



The

Criterion

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It's All Good

Columnist Patti Lamb reflects on taking time to acknowledge God's blessings each day, page 12.

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'There's a lot of need out there'



Photo by John Shaughnessy

After giving him a dish of lasagna and a pair of pants, volunteer Kathleen Murphy takes time to talk with a visitor to the Garden Door Ministry at St. John the Evangelist Parish in Indianapolis. During this brutal winter in Indiana, the Garden Door Ministry is one of the Catholic efforts that have reached out to the homeless and other people in need.

Ministries, outreaches tackle ongoing challenge of helping homeless during brutal winter

By John Shaughnessy

The doorbell rang on another bitter, below-zero-wind-chill day, letting Dave Bartolowits know there was another person in need shivering outside the rectory door of St. John the Evangelist Parish in downtown Indianapolis.

Bartolowits was nearing the end of his two-hour volunteer shift at the parish's Garden Door Ministry, a ministry that serves hot meals and provides warm clothing every weekday from 9 a.m. to 5 p.m. to the city's homeless.

As he headed toward the door, the violinist for the Indianapolis Symphony Orchestra had just finished telling a story about a young man who recently approached him on a downtown street,

asking for money for food.

"He was just wearing a sweatshirt, and he looked like he was having hypothermia," Bartolowits recalled. "I told him that St. John's was a place he could go for a hot meal, a coat, a hat and gloves—and I gave him directions. He clearly needed everything."

The need for food, clothes and shelter has been constant in a brutal winter marked by soaring snow totals and dangerously plunging cold temperatures in Indiana.

Just as constant has been the Catholic response to that need, from the efforts of volunteers to the commitment of archdiocesan Catholic Charities.

"We always try to provide a sandwich and water, but during this cold stretch of

weather, we have been serving hot meals, thanks to the generosity of donors," said Bartolowits, coordinator of the Garden Door Ministry. "We've served spaghetti, lasagna, chili and bean soup. There are times when we serve 70 meals a day.

"We also provide limited clothing. We have a room where we store coats, shirts, hats, pants. And we have some blankets we're handing out, again thanks to the generosity of donors."

The doors to the parish church are open into the evening, offering people a place to "stay warm, to pray, to get out of the weather," Bartolowits said.

"We're trying to provide an atmosphere of hospitality for everyone

See **HOMELESS**, page 8

Cardinal Tagle: Haiyan recovery can show world a united Church

MANILA, Philippines (CNS)—An emotional Cardinal Luis Tagle of Manila welcomed U.S. Catholic leaders reviewing Typhoon Haiyan recovery efforts, saying that the work to rebuild devastated communities can show the world a Church united in the service of people in need.

With tears welling up as he described the utter destruction he saw during a visit to Tacloban soon after the Nov. 8 typhoon swept in from the sea with 195-mile-an-hour winds and a tsunami-like storm surge, Cardinal Tagle reminded the international delegation on Feb. 3 that storm survivors can teach visitors about the importance of perseverance and maintaining faith in God.

"I don't know how we could make the whole world realize how much we could help. For a few days [during my visit], we knew it was possible for humankind to be together, to be one, to feel for one another and to transcend the barriers, all the baggage, the history that religion, that politics, the financial economy has imposed on everyone," Cardinal Tagle said in a meeting at the offices of the Catholic Bishops' Conference of the Philippines.

"In that regard, we saw the response and demand here," he

told a delegation of more than a dozen representatives of the U.S. Conference of Catholic Bishops (USCCB), Catholic Relief Services (CRS) and Caritas Australia. "There is so much hope for the world. We just prayed that this will be sustained and will

not become sporadic, only occasional. We hope it becomes a lifestyle to be spearheaded by Christians."

Archbishop Joseph E. Kurtz of Louisville, Ky., USCCB president, who was leading the delegation on its weeklong visit to the Philippines, told the cardinal that the U.S. Church wanted to work side-by-side with Filipinos in the long recovery process.

See **TYPHOON**, page 3



Cardinal Luis Tagle

'Part of the call to discipleship': Bloomington parish starts new program with Lilly grant money

By Natalie Hoefler

BLOOMINGTON—The young man sat forward in his chair, expressing enthusiasm as his finger tapped the table to emphasize his points.

"You always hear that part of being Christian is spreading the good news," he said. "I'd always heard that and thought, 'Well, that's something I can choose or not.'"

"But the more involved you get and the more into your faith you get, you see why it's so good, and you want other people to have the same thing."

The young man is not a priest, seminarian or director of catechesis in a parish.

He is Pierce Cavanaugh, a senior at Indiana University (IU) and one of the first leaders of a network of small faith groups being established at the university

through a new campus evangelization program started by St. Paul Catholic Center in Bloomington.

The program is the result of the parish campus ministry receiving \$98,055 through a Lilly Endowment grant last fall.

'It was just the right time'

It all started with an unexpected phone call last summer.

"[Lilly Endowment] actually called us

See **DISCIPLESHIP**, page 3

Dominican Father Simon-Felix Michalski, associate pastor of St. Paul Catholic Center, talks with an Indiana University student on the Bloomington campus in this Aug. 26, 2013, photo. Father Simon is meeting weekly with the student leaders of the small group program the parish's campus ministry launched this semester.

