the

Vatican Council last December 4. ... Also as of February 16, which is the first Sunday of Lent, the sacrament of confirmation may be conferred during Mass."

• **2 Catholic missionaries among Congo victims**

• **New Columbus parish schedules dedication**

• **Cardinal stresses need for statement on liberty**

• **Chancy announces shift in principals**

• **Retreat house blitz: From a stalwart crew...the pigments flew**

• **Ecumenical series set for Marian Lectures**

• **Needed: A Christian approach to care of aging**

• **Orphanage adopted by U.S. flagship**

• **Panamanian bishops speak out in dispute**

• **Prelate sees release of liturgy from chains**

"SAN ANTONIO, Tex.—Archbishop Robert E. Lucey said here the Church's new liturgy plans will release worship from the chains of excessive rubrics and restore warmth, joy and exultation. The Archbishop of San Antonio, speaking at the opening of a study week on the liturgy for priests from four Southwest states, said that 'during almost 400 years the liturgy was smothered in rubrics.' ... 'The idea seemed to be that the action of the priest involving the Mass and the sacraments must be both valid

and licit; therefore, the less interference there was from the congregation, the better for all concerned. The fact that the laity are authorized by baptism to participate in the public worship of the Church was lost sight of.'"

• **Predict Catholic use of Protestant Bible**

• **Lay diaconate seen Latin American need**

• **Deanery CYO cage action full swing**

• **First jubilee event Sunday**

• **Southsiders 'dominate' Style Show**

• **Sees lay deacons administering the sacraments**

• **Rosary rally set**

• **Family Clinic: Wife's housekeeping draws husband's ire**

• **Pope John's body to stay in basilica**

• **Fair housing law asked by prelate**

• **New ecumenical journal planned**

• **Rev. Joseph Breidenbach honored in Beech Grove**

• **Parochial school aid report stirs protest**

• **Art renewal is sought in reforms of worship**

• **Pope delineates role of the working man**

(Read all of these stories from our Jan. 31, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †



The faces of poverty

Gospel mandate calls Catholics to serve our brothers and sisters in need

By David Siler
Special to The Criterion

For several years, the U.S. bishops have designated January as Poverty Awareness Month. As Catholics, we are invited to become even more aware of the magnitude of poverty in our country and, more importantly, the issues faced by individuals and families in poverty.

In this special package, we hope to expand our understanding of the problems, dispel some of the myths about people in poverty and increase our compassion for those who are suffering—all with the goal of leading us to provide help, grounded in faith, to people in need.

This year marks the 50th anniversary of the “War on Poverty” declared by President Lyndon B. Johnson in his 1964 State of the Union speech, giving us an added opportunity to take a step back and ask ourselves: “What is the current state of poverty? What is working? What is not working?”

Our Holy Father, Pope Francis, has been spending a great deal of his ministry as pontiff directing our attention to the needy and most vulnerable among us. He is inviting us back to the most basic call of the Gospel—to serve.

During a meeting with the Missionaries of Charity at a homeless shelter in the Vatican called *Dona di Maria*, Pope Francis said, “You tell us that to love God and neighbor is not something abstract, but profoundly concrete: It means seeing in every person the face of the Lord to be served, to serve him concretely. And you are, dear brothers and sisters, the face of Jesus.”

From compassion to transformation

Poverty can be defined as the exhausting, unending, time-consuming struggle of juggling and hoping to make ends meet with no end in sight.

It is the daily stress of having to choose between paying the rent, the electric bill, medicines or food.

It is the constant, daily worry about whether the car will break down or someone will get sick or your child will need a new pair of shoes.

How is poverty defined in Indiana? It is defined here the same as every state. In 2013, the federal government classified a family of four as “poor” if its gross income is less than \$23,550; for a family of three, \$19,530; for a family of two, \$15,510; and for an individual, \$11,490.

It is likely that almost half of us growing up in Indiana will be poor for at least a brief period by the time we reach age 65. For those who have or will never experience poverty, it is nearly impossible to understand the sheer helplessness, hopelessness and sometimes terror that accompanies a time of poverty.

To those blessed to escape the ravages of poverty, Pope Francis would tell us, “Poverty is learned with the humble, the poor, the sick and all those who are on the existential peripheries of life. Theoretical poverty is of no use to us. Poverty is learned by touching the flesh of the poor Christ, in the humble, the poor, the sick, in children.” (“Address of Pope Francis to the Participants in the Plenary Assembly of the International Union

of Superiors General,” May 8, 2013.)

For those with no personal experience with poverty, it is often common to have very false notions about why people are poor or why they don’t just “pull themselves up by their bootstraps.”

The prejudices faced by the poor—especially the chronically poor—are many and certainly do not serve to breed compassion or understanding nor do they help make things better for individuals or communities. Compassion, born of our relationship with Jesus Christ, is what is needed for transformation.

The faces of poverty

Sharon is a 36-year-old mother of three children: Aubrey, 7; Jason, 5; and Bella, 19 months.

Sharon, who has a slight learning disability and only made it through eighth grade, grew up in an extremely poor family in the inner city of Gary, Ind.

She married Stan when she was 29 after becoming pregnant with Aubrey. Stan worked as a supplier to a local steel mill. Although Sharon never worked outside the home, they were able to make ends meet. About two years ago, Stan developed lung cancer that was not detected until it was very advanced. He died six months after he was diagnosed.

With only an eighth-grade education and some learning challenges, Sharon has not been able to find any meaningful employment.

She has applied for and received some federal benefits, but she lost the house they owned and is now living in a subsidized apartment in a very violent area of town. Sharon’s parents died several years ago, and she only has one sister who lives in Kentucky and has had a lifetime battle with drugs and alcohol.

How might Christ ask us to intervene in the life of Sharon and her three children?

Another person’s challenge

Cooper never knew his father. His mom, acknowledging that she had made a huge mistake, moved as far away as she could after Cooper was born, knowing that his father would not be a positive influence on his life. Since Cooper and his mom left Arizona 27 years ago to be closer to family in rural Indiana, to his knowledge, his father has never attempted to contact him.

Cooper has struggled with drugs since the age of 13. He has been arrested seven times, and is currently serving time in a state prison after robbing a liquor store. He is taking high school courses in prison and hopes to earn his GED. Cooper will likely get out of prison within the next 18 months, but he has no idea how he will survive. His family has essentially disowned him, and he has never worked an honest day in his life.

Cooper acknowledges that his anger over never having a father and his anger toward his mother for moving so far away contributed to his drug use and the crimes that he committed in an effort to support his habit. He wants another chance, but does not know how he will make it.

How might Christ challenge us to respond to Cooper? †



People in need line up for free Thanksgiving turkeys last year in Detroit. The 50th anniversary of President Lyndon Johnson’s declaration of the War on Poverty on Jan. 8 prompted a renewed commitment by Catholic and other faith groups to address poverty.



A man stands outside his tent in 2013 on Skid Row in downtown Los Angeles.

Volunteers serve people during a free dinner provided on Nov. 1, 2013, by the Emergency Assistance Department of Chicago Catholic Charities. Archbishop Francis A. Chullikatt, Vatican nuncio to the United Nations, told world leaders on Oct. 29, 2013, they must share one goal of food security so fewer and fewer people around the world will suffer from poverty and hunger.



Charlie Escobar, 3, bites into breakfast at the Baltimore Catholic Charities Head Start program in Edgewood, Md., on June 13, 2013. Two meals and a snack are fed to children between their educational activities. While severe malnourishment is rare in the U.S., more than 16 million children live in households that are unable to access enough nutritious food for a healthy life, according to the U.S. Department of Agriculture. Government and charities work together in programs like Head Start to provide supplemental food to children across the nation.



Common myths and stereotypes about the poor in Indiana

As Catholics and people of faith, we are called not to judge others but to love them. And as we continue moving ahead in our mission to help the poor, we are learning there are many myths and stereotypes about people who live in poverty.

Myth: The poor are poor because they choose to be.
Fact: Most people are poor because they have experienced a job loss, a health crisis, reduced wages or the loss of a wage-earner in the family by death, divorce or desertion.

Myth: The poor are lazy. Indiana has a culture of welfare dependency, and many low-income Hoosiers simply need to get a job.

Fact: 73 percent of low-income families in Indiana have at least one adult who is working. The problem lies with an inadequate education, limited job training opportunities or the absence of good paying jobs, especially in rural areas. When you meet someone living in poverty, ask them if they would prefer to be working a good paying job or living on welfare.

Myth: Most of the poor are on welfare, so

they aren’t suffering. The government pays them to lie around and have more babies.

Fact: The majority of people living in poverty do not receive welfare benefits. Many do not meet the eligibility requirements, are not aware of benefits available to them or simply do not want them.