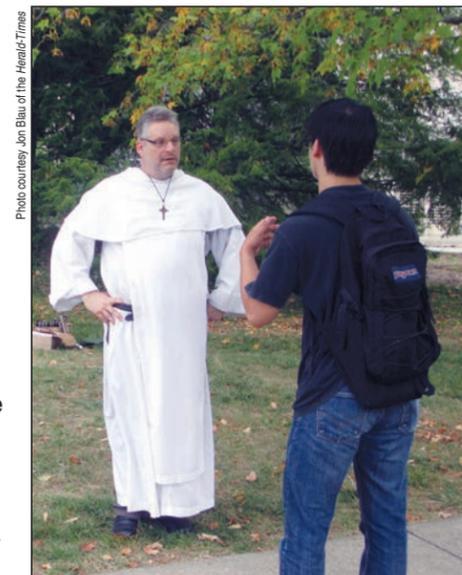


Photo courtesy, Jon Blau of the Herald-Times

Catholic identity must be clear, uncompromising, pope tells university

VATICAN CITY (CNS)—Catholic universities must give “uncompromising” and “unambiguous” witness to Church teaching and defend themselves from all efforts to dilute their Catholic identity, Pope Francis said.

Catholic universities, “by their very nature, are committed to demonstrating the harmony of faith and reason and the relevance of the Christian message for a full and authentically human life,” he said in an audience with members of the board of trustees of the University of Notre Dame and other officials.

The pope met on Jan. 30 with some 130 people representing the Indiana-based Catholic university, who were in Rome for the inauguration of the university’s new Rome center.

Speaking in Italian, Pope Francis praised the university, saying it “has made an outstanding contribution to the Church in your country through its commitment to the religious education of the young, and to serious scholarship inspired by confidence in the harmony of faith and reason in the pursuit of truth and virtue.”

He said the institution’s original vision, guided by its religious founders of the Congregation of Holy Cross, “remains, in the changed circumstances of the 21st century, central to the university’s distinctive identity and its service to the Church and American society.”

Catholic identity and missionary discipleship are critical, the pope said, and need to be evident in the way Catholics live and in the workings of all Catholic institutions.

Catholic universities play a special role in being faithful missionaries of the Gospel because of their commitment to showing the compatibility of faith and reason, and showing how the Christian message offers people a fuller, more authentic human life, he said.

“Essential in this regard is the uncompromising witness of Catholic universities to the Church’s moral teaching, and the defense of her freedom, precisely in and through her institutions, to uphold that teaching as authoritatively proclaimed by the magisterium of her pastors,” he said.

“It is my hope that the University of Notre Dame will continue to offer unambiguous testimony to this aspect of its foundational Catholic identity, especially in the face of efforts, from whatever quarter, to dilute that indispensable witness,” he said.

The pope then looked up from his prepared text and told his audience in Italian, “This is important: Your own identity—as it was intended from the beginning—to defend it, preserve it, carry it forward,” he said.

Though the pope made no references to any controversies, the University of Notre Dame had reignited a heated debate about maintaining the Catholic identity of U.S. Catholic institutions of higher education when it invited President Barack Obama to deliver the commencement address and receive an honorary law degree in 2009.

Several U.S. bishops and other critics said Obama’s support of legal abortion and embryonic stem-cell research made him an inappropriate choice to be commencement speaker at a Catholic university.

More recently, a Notre Dame professor, Gary Gutting, wrote an op-ed piece in the *New York Times* on Jan. 23 calling on Pope Francis to rethink the Church’s absolute opposition to abortion. In many cases, abortions are immoral, the Catholic professor of philosophy said, but “this by no means implies that most abortions actually performed are immoral,” particularly in cases of pregnancy resulting from rape or when the life of the mother is in danger.

A group of university alumni have also expressed concern about the institution’s decision to comply with the federal Affordable Care Act, which requires employer-provided health insurance to include coverage of contraceptives, sterilizations and abortion-inducing drugs while the university continues its lawsuit against the mandate.

In the homily at Mass in the chapel of his residence that morning, Pope Francis focused on the importance of humility and fidelity to the Church and its teaching.

“The first fruit of baptism is to make you belong to the Church, to the people of God,” he said, according to Vatican Radio.

That’s why it is “absurd” to imagine a Christian who loves Christ, but doesn’t love, listen to or stay close to his Church, he said.

People who follow the Gospel their own way without the Church are living “a fantasy,” he said, “an absurd dichotomy.”

Humility is needed to feel part of the Church, he said, because a person who isn’t humble “will hear what she or he likes” and not what God and the Church really say.

“We receive the Gospel message as a gift and we have to pass it on as a gift, but not as something that is ours; what we give is a gift received” from Jesus, the pope said.

People need to be faithful “to the Church, to its teaching, to the Creed, to doctrine, to safeguard doctrine” as they seek to live it and hand it on to others, he said.

Christians don’t “become masters of the Gospel, masters of received doctrine, to use it as we like,” he said. †



Pope Francis accepts a gift presented by Holy Cross Father John I. Jenkins, president of the University of Notre Dame, and Cardinal Donald W. Wuerl of Washington, during a meeting with members of the board of trustees and other Notre Dame officials at the Vatican on Jan. 30. Catholic universities must give “uncompromising” and “unambiguous” witness to Church teaching and defend themselves from all efforts to dilute their Catholic identity, Pope Francis said in his address at the meeting.