Myth: Families on welfare eat better than those of us who work for a living. If they managed their money better, they wouldn’t be poor.

Fact: In Indiana, the maximum food stamp allotment for 2013 was \$158 per month. The maximum net income for an individual per month is \$958 even to qualify for this benefit. For a poor person, no amount of “good management” can result in sufficient nutritious meals throughout the month on food stamps.

Myth: Those who get on welfare stay on welfare.

Fact: Of those people who receive welfare assistance, more than half stop receiving benefits after a year, 70 percent within two years and 85 percent within

four years. For the disabled, mentally handicapped or elderly, they will always need some type of assistance.

Myth: Social mobility is possible by working hard.

Fact: Although working hard is an important element to moving out of poverty, the key element is education. Our current economy requires workers to be more skilled than in the past. Education through high school does not prepare our children for today’s workforce, and many people in poverty cannot afford the costs associated with a college education.

Myth: Illegal immigrants are draining the Indiana economy.

Fact: Only U.S. citizens and those with legal status can apply for welfare benefits.

Myth: Poor people have more babies to get more welfare.

Fact: About \$59 per month in cash assistance (Temporary Assistance for Needy Families, or TANF) is all that welfare recipients receive for additional children and \$158 per month in food assistance. The average welfare family is

no larger than the average non-recipient Indiana family. Welfare benefits are not a significant incentive for childbearing.

Could you raise a child on \$217 per month? Myths are perpetuated through sensationalized stories told by the media that by no means represent the vast majority of those living in poverty.

Even if one is to believe that the poor “get what they deserve,” our Catholic faith requires of us a compassion that mirrors the compassion of Christ, which knows no boundaries.

We aren’t allowed to simply say that the poor have earned their state in life, or that they are no responsibility of ours. The popular saying from a few years ago is appropriate here: “What would Jesus do?” That question gets at the heart of what is required of us.

(Editor’s note: Information provided by the Indiana Coalition on Housing and Homeless Issues, the Indiana Institute for Working Families and the U.S. Department of Health and Human Services.) †

Government programs that help our brothers and sisters in need

So what exactly are some of the most significant government assistance programs for those in need?

TANF—Temporary Assistance for Needy Families is a program often referred to as “welfare” that provides cash assistance and supportive services to assist families with children under the age of 18. TANF cannot be used to buy alcohol or cigarettes.

As the name implies, this program is only temporary. Children can remain on TANF for up to five years and adults for a maximum of 24 months.

Who is eligible for TANF? Children under the age of 18 who are living with their parents or relatives, such as a grandparent, aunt or uncle, who meet specific non-financial criteria and

whole countable family income meets the following income guidelines.

Eligibility and Benefit Information for TANF

Assistance Group Size	Gross Monthly Income	Net Monthly Income	Recipient Parent and/or Caretaker Payout	Children Only Payout
2	\$471.75	\$229.50	\$229.00	\$198.00
3	592.00	288.00	288.00	256.00
4	712.25	346.50	346.00	315.00
5	832.50	405.00	405.00	373.00
6	952.75	463.50	463.00	432.00

SNAP—Supplemental Nutrition Assistance Program, formerly known as food stamps, is responsive to changes in need. The program provides needed food assistance as families fall into economic hardship and then transitions away as their financial situation stabilizes.

To qualify for SNAP, applicants must meet certain non-financial and financial requirements. Non-financial requirements include state residency, citizenship/alien status, work registration and cooperation with the IMPACT (job training) program.

Financial criteria include income and asset limits

Household Size	Gross Income Monthly Limit	Net Income Monthly Limit	Maximum SNAP Allotment
1	\$1,245	\$958	\$189
2	1,681	1,293	347
3	2,116	1,628	497
4	2,552	1,963	632
5	2,987	2,298	750
6	3,423	2,633	900
7	3,858	2,968	995

The applicant or recipient must provide the Division of Family Resources (DFR) with accurate and complete information regarding the child(ren), parent(s) and all other household members whose income and needs are to be assessed in order to determine eligibility.

• Individuals must provide Social Security numbers and meet state residency, citizenship/immigration status, employment and child support assignment requirements.

• As a condition of eligibility for TANF, adult applicants are deemed mandatory for IMPACT, Indiana’s employment and training program. They are required to attend applicant job search orientation and complete 20 days of applicant job search activities. Failure to complete the applicant job search program without good cause will result in the denial of the application for cash assistance.

• The applicant or recipient is responsible to report any changes in circumstances to DFR within 10 days of the date the changes occurred.

SNAP can only be used on food which includes breads, cereals, fruits, vegetables, meats, fish, poultry, dairy products, and seeds and plants which produce food for the household to eat. Alcohol and cigarettes cannot be bought with SNAP.

SNAP benefits are not intended to purchase all of a household’s meals for the month. A majority of the time, SNAP benefits run out by the third week of the month.

Seventy-six percent of SNAP households include a child, an elderly person or a disabled person. These vulnerable households receive 83 percent of all SNAP benefits.

Only those who are legal citizens of the U.S. can receive SNAP or TANF benefits.

The free or reduced school lunch program is another nutrition assistance program, where children in families who meet the eligibility requirements of SNAP can get a meal at school for free or a reduced cost.

If a family of four has a gross annual income less than \$43,568, their children are eligible for this benefit. In Indiana, there are about 506,000 children on this program, or 49 percent of school-aged children. †

Looking ahead: A pastoral to address Hoosiers suffering from poverty

In April of 2013, 100 Catholic leaders, including bishops representing all five of Indiana’s dioceses, gathered at the Center for Social Concerns on the campus of the University of Notre Dame for the Indiana Catholic Poverty Summit. Together, the group discussed ways that they might lead an effort to significantly reduce poverty in Indiana over the next several years.

One of the results of the summit that is coming to fruition this spring will be a pastoral letter on poverty from the Indiana bishops to the Catholic Church in Indiana and all people of good will.

The pastoral letter will issue an invitation to the Church and every segment of our state to come together around key initiatives that have the best

chance of reducing poverty in our state. The letter will call for public policy changes, but a challenge will be issued for all of us who proclaim faith in the God of mercy and compassion to engage ourselves in the lives of those suffering from poverty.

As Pope Francis said, “To encounter the living God, it is necessary to tenderly kiss Jesus’ wounds in our hungry, poor, sick and incarcerated brothers and sisters.”

This kind of involvement cannot be done from the sidelines of our lives. It requires our personal commitment.

Accompanying the pastoral letter will be a website that will serve as a resource, an inspiration, an online community in

our collective effort, and a place to share stories about lives changed. The web address is www.ReducePovertyIN.org. Please visit the site often to stay engaged in this important endeavor.

What can we do to help right now? We must all be informed citizens. If you are in a setting where social service programs are being discussed, try to make sure that only true statements are being made.

Encourage others to educate themselves on the topic, so that informed discussions concerning the future of programs meant to help those living in poverty are being directed in the way they were designed to help.

Communicate with your legislators on both the state and national level. Share

with them your concerns and your hope for a better future for those living in poverty.

Involve yourself in a social service program. Catholic Charities has agencies throughout the archdiocese that can always use volunteers. See for yourself the face of poverty, and invite the spirit of God to direct you about how to respond. Christ is counting on us!

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org. For more information about poverty in Indiana and across the U.S., visit www.povertyusa.org.) †

LIFE

continued from page 1

by those who hold views that are different than ours, values that are different than ours. They're not the ones [who] have prolonged the effects of *Roe v. Wade* and *Doe v. Bolton* for 41 years. Those who have probably contributed most are those who say nothing at all.

"As Christians, we have an obligation to build a culture of life—in our actions as well as our words," he said. "We are called to speak out against injustice rather than remaining silent. We are called to be a voice for the voiceless."

Supporting this call to action, Archbishop Tobin quoted Pope Francis in a message the Holy Father sent to Catholics in Britain and Ireland last July as they prepared for their annual Day for Life.

In the message, said Archbishop Tobin, "[Pope Francis] stated that all life has inestimable value. Quoting him: 'Even the weakest and most vulnerable, the sick, the old, the unborn, the poor, all are masterpieces of God's creation, made in his own image, destined to live forever, and deserving of the utmost reverence and respect.'"

The archbishop stressed that "we are not involved in a war on abortion or those who support that way of life. We are involved in constructing a culture of life.

"If we reduce our struggle to warfare, to violent words, to hateful thinking," he cautioned, "then the coarsening has hardened our hearts.

"Jesus calls us to have a compassionate heart that sees with the eyes of love rather than with the eyes of judgment. We must extend a loving hand to those who find themselves in crisis pregnancies ...

"On this anniversary, and every day, may we use our words, our actions and our prayers to build a culture of life."

Archbishop Tobin expressed his joy at seeing so many young people at the Mass. Students from Lumen Christi Catholic School and St. Luke the Evangelist School, both in Indianapolis, high school students from Oldenburg Academy of the Immaculate Conception in Oldenburg and college students from Marian University in Indianapolis made up a good part of those who attended the Mass.

"We feel like we need to be there to reinforce that all life is precious and that prayer really does work," said Jason Adams, headmaster of Lumen Christi. "We're also walking in solidarity with those in [Washington] D.C., especially our own high schoolers, braving the elements there for the same cause."

When Adams asked the students for their impressions, "A lot of comments were about how freezing cold it was, which is



Jim Baily, left, a member of St. Patrick Parish in Terre Haute, Father John Hollowell, pastor of Annunciation Parish in Brazil and sacramental minister of Sacred Heart of Jesus Parish in Terre Haute, and Blaine Akers, a member of Annunciation Parish in Brazil, hold pro-life signs during an hour of prayer in front of the Vigo County Court House in Terre Haute on Jan. 22 to peacefully mark the 41st anniversary of the U.S. Supreme Court's Jan. 22, 1973, *Roe v. Wade* and *Doe v. Bolton* decisions that legalized abortion across the country.

good in a way," he commented. "Maybe there's a little bit of a penitential element that needs to be there."

Despite the "freezing cold"—the temperature was four degrees and the wind chill was below zero—about 250 of the people who attended the Mass took to the snow-crusted sidewalks of one of Indianapolis's busiest streets for a prayerful procession after the Mass.

With a statue of Our Lady of Guadalupe, Patroness of the Unborn, being carried by four participants in the walk leading the way, the group processed about a mile and a half, praying the rosary out loud and bearing life-affirming signs.

In Terre Haute, 51 Catholics held signs and prayed for an hour in front of the Vigo County Court House.

"I was stoked because we had three priests at our pro-life event," said coordinator Tom McBroom, referring to Conventual Franciscan Fathers Mark Weaver and John Bamman of St. Joseph University Parish in Terre Haute, and Father John

Hollowell, pastor of Annunciation Parish in Brazil and sacramental minister of Sacred Heart of Jesus Parish in Terre Haute.

McBroom said the participants "witnessed heavy traffic and many positive acknowledgements."

In Indianapolis, Oldenburg Academy senior Jessica Kline said she heard "a few good yells and a few bad yells. But overall, I heard more good than bad."

Jessica's schoolmate, freshman Elizabeth Miller, attended the Mass and procession for the first time.

"I thought it would be a good experience to come, and it was. I liked walking with everyone, supporting a common cause," she said.

Some who worshipped at the Mass in Indianapolis stayed in the cathedral for prayer and adoration of the Blessed Sacrament during the procession.

After the group processing returned to the Cathedral, Father Patrick Beidelman, executive director of the archdiocesan secretariat for Spiritual Life and Worship,

led the congregation in a Benediction service before closing the solemn remembrance.

"It was a privilege to prayerfully observe the 41st anniversary of *Roe v. Wade* with Catholics from throughout the archdiocese," said Rebecca Niemerg, director of the archdiocesan Office of Pro-Life and Family Life.

She expressed gratitude to all "who braved the cold and attended the local solemn observance.

"And thank you to all who joined in the archdiocesan observance from their homes, businesses and schools through their prayers and penances, so that every person created in God's image and likeness may be protected and cherished from the moment of conception until natural death."

(To watch a video of Archbishop Tobin's homily from the Jan. 22 Mass or to view a gallery of photos from the local Mass and March for Life, log on to www.CriterionOnline.com.) †



Above, Maria Soberanes and her daughter, Lourdes, members of St. Patrick Parish in Indianapolis, kneel in prayer on Jan. 22 during the pro-life Mass at SS. Peter and Paul Cathedral in Indianapolis.

Left, Pro-life supporters leave SS. Peter and Paul Cathedral to process along Meridian Street in Indianapolis after attending Mass at the cathedral on Jan. 22.



Students from St. Luke the Evangelist School in Indianapolis kneel in prayer during the Mass at SS. Peter and Paul Cathedral in Indianapolis on Jan. 22.



Archbishop Joseph W. Tobin preaches a homily during the Jan. 22 pro-life Mass at SS. Peter and Paul Cathedral in Indianapolis.

The Church and the Eucharist are deeply intertwined

By H. Richard McCord

In times of joy and sorrow, Catholics gather around the table of the Lord. We seem drawn to celebrate the Eucharist by an instinct of faith when we welcome new members, bid farewell to loved ones, seek strength and consolation, reach out to the victims of a tragedy, offer gratitude for deliverance from harm, commemorate anniversaries and to join in prayer for all we need and all we have been given.

It's a distinctively Catholic impulse and our primary way of expressing who we are in relationship to God and to one another.

Our behavior demonstrates what Church teaching proclaims, namely, that the sacrament of the Eucharist is "the source and summit of the Christian life" (*Lumen Gentium* #11). Partaking of the body and blood of Christ lies at the heart of Catholic identity.

It fulfills what Jesus most clearly desired of his followers: "Unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. ... Whoever eats my flesh and drinks my blood remains in me and I in him" (Jn 6:53, 56).

The Christian life, individually and communally, is Christ living in and acting through us. By receiving the Eucharist, we welcome him in a most real and intimate way. In the act of eating his body and drinking his blood, he enters into us, sanctifies us and transforms us into his living body, which is the Church.

When the Church celebrates the Eucharist, it makes present in ritual the very realities from which it draws its life, namely, the Passion, Death and Resurrection of the Lord. An ancient theological axiom puts it well: the Church makes the Eucharist and the Eucharist makes the Church.

The Eucharist has been the principal sacramental activity of the Church from its earliest days. In the Acts of the Apostles (Acts 2:42-46), we see a community of believers gathering to hear the Apostles' teaching, to pray and to break the bread.

In imitating what Christ did at his last meal with the Apostles on the night before he died, his followers were faithful to his command to "do this in memory of me" (Lk 22:19; 1 Cor 11:24). Throughout its existence, the Church has never ceased to fulfill his wish. It's simply who we are and what we do as the embodiment of Christ, the continuation of his presence in our world.

The Church is maintained in being by the Eucharist because this sacrament makes Christ present in a real and total way. He comes to us under the appearance of food and drink, which is to say that he is absolutely essential to sustaining our life.

The Eucharist is more than just one ritual among many in which the Church engages, such as blessings, novenas or other liturgies. In fact, the Church is most intensely and truly itself when it celebrates the Eucharist. Here it shows its true nature as the sign and instrument of our communion



Jesus and his Apostles at the Last Supper are depicted in a painting at Sacred Hearts of Jesus and Mary Church in Southampton, N.Y. From its earliest days, the Church has gained its life from the Eucharist and then shares that life with the world.

'In the act of eating his body and drinking his blood, [Christ] enters into us, sanctifies us and transforms us into his living body, which is the Church.'

in the divine life and in our unity with one another.

In recent years, there has been a growing concern that Catholics, especially younger ones, no longer profess a belief in the real presence of Christ in the Eucharist. This doctrine is linked historically to the Church's teaching on transubstantiation, which declares that through the act of consecrating bread and wine these substances become truly, really and substantially the body and the blood of Christ.

The terminology and concepts that were easier to understand by Catholics in the past are either not as easily understood or effectively taught today. But people can be given the opportunity to learn about this important part of the Church's tradition and to make it meaningful for themselves.

Although a unique change takes place in the bread and wine that results in the fullest possible presence of Christ, this mode of presence "is not intended to exclude the other types of presence as if they could not be 'real' too," the

Catechism of the Catholic Church reminds us, in #1374.

With this in mind, we should ask ourselves if the transubstantiation of the bread and wine is paralleled by a transformation of mind and heart in us who receive the body of Christ.

Do we open ourselves to the power of God's grace in order to become what we consume? In the Eucharist, Christ offers himself as food for our journey. Having received him, do we sustain and nourish others by a life of humble service, love and mercy?

The Catholic instinct to gather for the Eucharist must be matched by an equal impulse to leave the altar and bring Christ to others. Then the meaning of Eucharist is complete.

(H. Richard McCord is the former executive director of the U.S. bishops' Secretariat of Laity, Marriage, Family Life and Youth.) †

The Eucharist is rooted in the Jewish celebration of the Passover

By Marcellino D'Ambrosio

It was the high point of the year for all Jews, including Jesus' disciples. All were required to celebrate this greatest of all feasts in the holy city of Jerusalem. When their ancestors were slaves in Egypt, their homes had been passed over by the angel of death. The sign that protected them was the blood of a sacrificed lamb swabbed on their doorposts.



Visitors take in the Holy Cenacle, the upper room believed to be the site of Jesus' Last Supper, on Mount Zion in Jerusalem.