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—Pope Francis

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TYPHOON

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“We know there is one Church, and we want to be partners with you,” he said.

U.S. parishes still are collecting funds, most of which have been designated for humanitarian needs. USCCB officials project that about \$9 million will be raised in parish special collections for the recovery effort.

In the Archdiocese of Indianapolis, parishioners have donated approximately \$239,000.

Meanwhile, CRS has raised about \$48 million, including \$28 million from private donors and \$20 million from public sources, reported Joe Curry, the agency’s country representative in the Philippines. All of the funds are being used for humanitarian needs, he told CNS.

Cardinal Tagle acknowledged that recovery and rebuilding is likely to take years because the devastation was so great, reaching across 12 dioceses in the central part of the country with the Palo Archdiocese and Borongon Diocese experiencing the most serious damage. In some locales, 90 percent of buildings and homes—more than 550,000 in all—were smashed into matchsticks.

As of Jan. 29, more than 6,200 people had died and more than 28,600 were injured in the storm while nearly 1,800 remained missing, according to the Philippines’ National Disaster Risk Reduction and Management Council. More than 4 million people were displaced by the storm.

Damage was set at \$877 million by the council.

Two tropical storms swamped parts of the same regions in January, forcing some who lost their homes in November and were living in tents to flee to higher ground again.

Cardinal Tagle said natural disasters are the norm for the island nation and that he has come to see how important local parishes have become in offering shelter, and becoming centers for sanitation and hygiene, the distribution of food and support for displaced people.

“At least for me,” he told the delegation, “it has become a special lesson, because in moments like these a place of worship also becomes a place of charity. The place is made sacred not by sacraments and prayer but by the belief that we can find a refuge here. It is our home.”

Compounding the challenges, the cardinal added, is the trauma experienced by priests, women religious and lay leaders at parishes, who are struggling with their own losses of family, possessions and secure housing.

“The Church structure is in a state of shock,” Cardinal Tagle said. “We have been offering emotional and psychological first aid.”

CRS’ Curry explained during the 45-minute meeting that agency staff members are attempting to develop creative responses to the disaster because the devastation is so severe. With a shortage of construction supplies and tools and a lack of capacity on the part of local and national governments to remove debris and improve infrastructure, the agency is attempting to find enough clear land to build temporary wooden shelters so people can move from tents into more secure housing, he said.

The agency has begun hiring people in cash-for-work programs to remove debris in some areas to pump much-needed funds into communities where people lost jobs, farmers lost cropland and fishermen lost boats, Curry said.

Carolyn Woo, CRS president, pledged to help the Philippines “build back better,” using an oft-repeated phrase cited in the effort to rebuild Haiti after its 2010 earthquake.

“This is a chance where we can imagine what is needed and how to rebuild so that,



A survivor of Typhoon Haiyan sits amid the ruins of his destroyed home in Tacloban, Philippines, on Dec. 17, 2013. As of Jan. 29, more than 6,200 people had died and more than 28,600 were injured in the storm while nearly 1,800 remained missing, officials said.

[in] the next storm, people are not as strongly affected,” she said.

Likewise, Paul O’Callaghan, Caritas Australia CEO, pledged to work with Caritas Philippines to respond in areas of greatest need.

In a later meeting with two Philippine bishops, the delegation was asked to consider rebuilding churches, village chapels, schools, convents and rectories in line with the effort undertaken by the USCCB and other Catholic agencies in Haiti.

Archbishop Socrates Villegas of Lingayen-Dagupan, president of the Philippine bishops’ conference, said the time has come to build churches that will serve not just for worship but as community centers and shelters when a natural disaster occurs.

He said the need to rebuild schools is great. He feared that students from poor

families will not be able to continue their education for quite some time.

“The rich students have moved out to either Manila or Cebu,” the archbishop explained to the delegation.

Auxiliary Bishop Broderick Pabillo of Manila, chairman of Caritas Philippines, sought support so that the Philippine Church and society overall can better respond when disaster strikes.

The delegation also visited Archbishop Giuseppe Pinto, papal nuncio to the Philippines. The archbishop expressed his appreciation for the recovery efforts of the Church agencies and offered Vatican support for their work.

“They really are brave people,” he said of the people in the central Philippines who are trying to piece their lives back together. “They say, ‘The typhoon has been strong, but our faith is stronger.’” †

DISCIPLESHIP

continued from page 1

to put together a proposal” for a public university faith-building grant, explained Dominican Father John Meany, pastor of St. Paul Catholic Center and director of student ministry.

The call was a “gift from God,” he said. “We estimate there are between 8,000-9,000 Catholics out of about 43,000 students at IU,” said Father John.



Tara Doyon

“It’s a wonderful place of education, but it is still a place of a ‘people who live in darkness’ from our perspective.”

He and his team put together a campus evangelization plan, but had no money to fund it.

The invitation last summer to submit a proposal for the grant was a welcome surprise.

Being one of just 21 universities nationwide selected to receive grant money in November was even better.