They consumed the roasted lamb along with unleavened bread in a special sacrificial meal. This night meant not only salvation from death, but also liberation from slavery. After passing through the Red Sea to freedom, they proceeded to Sinai where God made a covenant with them, sealed by another blood sacrifice and meal.

Every year in the spring, they observed "a day of remembrance," Exodus tells us, all this by a solemn banquet of unleavened bread and the flesh of sacrificed lambs whose blood had been poured out at the foot of the altar (Ex 12:14). For them, this memorial was not only recalling the saving event but making it present again.

In fact, the rabbis taught that for those who ate the Passover, it was as if they were passing through the sea with Moses.

So Jesus' disciples procured a room and the feast was prepared. But during the meal, Jesus unexpectedly changed the script of the ceremony. When it came time to say grace over the bread, Jesus suddenly proclaimed, "Take and eat; this is my body" (Mt 26:26).

Then he took the cup of wine at the end of the meal and said, "Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many" (Mt 26:28).

Jesus was proclaiming a new deliverance leading to a

new covenant. The very next day, he was to be the new sacrificial lamb and the deliverance won would not just be from Pharaoh's service but from the tyranny of sin.

The salvation procured would be not just a temporary postponement of the grave, but a victory over death forever.

The price of all this? Jesus' blood would be poured out at the foot of the altar of the cross, and his body would enter the cold darkness of the tomb. The new Passover meal, called the Eucharist by his disciples, would be the way to celebrate and renew this new covenant.

For just as the Lord had commanded the Israelites to celebrate the Passover memorial that made present again the liberation of the first Passover, so Jesus commanded his disciples to "do this in memory of me," so that they could again and again experience the power of this new and ultimate liberation (Lk 22:19; 1 Cor 11:24).

Why do Catholics celebrate the Eucharist so often? Because as St. Paul says, "as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes" (1 Cor 11:26).

(Marcellino D'Ambrosio writes from Texas and guides pilgrimages to Rome and the Holy Land. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.) †

From the Editor Emeritus/John F. Fink

Old Testament: Ishmael and Isaac, plus Sodom and Gomorrah

(Fourth in a series of columns)

Chapter 16 of Genesis tells us about the birth of Ishmael. Since Abram and Sarai had no children, Sarai gave her Egyptian maidservant Hagar to Abram as his concubine. But after Hagar became pregnant there was great friction between her and Sarai. Sarai made life so difficult for Hagar that she ran away. But God found her and sent her back, telling her to submit to the abusive treatment.

Ishmael was born. He grew up to become the father of 12 sons, who are named in chapter 25. They became chieftains of 12 tribes, and Ishmael is considered the father of the Arab nations.

But God told Abram that, despite their old ages, he and Sarai would have a son. In chapter 17, he made a covenant with Abram, changing his name to



Abraham and Sarai's to Sarah. He also ordered, as a sign of the covenant, that all of his male descendants should be circumcised. This, of course, also applied to Ishmael's descendants.

One day, three men appeared near Abraham's tent. He made them welcome and had Sarah prepare a meal for them. One of the men, whom Abraham realized was the Lord, told him that Sarah would have a child within a year. Sarah overheard the conversation and laughed since Abraham was now 100 and she was 90.

Of course, Sarah did become pregnant and bore Isaac. When he grew up and was playing with Ishmael, Sarah demanded that Hagar and Ishmael be sent away. That didn't happen, though, until chapter 21 because chapters 18-20 tell us about the destruction of Sodom and Gomorrah. Genesis makes it clear that God destroyed Sodom because of homosexual sins, and our word "sodomy" resulted from that.

Abraham's nephew Lot lived in Sodom. Two angels visited him, and he offered them hospitality. When the townspeople

learned about it, they demanded that Lot "bring them out to us that we may have intimacies with them" (Gen 19:5). When the men tried to storm the house, the angels kept them from reaching the doorway.

The angels then told Lot, his wife and two daughters to escape because God had sent them to destroy the city. Don't look back, they said. They escaped as a sulphurous fire destroyed Sodom and Gomorrah. But Lot's wife looked back and was turned into a pillar of salt.

Genesis then tells a story to ridicule their rival nations. Lot and his daughters settled in the hill country. The daughters plotted to have children by Lot since there weren't any other men around. For two nights, they made him drunk and took turns having sex with him without his knowledge.

The older daughter's son was named Moab, the ancestor of the Moabites, and the younger daughter's son was named Ammon, the ancestor of the Ammonites. It's the Bible's way of saying that those people came from an incestuous relationship. †

Our Global Family/Carolyn Woo

Finding big and small ways to end hunger in our world

In the Chinese culture in which I grew up, it is considered bad luck to have an

empty rice container. Even today, my husband and I always replenish the vessel and have an extra bag of rice in store. This is symbolic of a life of plenty and a practical measure to not go hungry.

By some estimates, more than 840 million people, one in eight in the world, go to bed hungry every night. While hunger is generally associated with developing countries, about 15 percent of families in the U.S. are classified as "food insecure," meaning they suffer from hunger.

The United Nations rates malnutrition as the single biggest contributor to disease. Almost 7 million children under 5 die every year of hunger-related ailments—one-third due to malnutrition. Iodine deficiency is the greatest cause of mental disabilities and brain damage.

With a call to action by Pope Francis, Caritas Internationalis—the Vatican-based federation of Catholic charities—launched the "One Human Family, Food for All" campaign to end hunger by 2025.

The Catholic Church believes that there is sufficient food for everyone, and views

hunger as a problem that we can end.

The causes of hunger are many. Poverty prohibits access to food, and hunger in turn traps people in deeper poverty by significantly reducing their ability to function, work, go to school or fight disease.

Small-scale farmers or landless laborers represent 75 percent of those who go hungry, according to Bread for the World Institute. Generally, they do not have capital to invest in equipment, tools, irrigation, seeds for new crops and training that would allow them to earn a living. Calamities from drought, floods, pests or climate change put food out of reach for those who rely on the land to sustain them.

Wars and violent conflicts displace farmers and herders from their land, and starvation is sometimes used to eliminate the enemy. Volatile prices exacerbate the problem affecting the rural and urban poor.

One-third of food produced is never consumed, says the U.N. Much cannot get into the market because there are no roads, warehouses and post-harvest production facilities. There is also waste from our tables and refrigerators when food is tossed away.

A comprehensive discussion of ways to end hunger is not possible in a short essay. The important point is that solutions are needed.

It could mean coming up with

transformative means such as resistant varieties and diversification of crops. It could mean government investments in agriculture infrastructure or private investment that provides affordable capital and insurance to small farmers, protection of farmer land rights for men and women, or efficient food aid that increases flexibility and builds up local markets.

Programs that enhance crop resilience and incomes for small-scale farmers also would help, as well as a provision of nutrition for the first 1,000 days of life (from conception to 2 years of age).

We can solve the problem. We must. Food is a requirement for life and for human dignity. It is not optional and ultimately it comes from the bounty of God. Pope Francis, in addressing the Food and Agriculture Organization of the United Nations last June, said we fight to end hunger in order "to satisfy the demands of justice, fairness and respect for every human being."

Support your local food bank, do not waste food, stand up against policies that reduce food assistance to the poor, whether in the U.S. or overseas, and sign up for Catholics Confront Global Poverty at www.confrontglobalpoverty.org.

(Carolyn Woo is the president and CEO of Catholic Relief Services.) †

Emmaus Walk/Debra Tomeselli

Why do you attend daily Mass? Because God speaks to me

I was at weekday Mass one morning when fellow parishioner and popular Catholic author Bert Ghezzi approached me.

"I'm writing a book about daily Mass," Ghezzi said. "Would you mind sharing some thoughts?"

As I nodded, he handed me a piece of paper with questions.

Why do you worship at daily Mass? How does daily Mass contribute to your life in Christ? What has the Lord done for you through daily Mass?

This was an easy assignment. I thanked him for giving me seed for this column, so when you read his book later this year, you can say you heard it here first.

I attend daily Mass regularly to worship God, to thank God and to ask for divine guidance. But what initially drove me to weekday Mass was none of that ... rather, it was fear.

I was a stay-at-home mom and had just dropped the kids off at our parish school when I decided to attend a weekday Mass.

I was there anyway, so why not? Besides, I had a doctor's appointment scheduled for later that day and I was terrified.

Weeks earlier, routine lab work showed abnormalities. Suddenly, I was thrown into a field of white coats and waiting rooms, medical tests and lab work, X-rays and scans. An oncologist was enlisted. That day, I had an appointment with him to hear the diagnosis.

Fear consumed me. What if this was cancer? What would happen? Would I die of the same disease that took Mom's life?