“I was just ecstatic the day I found out we got the grant,” said Tara Doyon, development director for St. Paul Catholic Center who wrote the grant proposal. “It was just huge. The proposal was prayed over, cried over, hair pulled out, but it’s just so worth it. For us, it was just the

right time.”

‘Part of the call to discipleship’

The proposal described a plan to start and expand student-led small groups on campus with the help of The Evangelical Catholic. The Madison, Wis.-based organization helps universities and parishes with evangelization efforts.

Based on a three-year contract, The Evangelical Catholic will provide guidance, training, consultation and support to St. Paul Catholic Center’s campus ministry staff and student leaders to assure the success of the groups.

Father John said The Evangelical Catholic was selected because their program “allows us to form students to be missionaries.

“Part of our task, I feel, is to give the students here a good experience of Church,” he said, “so when they leave, they have this wonderful experience of how Church should work.

“Part of that is to see their role in the Church as not just coming to Mass on Sunday, but to be missionaries themselves. That’s part of the call to discipleship,” Father John explained.

Deepening relationship with Christ

James Carrano, associate director of The Evangelical Catholic who is serving as the consultant for St. Paul Catholic Center, explained how the small faith group model works to create intentional disciples.

Carrano cited a statistic from Sherry Weddell’s book, *Forming Intentional Disciples*, stating that

“a majority of people who come to Mass do not have a personal relationship with anyone else who is at the Mass, which leads to them just drifting away.

“So these small groups ... create intentional environments where people can encounter Jesus Christ through sacred Scripture, personal relationships, and have room to dialogue,” he explained.

The groups are open to those of any faith background, he said, but are designed especially for nominal Catholics.

“The whole thing is meant for them to deepen their personal relationship with Jesus Christ. Once they have that, then Jesus says, ‘This is how I’m going to engage you—through the Church and into the world.’”

Seeking leaders who are ‘FAT’

Carrano said The Evangelical Catholic works strategically to expand the program, “but not at the expense of personal relationship.

“So we teach and coach the leaders in how to lead a group, and to know the material well so that they can focus on the people who are there instead of thinking about the material,” he said.

Carrano said they use the acronym “FAT”—faithful, available and teachable—to describe the students they seek to lead the small groups.

As part of their training, the student leaders meet with St. Paul Catholic Center associate pastor Dominican Father Simon-Felix Michalski once a week for instruction with material from The Evangelical Catholic. Additionally, Father Simon and some of the student leaders attended a weeklong training camp led by The Evangelical Catholic.

Sarah Stubbs, a sophomore German major at IU who grew up at Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, is one of the group leaders who attended the training camp.

“There were practical things, like how to handle someone who dominates a conversation and things like that,” she said.

“There were also times we talked about your connection with Christ in prayer. ... Building yourself up with that foundation

is what your small group is based upon.”

‘Inspire them to own their faith’

Group leader Cavanaugh, a senior in sports broadcast communication and graduate of Bishop Chatard High School in Indianapolis, was not always involved at St. Paul Catholic Center.

“I never went to Mass at all the first year [at IU],” he admitted.

“The second year, the only reason I started going to Mass is because my parents came this one day, and I got busted because I didn’t know how the plate passing system worked. Then I decided I should probably start going to Mass.”

Now Cavanaugh is enthusiastic about leading a small faith group.

“I want to talk to other friends about this,” he said. “I want to have friends here [in a small group] who have faith but don’t have it as a part of their life, who want to figure out how to let their faith be part of who they are, and talking to other people who are in the same boat.”

Stubbs is also enthusiastic.

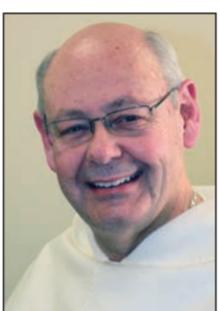
“I look forward to expanding this on campus, inviting people who aren’t Catholic, but also people who are maybe Catholic but not active. I want to inspire them to own their faith, because it’s really cool!” she said.

Father Simon smiled at Stubbs’ enthusiasm.

“Obviously, the students are eager,” he said. “They have a heart for what this is about. They have a real heart for Christ and they want to promote the Gospel.

“The students take what they learn here to build up the body of Christ in the world,” said Father Simon. “What we’re doing here is really important to God.”

(For information about St. Paul Catholic Center’s small group evangelization program, contact Father Simon-Felix Michalski at frsimon@hoosiercatholic.org or 812-339-5561, ext. 212. To support the program at St. Paul Catholic Center, contact Tara Doyon at tdoyon@hoosiercatholic.org or 812-339-5561, ext. 214. For more information about The Evangelical Catholic, log on to www.evangelicalcatholic.org.) †



‘Part of that [task] is to see their role in the Church as not just coming to Mass on Sunday, but to be missionaries themselves. That’s part of the call to discipleship.’

—Dominican Father John Meany, pastor of St. Paul Catholic Center in Bloomington



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Editorial

Pope Emeritus Benedict's retirement viewed a year later

It has now been a year—on Feb. 11, 2013—since Pope Benedict XVI announced to a surprised gathering of cardinals that he intended to resign. It was the first time a pope had resigned since Pope Gregory XII did so in 1415 to end what is known in history as the Great Western Schism when three men claimed to be pope.

Pope Benedict, though, may have thought more about Pope Celestine V, who was elected pope in 1294 at age 80 to end a deadlocked conclave. He soon recognized that he was unsuited to be pope and resigned. Pope Benedict was convinced that his failing health made it impossible for him to implement reforms in the Church that he believed were needed. It was time to retire at 85.

Pope Emeritus Benedict moved into the *Mater Ecclesiae* monastery, a peaceful setting in the Vatican Gardens. Pope Francis, who was elected on March 13, was there to meet the pope emeritus when he arrived there on May 2 after living at Castel Gandolfo, the pope's summer residence, while his retirement home was being prepared.

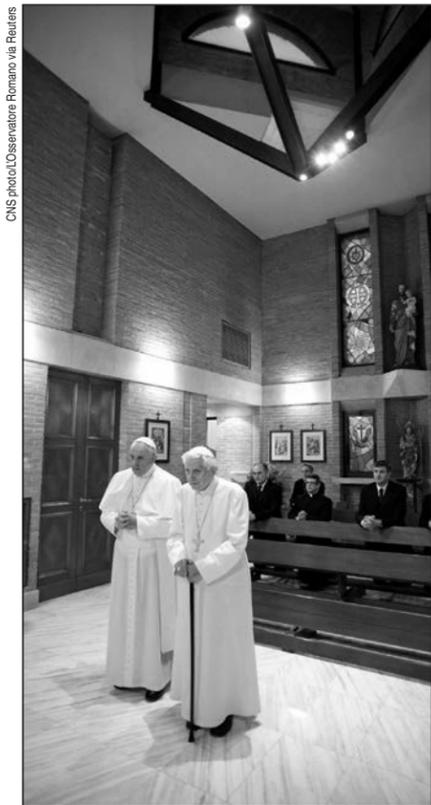
Unlike what happened to Pope Celestine V, whom Pope Boniface VIII, his successor, imprisoned until his death two years later, Pope Emeritus Benedict has enjoyed a good relationship with Pope Francis. We don't know how often they might talk by phone, but we know that Archbishop Georg Ganswein, prefect of the papal household, has continued as Pope Emeritus Benedict's secretary. He has called himself a "bridge" between the two men.

The pope emeritus said that he intended to remain away from the public, and he has done so. Pope Francis managed to get him to attend the consecration of the Vatican City State to the protection of St. Michael the Archangel, and photographers were around when Pope Francis visited Pope Emeritus Benedict on Dec. 23, but otherwise he seems to be enjoying the life of a retired prelate.

He prays, reads, listens to classical music, plays the piano, visits with friends, takes his daily walks while praying the rosary as he did while he was pope, and maintains a heavy correspondence. When his brother, Msgr. Georg Ratzinger, had a medical checkup in Rome on Jan. 4, he visited him in the hospital, and the brothers celebrated Georg's 90th birthday on Jan. 15 with a classical music concert in the Vatican.

The "Ratzinger *Schulerkreis*" is an organization of Pope Emeritus Benedict's former students while Father Josef Ratzinger was a theology teacher. They met with Cardinal Ratzinger annually while he was prefect of the Congregation for the Doctrine of the Faith to discuss a particular theological question, and he continued to meet with them at Castel Gandolfo while he was pope.

The group met last year as usual. Pope Emeritus Benedict celebrated Mass with them in the Vatican, but he



Pope Francis prays with retired Pope Benedict XVI during a visit to the *Mater Ecclesiae* monastery at the Vatican on Dec. 23. The monastery, located in the Vatican Gardens to the north of St. Peter's Basilica, is where the retired pope is living.

did not participate in the discussions. No statement was made at the time, but we suspect that, if the pope emeritus had participated in the discussions, somehow word would have gotten out, and he is determined to remain out of the spotlight.

Much has been made about the differences between Pope Emeritus Benedict and Pope Francis, as if this is surprising. Of course, the popes are different. That has been true throughout history. Consider, for example, how much different Pope John XXIII was from his predecessor, Pope Pius XII. Or more recently, the difference between Pope Benedict XVI and his predecessor, Pope John Paul II.

Pope Francis has stressed the need to be "pastoral," while Pope Benedict put more emphasis on doctrine, as the theologian he is. Pope Francis is emphasizing different aspects of Catholic dogma than Pope Benedict did, but both uphold the same doctrines. When Pope Benedict retired before finishing his encyclical "*Lumen Fidei*," Pope Francis finished it for him and published it on June 29.

Shortly before Pope Benedict left the apostolic palace for the last time as pope, he met with the College of Cardinals. He told them, "Among you there is the future pope, to whom, here today, I already promise my unconditional reverence and obedience." That is what he has done for the past year.

Ad multos annos, Pope Emeritus Benedict.

—John F. Fink

Be Our Guest/John Garvey

Changing the music, but not the message

The Parti Quebecois has proposed a new Charter of Values for the Province



of Quebec. The most controversial provision of the bill (Bill 60) would forbid state workers to wear conspicuous religious symbols—kippahs, turbans, hijabs and large crosses, for example. There is something about religious garb that the party finds out of place in the kind of society Quebec wants to be.