Frightened, I entered the church and slipped into a back pew. Moments later, the Mass began.

Just being there was comforting. During Communion, I mindlessly watched the people file into line when one particular person caught my attention.

Mary was a woman from our parish who also had kids in the school. I didn't know her personally, but I knew about her. And her story was amazing.

Her story was especially poignant to me. Mary, her dark hair appearing like short sticks poking from her head, fought brain cancer. It seemed our whole parish held its breath while she battled the powerful blows

delivered by the medical monstrosity. Finally, it was determined that Mary had beaten the odds. In nothing short of a miracle, she was declared cancer-free.

When I spotted her, of all people, I snapped to attention, dropping the doubt and uncertainty connected to my impending doctor's appointment.

"God," I thought. "Are you trying to tell me that it won't be good news, but it'll be all right?"

I was diagnosed with cancer that day—non-Hodgkin lymphoma—the slow growing kind. Since certain factors were missing, the oncologists decided to monitor the progression, waiting to administer chemotherapy at just the right time.

Nearly 20 years later, we're still waiting. I haven't received treatment, and I've remained healthy. Apparently, the message delivered in the back of the church that day proved true. The diagnosis wasn't good news, but it's been all right.

Why do I worship at weekday Mass? God speaks to me there.

(Debra Tomeselli writes from Altamonte Springs, Florida. She can be reached at dtomeselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

Be like children in the 'big' adult world

The hit movie *Big*, which explored moving from childhood to the adult world, came out in 1988 when I turned 18.



In it, 12-year-old Josh makes a wish that he was grown up, that he was "big." He wakes up the next day to find that his wish has magically come true.

Tom Hanks played Josh living inside the body of a 30-year-old man. He learns that

being big isn't all he dreamed it would be. So he makes a wish to be a kid again. That wish, too, is granted.

I thought of that movie recently when my 11-year-old son, Michael, asked me, "Daddy, when you were young, did you wish that you were grown up?"

"I don't recall wishing that when I was a kid. But I know there were times when I was young that I was frustrated with what I couldn't do," I responded.

"Well, I don't want to be grown up. I like not having to worry about getting my meals ready or paying bills," Michael replied.

I guess Michael wouldn't have played a good Josh in *Big*.

But Michael showed maturity in that conversation. He saw the difference between his life and the demands of the life that his mother, Cindy, and I live in order to care for him and his brothers. And he was content with his life as it is.

Although he did not know it at the time, Michael also showed what it means to be a child in the kingdom of heaven.

In the Gospel of St. Matthew, Jesus is asked by his disciples who the greatest in the kingdom of heaven is. In reply, Jesus brings a child close to him and says, "Amen, I say to you, unless you turn and become like children, you will not enter the kingdom of heaven. Whoever humbles himself like this child is the greatest in the kingdom of heaven. And whoever receives one child such as this in my name receives me" (Mt 18:3-5).

The word "turn" used to describe Jesus' disciples becoming like children suggests the movement of conversion. We are to turn from the direction in which we are headed and go a different way.

The way of adults is the way of self-sufficiency. The way of children is what Michael described. It acknowledges limitations and accepts dependence on care provided by others. It's the way of humility: "Whoever humbles himself like this child is the greatest in the kingdom of heaven" (Mt 18:4).

Jesus embraced this way when he was conceived in the womb of the Virgin Mary and was born as a helpless baby in Bethlehem. "Whoever receives one child such as this in my name receives me" (Mt 18:5).

In our daily lives, we need to become like children. Somewhere along the line, we adults got too big for our britches. We embraced the foolish notion that we can gain the kingdom of heaven by our own efforts. We're big. We can do it.

Jesus tells us that we can only receive the kingdom of heaven as a gift and never enter it apart from God's grace.

Now, of course, this doesn't mean that we can live like Michael is living now for the rest of our lives, with someone else preparing our meals and paying our bills.

When we approach our daily life like children of the kingdom of heaven, being in the "big" world with all of its duties and demands won't be so crushing.

Instead of worrying about those duties and demands, we'll be content like Michael is now, knowing that our heavenly Father will always take care of us, one way or the other, no matter what.

We may find his way of caring for us surprising or even not to our liking, but, with a childlike faith, we can trust that it will be for our best. †

Feast of the Presentation of the Lord/Msgr. Owen F. Campion

Sunday Readings

Sunday, February 2, 2014

- Malachi 3:1-4
- Hebrews 2:14-18
- Luke 2:22-40

Under other circumstances, the liturgy for this weekend would be that of the



Fourth Sunday of Ordinary Time. But because a feast of the Lord is celebrated on Feb. 2, we celebrate it instead. And that feast recalls the Presentation of the Lord.

Any interruption in the usual course of the liturgical season is a lesson in itself. The Church tells believers that the feast contains such an important message, and commemorates such a person or event, that it should be observed, and the day of the season set aside. This is occurring with the feast of the Presentation of the Lord this weekend.

By presenting their newborn child in the temple, Jewish parents in effect consecrated the child to God. It was more than just a faithful, charming gesture. It was to place the infant fully within the stream of life among the Chosen People. The child shared in the prerogatives of the People, bestowed by God, beginning with the promise of salvation. Presenting a child in this way also placed him or her in the mission of God's Chosen People, to adore God above everything and to obey him in all things.

In this spirit, Mary and Joseph presented Jesus in the temple.

The first reading is from the Book of Malachi. Through this prophecy, God promises the Chosen People that they will receive a messenger, divinely sent and empowered. He will be perfect and powerful. In him, absolute reconciliation between God and the people will be achieved.

For the second reading, the Church offers us a passage from the Epistle to the Hebrews. No work in the New Testament is more eloquent in its testimony to the identity of the Lord Jesus. This reading marvelously discloses that, in what theologians call the Incarnation, Jesus shares with people, the Lord's "brothers

and sisters," everything—including himself, his identity, and the divine life dwelling in him (Heb 2:17).

The final reading is from St. Luke's Gospel, the only source in the Bible of this story of the Presentation of the Lord.

Several strong lessons occur in the reading.

First, an obvious lesson is that Mary and Joseph participated in this revered Jewish custom by presenting Jesus in the temple, and this reveals much about them. They were devout. They obeyed God. They saw themselves as members of the Chosen People with all the obligations derived from this membership.

Next, they encounter Simeon, "religious and devout" as the Gospel describes him. He sees in the tiny Jesus the Messiah, the future, and the life of the world. Simeon was quite specific, revealing much more than the attention given to any newborn. Jesus was unique.

Simeon's exclamation is the Church's hymn sung each day in Night Prayer in the Liturgy of the Hours.

Predicting the great role ahead for Jesus, Simeon also warns Mary that she will suffer as she watches the life of her son unfold.

Then Anna enters the scene. She is a "prophetess," according to Luke, meaning that she sees everything in the context of God and of obedience to God. She is elderly and a widow. She is in the temple night and day. She too sees in Jesus the coming of hope and glory.

Reflection

The Liturgy of the Word for this feast of the Presentation of the Lord is very practical for anyone believing in Jesus and seeking salvation.

The figures of Simeon and Anna tell much to us. They recognized Jesus and saw a role hardly suggested simply by the presence of an infant. The Gospel is clear. They are devout. They are aged. Understanding God's will, and accepting limitations in understanding it, come only to the devout and the sincere.

Finally, Simeon's warning to Mary is telling. No Christian life is beyond the Lord's call that each believer must take up a personal cross and follow Jesus. Mary was no exception. †

Daily Readings

Monday, February 3

St. Blaise, bishop and martyr
St. Ansgar, bishop
2 Samuel 15:13-14, 30; 16:5-13
Psalm 3:2-7
Mark 5:1-20

Tuesday, February 4

2 Samuel 18:9-10, 14b, 24-25a,
30-19:3
Psalm 86:1-6
Mark 5:21-43

Wednesday, February 5

St. Agatha, virgin and martyr
2 Samuel 24:2, 9-17
Psalm 32:1-2, 5-7
Mark 6:1-6

Thursday, February 6

St. Paul Miki and companions,
martyrs
1 Kings 2:1-4, 10-12
(Response) 1 Chronicles
29:10-12
Mark 6:7-13

Friday, February 7

Sirach 47:2-11
Psalm 18:31, 47, 50-51
Mark 6:14-29

Saturday, February 8

St. Jeremie Emiliani
St. Josephine Bakhita, virgin
1 Kings 3:4-13
Psalm 119:9-14
Mark 6:30-34

Sunday, February 9

Fifth Sunday in Ordinary Time
Isaiah 58:7-10
Psalm 112:4-9
1 Corinthians 2:1-5
Matthew 5:13-16

Question Corner/Fr. Kenneth Doyle

Marriage preparation programs can be adapted for particular circumstances

QI am involved in a long-distance relationship and would appreciate your advice. My girlfriend is a Filipina living and working in Hong Kong. (I was a Peace Corps volunteer in the Philippines.) We have been corresponding for four years, and have now decided on marriage.



I intend to fly to the Philippines to ask her parents for their daughter's hand in marriage. (This is important in the culture of the Philippines.) If they accept, we will try to fly them to the United States for our wedding.

Our problem is this. We are both devout Catholics, and we want to do things properly. Our understanding is that the Church requires six months of pre-Cana counseling. However, a fiancée visa requires that we marry within three months of her arrival in the U.S. Also, she would like to get married on her birthday, which is Dec. 15, and I am not sure how appropriate it is to get married during Advent. Please let me know your thoughts. (Columbia, S.C.)

AI support your desire "to do things properly" and your focus on the pre-Cana sessions. I have found the pre-Cana program to be an important aid to couples as they approach marriage. It helps them assess their readiness for marriage, to identify areas of their relationship that might need extra work and to reflect on how they can bring God into their marriage as their hidden strength and "silent partner."

I believe, though, that you may be overstating the rigor of the requirement. True, many parishes require couples to register for their marriage at least six months before their wedding date. This ensures that there will be adequate time to fill out the necessary paperwork, to register for and complete the required counseling and to select the prayers, readings and music for the liturgy.

Each bishop approves a marriage program for his diocese, but typically the sessions take nowhere near six months. In our diocese, a number of parishes conduct their own pre-Cana sessions, but couples also are free to choose one of the two diocesan-sponsored programs of pre-Cana,

both of which can be accomplished in a relatively short amount of time.

I believe that if you present your situation to your local pastor, you can craft a workable plan of marriage preparation.

As for your other concern, be assured that a Catholic wedding can take place during Advent. Some parishes do not schedule marriages on Saturday evenings or on Sundays, so that the priest can give adequate attention to the parish's weekend Masses.

If a wedding is allowed on an Advent Sunday, the liturgy (prayers and readings) for the Sunday Mass is used, with the vows and blessings for marriage inserted.

But there is no liturgical prohibition of weddings during Advent. (Couples may be asked to keep in mind the penitential nature of the season, and to tone down the flowers and other decorations.) Again, talk with your pastor and a suitable arrangement should be easy.

QI have often wondered why we don't teach our children an act of thanksgiving. I believe we often forget to thank God for all we have. As children, we learned the acts of faith, hope, charity and contrition, and I still try to say each of them daily. Why not an act of thanksgiving? (Cumming, Iowa)

AI think you're on to something. Of the four main types of prayer—adoration, contrition, petition and thanksgiving—probably the one that is most neglected is thanksgiving. That may be because children don't learn a short and simple way to say "thank you" to God.

Grace at meals, of course, expresses our gratitude for food, but what about thanking the Lord also for family, friends, teachers, fun, etc.? (I'm not forgetting that the word "Eucharist" means "thanksgiving" and the Mass thanks God for the greatest gift of all, our redemption—but we need a shorter prayer, too.)

Many parents have their kids kneel at their bedside at night and thank God for the blessings of the day, which, I think, goes a long way in helping them to live with an attitude of gratitude.

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

My Journey to God

Leaving Jerusalem

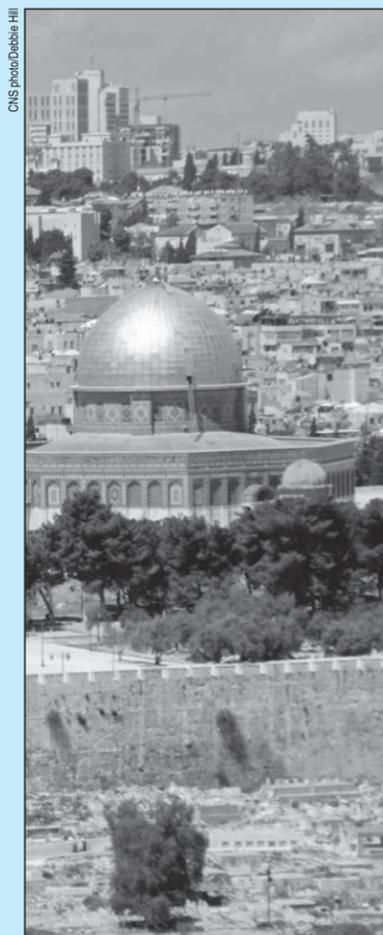
By Thomas J. Rillo

I do not know where I am going
I do not know where I am from
Moving away from God is my undoing
Leaving Jerusalem is leaving the Church.

Every day is a small step that I take
Away from God as I carelessly stray
Moving also away from Jesus His son
Leaving Jerusalem is leaving the Church

Returning to Jerusalem I wend my way
I return with humility and newfound wisdom
In search of the gift God gave me at birth
Leaving Jerusalem is leaving the Church.

Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey. The gold-covered Dome of the Rock at the Temple Mount complex is seen in this overview of Jerusalem from the Mount of Olive.



CNS photo/Daetle Hill

Rest in peace

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

ANTHONY, Emery V., 91, St. Luke the Evangelist, Indianapolis, Jan. 14. Husband of Betty Anthony. Father of Deborah Wright and Charissa Tyler. Grandfather of four.

ANTONINI, Rose Margaret, 82, Sacred Heart, Clinton, Jan. 5. Wife of Henry Antonini. Mother of Ann Margaret and Henry Antonini. Sister of Ernestine Wood. Grandmother of three.

BISHOP, Charles Henry, Jr., 81, St. Malachy, Brownsburg, Jan. 14. Husband of Imelda Bishop. Father of Lisa Boyle, Rosie Dreyling, Letica Hines and Charles Bishop III. Grandfather of 11.

CRAWFORD, Martha A., 86, St. Jude, Indianapolis, Jan. 11. Mother of Judy Johnson, Linda, Joseph and Richard Crawford. Grandmother of eight. Great-grandmother of nine.

ECKERT, Samuel E., 51, St. Pius X, Indianapolis, Jan. 15. Father of Samantha and Clayton Eckert. Son of Bea Eckert. Brother of Beth, Faith, Lauri, Nannette, Max and Zach Eckert.

FAULKENBERG, Leonard, 83, St. Paul, Tell City, Jan. 14. Father of Bettye Jo Brock and Karen Strahl. Brother of Rose Waninger, and Henry Faulkenberg. Grandfather of five. Great-grandfather of 17.

FRONDORF, Frank D., 54, St. Paul, New Alsace, Jan. 12. Husband of Patricia (Hagerty) Frondorf. Father of Stephanie Frondorf. Son of William and Joyce (Espelage) Frondorf. Brother of Janine Barnes, James, Kyle and Robert Frondorf. Grandfather of one.

GOFFINET, Merl, 87, St. Paul, Tell City, Jan. 12. Husband of Gloria (Faulkenberg) Goffinet.

Father of Linda Brown and Steve Goffinet. Grandfather of four. Great-grandfather of four.

HALL, Kathy J., 60, St. Anthony, Indianapolis, Nov. 30. Wife of Allen Weber. Mother of K. and Scott Hall. Stepmother of Sondra Craig, Synda Hoedbeck, Clinton and Joshua Weber. Daughter of Richard Froelich. Sister of Paula, Richard and Steven Froelich.

HASS, Jeannette M., 88, St. Michael the Archangel, Indianapolis, Jan. 7. Mother of Nancy Rucinski and Capt. Randolph Hass. Grandmother of two.

HELMER, Catherine E., 90, St. Joan of Arc, Indianapolis, Jan. 11. Mother of Caroline Crawford, Barbara Easley, Cathy Fuelling, Mary Lou McGaha, Julie Southwick, Sarah, David, Mark and Stephen Helmer. Grandmother of 13. Great-grandmother of three.

HIGGINS, William, 89, Holy Family, New Albany, Jan. 14. Father of Diane Laslie, Karen Pearce, Cathy, Mickey and Denny Higgins. Grandfather of 13. Great-grandfather of 27. Great-great-grandfather of one.

HOWE, Gloria A., 85, St. Michael the Archangel, Indianapolis, Jan. 2. Wife of Neal Howe. Mother of Neal Howe Jr. Sister of Patricia Yane. Grandmother of two.

HUBLAR, Mary, 93, St. Mary, New Albany, Jan. 13. Mother of Mary Pat Hoessle, Carol, Nancy, Michael and Robert Hublar. Grandmother of five. Great-grandmother of eight.

JOYCE, James, 90, St. Meinrad, St. Meinrad, Jan. 9. Father of Kazhia Kolb and Jean-Louis Joyce. Grandfather of three. Great-grandfather of two.