Isn't it ironic, in an era when it's fashionable to impose this kind of secularism, that *Esquire* magazine should choose Pope Francis as its best dressed man for 2013? (Last year it was Joseph Gordon-Levitt, a movie star.)

Pope Francis is undeniably charming, but he wears a white cassock and a big cross. Neither is, as they say in Quebec, a la mode. His zucchetto would not pass muster under the proposed bill. Perhaps the folks in Quebec are just that different from Americans. Quebec looks to France for cultural cues, and the French are devoted to an ideal of *laïcité*.

But we see a lot of that in America, too, these days. Take, for example, President Barack Obama omitting the words "under God" when he recited the Gettysburg Address for a Ken Burns documentary last fall. Or think of the stories we now hear every year about public school Christmas concerts (excuse me, winter festivals) that omit any music mentioning the Lord's birth, as if Christmas doesn't count as part of our culture.

So what explains the pope's popularity, even in matters sartorial, in the face of these secularizing trends and growing public embarrassment over religiosity?

Maybe the best explanation is that Pope Francis' wardrobe has a different cultural meaning. Our trendsetters like the fact that he kept his old black shoes, and that he turned down the red cape with ermine trim that some popes have worn.

("Carnival time is over," the BBC records him as saying.)

Here is what *Esquire* said by way of justifying its choice: "The black shoes and unadorned, simplistic regalia are just an outward acknowledgment of his progressive orthodoxy."

Pope Francis is both religious and orthodox, but it's OK because to them he seems "progressive." *The Advocate*—a lesbian, gay, bisexual and transgender interest magazine—picked Pope Francis as its Person of the Year, too, for this perfectly orthodox statement about people with homosexual inclinations: "If someone is gay and he searches for the Lord and has good will, who am I to judge?"

Pope Benedict could have easily said the same.

America magazine printed a long interview with Pope Francis in September, in which he affirmed the teachings of the Church about abortion, gay marriage and artificial contraception, but added, "it is not necessary to talk about these issues all the time."

The proposed Charter of Values in Quebec claims to uphold "the values of state secularism and religious neutrality and of equality between women and men." Perhaps the real meaning of secularism, the real importance of religious neutrality, is that these ideologies fit well with our sexual politics about reproductive freedom and gender roles. Members of traditionally orthodox religions—Jewish, Muslim, Catholic, Sikh—need to keep their opinions to themselves when they appear in public.

What is wonderful about Pope Francis is that he is no less Catholic than his 265 predecessors, but he seems to have found a way past all the cultural barriers. He has not changed the Church's teaching at all, but he has changed the music—so said *Time* magazine, another publication that made him its Person of the Year.

Let us hope everyone remains this willing to listen after they have heard everything he has to say. It could be good for people of all faiths.

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

Letter to the Editor

How about a human life index?

Reflecting on the recent 41st anniversary of the horribly misguided *Roe v. Wade* Supreme Court decision somehow permitting the destruction of innocent human life in the womb, I feel that perhaps we might consider an index of sorts to quantify the human carnage wrought by this judicial ruling.

I would suggest an ILL (Innocent Lives Lost) index—a simple measure of the millions of defenseless human beings in the womb eliminated in the nation's "legal" abortion mills since 1973.

While members of the nation's highest court may wince at the ILL numbers, it remains incomprehensible to me that in 1973, the highest court in the land could so easily trump the most fundamental right of all—the right to life—without seriously confronting the equally fundamental question of when human life actually begins.

Based on the most recent assessments, the aggregate ILL index since 1973 is about 56.6 million human lives lost.

To lend some perspective, that total infant death toll since 1973 by all "death providers" is approximately 18,000 times the death toll in the 911 attack, 1,100 times the lives lost in the Vietnam conflict, and 35 times all U.S. highway deaths over the past 40 years.

If there is any positive news in these numbers, it may be that the current yearly ILL numbers have been decreasing over the past 20 or so years to a current level of

only 1.2 million lost lives per year. Before celebrating however, it might be noted that number exceeds the population of the largest cities in several western U.S. states.

We have eliminated more than 56 million human lives whose lost potential is known only to God. Surely this nation—blessed beyond any others by God—must confront and put an end to this abominable stain on the national soul.

Dr. David A. Nealy Greenwood

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 and edit the letters based on space limitations, pastoral sensitivity and content. 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.

Abortion legislation moves to clarify current law

By Brigid Curtis Ayer

Three bills to clarify laws affecting Indiana's abortion industry are advancing in the Indiana General Assembly this year. The Indiana Catholic Conference (ICC) supports the legislation.

House Bill 1123 would prohibit elective abortion coverage in standard health insurance plans. Senate Bill 292 would change Indiana abortion law to enhance information for follow-up care. Senate Bill 228 urges the General Assembly's legislative council to form a study committee to examine the issue of coerced abortion.

House Bill 1123 author Rep. Jeffrey Thompson, R-Litton, explained that the bill would make Indiana's law uniform regarding elective abortion coverage. Currently, this prohibition is in effect only for policies purchased as part of the state health care exchange created under the Affordable Care Act.

Under the bill, abortion coverage would be covered in a health policy only in cases of rape or incest, or if necessary to avert death or substantial and irreversible impairment of major bodily functions of the pregnant woman.