KRAUS, Suzanne M., 80, St. Paul, Tell City, Jan. 14. Wife of Louis Kraus. Mother of Gretchen Durbin, Dr. Sarah Roberts, Stephanie Whitaker and Greg Kraus. Sister of Dan Goble. Grandmother of six.

LEAHY, Michael S., 58, St. Luke the Evangelist, Indianapolis, Jan. 2. Father of Kathleen and Jack Leahy. Brother of Ann Court, Katie

Hoefle, Patty Lucas, Meg Pike, Jerry, Jim, John and Tom Leahy.

LONG, Bertha Josephine, 95, St. Charles Borromeo, Bloomington, Jan. 13. Mother of Susan Langham. Grandmother of six. Great-grandmother of four.

OSTING, Patricia L., 80, St. Mary, Rushville, Dec. 21. Wife of Walter Osting. Mother of Julia Connolly, Tina Hidde and Elizabeth Voorhees. Grandmother of nine. (correction)

RATZ, Joseph C., 86, St. Michael, Brookville, Jan. 16. Husband of Dorothy Ratz. Father of Kimberly Cox and Todd Ratz. Brother of Alice Gesell, Yvonne Hornbach, Patricia Moody, Bill and Tom Ratz. Grandfather of four. Step-grandfather of three. Great-grandfather of one. Step-great-grandfather of two.

SCARPONE, Rossie L., 94, St. Michael the Archangel, Jan. 5. Mother of Linda Goodlet, Dixie Newland and Stephen Scarpone. Stepmother of Chris and Mike Scarpone. Grandmother of nine. Great-grandmother of eight. Great-great-grandmother of six.

SCHMUTTE, William G., 81, Christ the King, Indianapolis, Jan. 4. Husband of Paulette Schmutte. Father of Jeanna Borsa and Julie Strain. Brother of Joan Sprinkle and Carl Schmutte. Grandfather of two.

STARR, Marjorie L., (Hinton), 81, St. Malachy, Brownsburg, Jan. 5. Wife of Hollis Starr. Mother of Lisa Marsh, Ronda Mitchell and Brenda Wilson-Wargaski. Grandmother of five. Great-grandmother of four.

VAN SANT, Mary, 82, Sacred Heart, Clinton, Dec. 31. Mother of Karla Crawford and Bennett Gallivan. Sister of Phyllis Smith, David, Fred, Jack, Mike and Tony Bennett. Grandmother of six.

WILLIAMS, Hattie, 67, St. Joan of Arc, Indianapolis, Jan. 8. Mother of Douglas Hunter. Sister of Dorothy Collier and Minnie Smith.

WILLIAMS, William, 91, St. Mary, Richmond, Jan. 7. Father of Roxanne Harebeck, Ron, Ted and Tom Williams. Brother of B.J. Williams. Grandfather of eight. Great-grandfather of 13. †



Photo by Sean Gallagher

Saint in the snow

A statue of St. Francis of Assisi stands on Jan. 23 in the snow-covered courtyard at the Archbishop O'Meara Catholic Center in Indianapolis. Bitterly cold temperatures and several snow storms caused Catholic schools across the archdiocese to be closed or have delayed openings for many days throughout January.

Providence Sister Mary Eymard Campeggio ministered as a sacristan, in food services

Providence Sister Mary Eymard Campeggio died on Nov. 19, 2013, at Mother Theodore Hall at St. Mary-of-the-Woods. She was 101.

The Mass of Christian Burial was celebrated on Nov. 26 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Madeline Emma Campeggio was born on May 21, 1912, in Ladd, Ill.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Aug. 18, 1931, and professed final vows on Jan. 23, 1939.

During 82 years as a Sister of Providence, Sister Mary Eymard ministered as a sacristan and in food services at her order's motherhouse,

in convents in California, Indiana, Illinois, Massachusetts and Washington, D.C., and at Providence Retirement Home in New Albany.

In the archdiocese, she ministered at the motherhouse, Providence Retirement Home in New Albany and at St. Philip Neri Parish, the former Ladywood Academy and the former St. John Academy, all in Indianapolis.

Sister Mary Eymard is survived by nieces and nephews.

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

Franciscan Sister Dorothy Steckler ministered in education across Archdiocese of Indianapolis

Franciscan Sister Dorothy Steckler died on Dec. 9, 2013, at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 96.

The Mass of Christian Burial was celebrated on Dec. 13 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Dorothy was born on July 18, 1917, in Nesbit, Ind.

She entered the Sisters of St. Francis on July 16, 1932, and professed final vows on Jan. 6, 1939.

During 81 years as a Sister of St. Francis,

Sister Dorothy ministered as an educator for many years in Catholic schools in Indiana, Missouri and Ohio. In the archdiocese, she ministered at St. Gabriel School in Connorsville,

St. Joseph School in Shelbyville and at the former St. Gabriel School, St. Lawrence School, St. Mark the Evangelist School and St. Michael the Archangel School, all in Indianapolis. She also ministered at St. Mary Parish in Lanesville.

Sister Dorothy is survived by several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, Oldenburg, IN 47036-0100. †

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Everyone needs Jesus' healing and caring, archbishop tells inmates

SALEM, Ore. (CNS)—Portland's new archbishop urged 35 Catholic prison inmates to open themselves to let the Holy Spirit work in their lives.

"We all think we know what we need: To get out of here. But what is God doing for us while we are here?" Archbishop Alexander K. Sample said to the prison congregation gathered for an early evening Mass on Jan. 17 inside the minimum security prison south of Salem, the state capital.

"Brothers, we need to learn the love and mercy of God," said the rail-thin, 6-foot, 2-inch, 53-year-old spiritual leader of western Oregon Catholics, prison inmates especially included.

He admitted to the mostly Latino group, whose members are undergoing specialized training to prepare them to re-enter society after finishing their sentences, that he, too, has a lot of wounds and strives every day to let God enter more into his life to release him from the things that blind and imprison him.

"That's what Jesus wants to heal and we all need someone to help us, to care for us, to love one another and be loving brothers," he said.

He urged the respectful and polite young men, uniformly clad in dark blue prison sweatshirts and denim pants stenciled with bright orange INMATE, Mill Creek Correctional or Santiam Correctional, to ask the Lord to touch us all more deeply.

The special Mass marked the archbishop's first prison ministry visit since he became the new archbishop last spring. He used to devote hours to prison

visits as a young priest in Marquette, Mich., where 175 inches of snow falls every winter, on average. He was Marquette's bishop when he was named in January 2013 to be Portland's archbishop. He was installed in April.

The evening liturgy was attended by the Catholic director of the state's Department of Corrections, Colette Peters, who is credited for sweeping reforms in the way Oregon deals with prison inmates, resulting in the state's lowest return-again-to-prison rate in the country.

She began programs to foster enthusiastic community involvement with the prison population, started visits by inmates' families and children, drug and alcohol counseling, resume preparation and high school graduation equivalency. Everything is designed to help the men be successful as they pick up their lives after prison. Some are convicted murderers, burglars or sex offenders.

The Mass got underway 40 minutes late as the congregation waited for another group of Catholic inmates to arrive in a dense fog to Santiam from nearby Mill Creek Correctional Institution.

The inmates walked into the institutional green-painted recreation room in single file, and were personally greeted by the archbishop with a vigorous handshake, asking of names and an enthusiastic welcome.

"It is a joy for me to be here with you guys tonight," Archbishop Sample told the assembly, "and I really mean that. I am excited to be here."

He has been archbishop for nine months, and "it has been far too long

before I could come here," he told the group. He plans to visit maximum security Oregon State Prison in early March.

There he will encounter much reduced gang activity and prisoner-on-prisoner abuse because of reforms made by the corrections department leadership.

Now the Surenos, Nortenos, Piasas, Bloods and Crips, and White Supremacists are referred to as "unauthorized organizations," in prison speak.

The Gospel reading for the night concerned the paralytic man who was lowered through the roof of a house in the fishing village at Capernaum for Jesus to heal. Instead, Jesus told the man his sins were forgiven and to get up, pick up his mat and go home.

Jesus doesn't do what is obvious—to heal the man, the archbishop explained to the rapt group. Jesus is looking beyond the man's obvious need; he is looking into the man's soul.

"Jesus is more concerned with the man's spiritual side, the paralysis caused by his sins," the archbishop said. "Jesus wants the man to know the love and forgiveness of God. That's how God looks at us."

Corrections Director Peters said she has been working to invite the community to the prisons and has been reaching out to volunteers. "People have to come to make prisons safe and the community safe."

George Gerspacher, a member of St. Boniface Parish in Sublimity, has been volunteering in prison ministry off and on for several years now, and was inspired to enter the ministry by the late Sister Betty Bender, who was a Sister of



Inmate Isidro Morales Cortes greets Archbishop Alexander K. Sample of Portland, Ore., at Santiam Correctional Institution in Salem, Ore., on Jan. 17. During a Mass at the prison, Archbishop Sample urged 35 Catholic inmates to open themselves to letting the Holy Spirit work in their lives.