"Unless we bring further clarity to this issue, what's going to happen is that private health insurers will be required to cover abortion," said Thompson.

"Some private insurance companies should not be forced to do so because of religious beliefs."

Glenn Tebbe, ICC executive director, said, "The bill is a positive step because it will allow persons whose company plan now includes elective abortion coverage to know that their premiums will no longer support abortion. It also may have the effect of reducing abortions."

Testimony shared indicated that if a person wanted to have coverage of elective abortion, it would have to be purchased as a separate rider.

House Bill 1123 was approved with bipartisan support from the House Insurance Committee by an 11-1 vote, and approved by the full House on Jan.

24 by a vote of 80-14. The House proposal now moves to the Senate for further consideration.

Senate Bill 292, authored by Sen. John Waterman, R-Shelburn, requires an abortion provider to provide an emergency telephone number where the post-abortive mother could call 24 hours a day, seven days a week for medical follow-up care. It also requires a name and telephone number of a hospital where the abortion doctor has medical admitting privileges. The abortion doctor's admitting privileges must be in writing and kept on file at the abortion facility, and a copy must also be kept on file at the Indiana State Department of Health.

Current law requires abortion doctors to have hospital admitting privileges in the county or adjacent counties where the abortion is performed, but the privileges do not need to be documented in writing.

The ICC supports the bill as a clarification in the law.

Cindy Noe, who represents Indiana Right to Life, said Senate Bill 292 is focused on women's health, and making sure a woman who has had an abortion and needs follow-up treatment of a medical nature has "full knowledge" of where to go and how to get it. "We ask that those women get this information twice," she said.

Noe explained that the current practice of admitting privileges has not been as effective because the privileges were not in writing. She added that no one is keeping track if abortion doctors have admitting privileges or not, or if they have a back-up doctor to assist their patients.

Liz Carroll, vice president for patient services for Planned Parenthood of Indiana and Kentucky, said, "A first trimester abortion procedure is one of the safest medical procedures a woman can have."

Carroll, who testified in opposition to the legislation, said her organization has concerns about requiring abortion doctors to give their admitting privileges in advance of the abortion. They also have concerns with the requirement of making the names of back-up physicians



"The bill is a positive step because it will allow persons whose company plan now includes elective abortion coverage to know that their premiums will no longer support abortion. It also may have the effect of reducing abortions."

—Glenn Tebbe, executive director of the Indiana Catholic Conference



Rep. Jeffrey Thompson



Sen. Jim Tomes



Sen. John Waterman

available to the state department of health because they fear the information might be made public.

Senate Bill 228 author Sen. Jim Tomes, R-Wadesville, explained that the study committee that the proposed measure creates would determine the illegality of coerced abortion, and the obligations of health care workers to notify patients of the illegality of coerced abortions or report them when it occurs.

Tebbe, who testified on behalf of the bill, said, "We support the idea of a study to find out if coerced abortion is happening."

Noe, who also supports the bill, said that many of the specific questions about coerced abortion are unknown, but we do know that "it flies under the radar."

She added that a study committee would provide "an in-depth, well-rounded approach to fill in some blanks to find out

what is going on."

Betty Cockrum, chief executive officer of Planned Parenthood, also supports the legislation.

Tebbe said he expects Senate Bill 292 to pass the Senate. However, he said Senate Bill 228 was likely to fail because the language in the bill was too broad, and there wasn't enough time to fix it properly this year.

House bills crossed over to the Senate on Feb. 4, and Senate bills crossed over to the House on Feb. 6.

(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.") †

New complications in executions bring new death penalty discussions

WASHINGTON (CNS)—International law, the risk of using inhumane methods of execution and opposition to capital

punishment by the survivors of murder victims are among issues that are bringing fresh energy to debate about the death penalty.

In mid-January, Father Lawrence

Hummer, pastor of St. Mary Parish in Chillicothe, Ohio, witnessed the execution of Dennis McGuire for the 1989 rape and murder of 22-year-old Joy Stewart, who was 30 weeks pregnant.

A week later, publications around the world were printing the priest's account of watching what he called an inhumane procedure in which the convicted murderer struggled for 26 minutes while a previously untested mixture of drugs was used to execute McGuire.

At about the same time, the execution of a Mexican citizen drew international attention and warnings from the U.S. State Department that the refusal of the State

of Texas to review the man's conviction in light of an international court ruling might put U.S. citizens at risk while traveling abroad.

Meanwhile, in Colorado, the parents of a prison guard who was beaten to death by an inmate in 2002 are battling the county prosecutor for the right to be heard at the retrial of the man who previously confessed to killing their son.

While Robert Autabee supported the death penalty for Edward Montour at his first trial, he has since had a change of heart. After meeting with Montour in prison, Autabee, also a former corrections officer, decided to forgive the repentant Montour and began working to save his life.

Montour's original sentence was set aside after the Supreme Court ruled in 2007 that a judge cannot impose a death sentence without a jury having a role.

But, as described in a lawsuit filed on Jan. 24 by Autabee and his wife, Lola, Arapahoe County District Attorney George Brauchler is trying to block the Autobees from participating in the sentencing phase for Montour because their position conflicts with his objectives.