St. Mary of Oregon.

"It says in Matthew 25; 'For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me' (Mt: 25:35-36). I guess I just felt called to do the latter," said Gerspacher. †

Pope Francis revives question of balancing dialogue, duty to proclaim Christ

VATICAN CITY (CNS)—A line in Pope Francis' first World Day of Communications' message revived the question of how Christians are called to both search for truth in others and proclaim the truth in Jesus Christ.

"Engaging in dialogue does not mean renouncing our own ideas and traditions, but the claim that they alone are valid or absolute," the pope wrote.

What is being called into question is not the fullness and absolute truth of Christ, but rather the individual's personal ways of trying to express and live out that truth, said Archbishop Claudio Celli, president of the Pontifical Council for Social Communications, which released the message on Jan. 23.

"The thing to understand is that it's not the faith, the Gospel that is relativized, but how I live the Gospel and how I live that faith," he told reporters.

Rather than "a relativism" of the faith, he said the pope is continuing his predecessors' calls for the Church to actively engage with a multicultural and multireligious world.

A major aspect of the three-and-a-half-page papal message about communication needing a new "culture of

encounter" was the importance of genuine dialogue in a world where people continue to suffer divisions, poverty, neglect and isolation. The pope asks: How is it that such problems persist in a world that is being made ever more interdependent, small and connected by so many low-cost, high-speed, high-tech tools?

No matter the technology, genuine dialogue is still the answer, his message said. And genuine dialogue, the pope explained, requires seeking others out with love and mercy, sincerely listening to them and believing they may have some goodness and truth to bring to the world.

"The walls which divide us can be broken down only if we are prepared to listen and learn from one another," the papal message said.

Communication—itsself a process of give and take that must be carried out with patience, love and mercy—is what brings people together, builds trust and understanding, the pope said.

"To dialogue means to believe the 'other' has something worthwhile to say, and to entertain his or her point of view and perspective," he said.

Dialogue involves expressing one's ideas and traditions with sincerity, clarity and transparency, while avoiding the presumption and claim that one's own ideas are absolute and the only valid ones out there, Archbishop Celli told reporters during a briefing.

Dialogue, the archbishop said, demands a deep

awareness of and a "pastoral sensitivity" to others' ideas, concerns, questions and beliefs, and it requires "being convinced the other has something good to say, and to make room for their point of view and proposals."

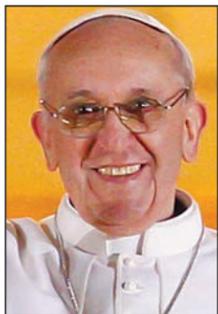
Such an approach is "in harmony with the entire teaching of the Church," he said.

While the Catholic Church is convinced that the Holy Spirit works in a full and particular way within the Church, it recognizes that the Spirit is at work in every human person.

While the declaration "*Dominus Iesus*" ("Jesus is Lord"), a 2000 document of the Congregation for the Doctrine of the Faith, said Christ and the Church are necessary for salvation, the congregation's head—the future Pope Benedict XVI—said the Church teaches that good things can exist in other religions.

"One cannot close one's eyes to the errors and illusions that are also present" in other religions, the future pope wrote later in an article in the Vatican newspaper. But he wrote that he was saddened and disappointed people had misunderstood the true theme of the document, which was an invitation to Christians to strengthen their faith and not a critique of other religions.

As pope, Benedict reaffirmed the Second Vatican Council's call that the Church must enter into dialogue with the world. †



Pope Francis

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Making a memory

Chatard art students create portraits for disadvantaged youths in Cambodia

By John Shaughnessy

As an artist, Elaine Carson knows that inspiration can come from almost anywhere.

Still, when the longtime art teacher at Bishop Chatard High School in Indianapolis wanted her advanced students to use their talents to touch the lives and hearts of others, Carson found her inspiration close to home—in the volunteer efforts of her son, Matt, in poverty-stricken areas of Cambodia.

That inspiration led her students to become part of The Memory Project—an effort that connects young American art students with orphaned, abused and neglected children from around the world.

“I heard about the project a couple of years ago in one of my art magazines, but I was a little skeptical at first,” Carson says. “My son, Matt, started doing Habitat for Humanity in Cambodia, building homes there. He said the thing that strikes him is that they’re happy, happy people. The kids don’t have much, but they’re skipping, dancing and laughing. They’re such a loving group of people.”

Her son’s perception led Carson to contact Ben Schumaker, founder of The Memory Project.

“I asked him if they went to Cambodia, and he said they go there once a year,” Carson says. “I asked him if my students could do The Memory Project for Cambodian kids. He said they could.”

Capturing a piece of childhood

The goal of The Memory Project is simple and heartfelt. “The Memory Project is a unique initiative in which art students create portraits for children and teens around the world who have been neglected, orphaned or disadvantaged,” notes a statement on the project’s website, www.memoryproject.org. “Given that kids in such situations tend to have few personal keepsakes, we’re aiming to provide them with special memories that capture a piece of their childhood.

“As much as possible, we also want to help the kids see themselves as works of art. To do this, art students receive photos of kids on our waiting list and then work in any medium to create the portraits. Next, we deliver the portraits to the kids as gifts. We also take photos of the kids holding the portraits so the art students can see the delivery in action.”

Schumaker started the project after volunteering at an orphanage in Guatemala. He noticed that the children already had “people taking care of their basic needs of food, health care and education.” What they didn’t have were any special belongings that represented their childhood.

So Schumaker decided to “go beyond the basic needs to touch the kids’ lives in a fun, artistic way.”

That approach was both a blessing and a challenge for the seven students in Carson’s Advanced Placement Art Studio course.

“When I heard the word ‘portrait,’ I said, ‘You’re joking. I do not draw people,’” says Maddie Bernauer, a senior who is a member of St. Simon the Apostle Parish in Indianapolis. “But when I heard that we were doing it for orphans, I said I’ll give it a try.”

A special touch

The process of trying to capture the Cambodian children and teens in a portrait had different impacts on the students.

Several of the students noted how they felt a connection with the children.

Chad Reynolds recalls the four weeks he spent



Bishop Chatard High School senior Kate Phelps pauses to examine her portrait of a Cambodian child before adding her final touches to the art work.



“We want them to know they can use their work to show their compassion, to do something from the heart for others. I told them to put something in their work that expressed how they felt about the child—to make the child feel good about themselves, to make them feel special.”

—Elaine Carson, art teacher at Bishop Chatard High School

focusing on the face of a Cambodian child named Barraing.

“You spend so long looking at him that you feel you know him a little better,” says Chad, a senior who is a member of St. Luke the Evangelist Parish in Indianapolis.

Brendan Smith set aside his usual preference for animation to focus on the real features of a child named Sokleng.

“He has a scar on his eyebrow so I wanted to share that detail,” says Brendan, a senior who is a member of St. Lawrence Parish in Indianapolis. “It made me want to know more about him. I thought he had a cool smile, too. And given what he’s probably gone through, it made it more special.”

Kristen Roney succinctly expressed the feelings of her fellow students when they finished the portraits.

“It just felt good,” says Kristen, a senior and member of St. Thomas Aquinas Parish in Indianapolis.

Another kind of gift

Before the portraits were shipped, the

students attached a photo of themselves to the back of their art work.

“I hope he really likes it,” says Anna Muchler, a senior who is a member of St. Monica Parish in Indianapolis. “That’s why we felt there was so much pressure—that if they got it and didn’t think it looked like them, it would be disappointing.”

While the students are still waiting to receive photos of the children holding their portraits, Carson views their artistic efforts for The Memory Project as another dimension of a Catholic school’s commitment to service.

“I like to get them to think beyond themselves,” Carson says. “Until this year, everything they’ve done in art has been about them. It makes their work personal, but this was for someone else. We want them to know they can use their work to show their compassion, to do something from the heart for others. I told them to put something in their work that expressed how they felt about the child—to make the child feel good about themselves, to make them feel special.

“And they did that. It was another kind of gift.” †



Above, Bishop Chatard High School senior Maddie Bernauer creates a stamp and a work of art for a Cambodian child named Sithoeun.

Right, Working from a photograph of a Cambodian child named Barraing, Bishop Chatard High School senior Chad Reynolds starts to sketch a portrait of the child—a portrait that was later delivered to Barraing by representatives of The Memory Project.



Bishop Chatard High School seniors Brendan Smith, left, and Noel Keith show the portraits they created as gifts for orphaned and neglected children in Cambodia—part of an effort called The Memory Project.