"The Autabee family has experienced the immense harm caused, not only from the specter of the death penalty being imposed, but also its lack of healing potential," reads the lawsuit.

"Because the Autabee family's beliefs conflict with the prosecution's agenda, the prosecution has 'relegated them to the status of second-class victims,'" the suit says.

In a third situation in the news in January, Texas came under fire internationally and by the U.S. State Department for the Jan. 22 execution of Edgar Tamayo Arias, a Mexican citizen.

Tamayo was convicted in the 1994 murder of a Houston police officer. As a statement from the State Department pointed out, Tamayo was entitled under international law to be notified about his rights to assistance from the Mexican consulate.

The Mexican government and U.S. Secretary of State John Kerry had pleaded with the State of Texas to review Tamayo's conviction and sentencing as required under a 2004 ruling by the International Court of Justice. That ruling found the U.S. failed to provide consular access and notification to 51 Mexican citizens as required under the Vienna Convention on Consular Relations, to which the United States is a party.

"We have obligations under the Vienna Convention ... for folks that are arrested in our country," said Marie Harf, deputy spokesperson at the State Department in a Jan. 21 press briefing. "If we don't uphold those obligations, it will make it much harder for us to ask other countries to do so. We take the security and safety of our citizens overseas very seriously. If they are arrested and held in detention, we want to be able to go to other countries

and ask for the same consular access we are entitled to under the Vienna Convention."

As to developments on execution methods, writing for the British publication, *The Guardian*, Father Hummer described meeting McGuire in November, hearing his confession and his prayers for forgiveness and agreeing to the inmate's request that he witness the execution, along with McGuire's family and Stewart's family.

"I've seen people die many times before: in nursing homes, families I've known, my own mother," he wrote. "In most settings, I've found death to be a very peaceful experience. But this was something else."

"There is no question in my mind that Dennis McGuire suffered greatly over many minutes," Father Hummer wrote. "I'd been told that a 'normal' execution lasted five minutes—this experimental two-drug concoction had taken 26 minutes. I consider that inhumane."

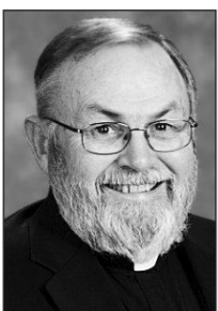
Graphic descriptions by the priest and other witnesses of watching McGuire's stomach swell up and his 11-minute struggle for breath have led to at least one lawsuit—by McGuire's parents—against the Illinois company that manufactured the lethal drug.

The drugs used to kill McGuire are a replacement for a three-drug combination used for years. But the European manufacturers of propofol, an anesthetic commonly used in U.S. hospitals, threatened to limit its export if it was used in executions.

States in response began seeking new drug combinations, or returning to previous methods including the electric chair, the gas chamber, firing squads or hanging. †



WASHINGTON LETTER



"There is no question in my mind that Dennis McGuire suffered greatly over many minutes. I'd been told that a "normal" execution lasted five minutes—this experimental two-drug concoction had taken 26 minutes. I consider that inhumane."

—Father Lawrence Hummer writing about witnessing the execution of death-row inmate Dennis McGuire

Events Calendar

February 7

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **First Friday exposition of the Blessed Sacrament, rosary and Benediction, 4-6 p.m., Mass, 5:45 p.m.** Information: 317-244-9002 or stjosephschurch@hotmail.com.

February 8

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

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

St. Mary Parish, 415 E. Eighth St., New Albany. **Altar Society, soup, supper and silent auction, 5-8 p.m.** Information: 812-944-0417.

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

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Harvest House Seniors, monthly gathering, noon Mass, luncheon, bingo.** Information: 317-241-9878 or 317-244-0255.

The Columbus Bar, 322 4th St., Columbus. **Theology on Tap, "Love vs. Lust-What's the difference?,"** Brie Anne Eichhorn, presenter, 6:30 p.m. gathering, 7:30 p.m. program. Information: 812-379-9353, ext. 241.

February 13

St. Mark the Evangelist Parish, Media Center, 541 Edgewood Ave., Indianapolis. **Hope**

and Healing Survivors of Suicide support group, 7 p.m. Information: 317-851-8344.

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

February 15

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

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

jlee@marian.edu.

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 19

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

February 20

Our Lady of Peace Cemetery, Mausoleum Chapel,

9001 N. Haverstick Road, Indianapolis. **Monthly Memorial Mass, 2 p.m.** Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday adoration: Interceding for Women Experiencing Crisis Pregnancy, 11 a.m.-7 p.m.** Information: 317-244-9002 or stjosephschurch@hotmail.com.

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, 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 26

The Columbus Bar, 322 4th St., Columbus. **Theology on Tap, "Could you speak up, Lord?-Listening to God's voice in your life,"** Father Eric Augenstein, presenter, 6:30 p.m., gathering, 7:30 p.m., program. Information: 812-379-9353, ext. 241.

March 1

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Health Ministry presentation: Serving the Health Needs of St. Joseph and St. Ann Parishes,** luncheon, reservations due no later than Feb. 23. Information: 317-339-6503.

March 5

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: 317-745-2752. †

Retreats and Programs

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.

'Joy of the Gospel' conference set for March 29 in Bristow

Servants of the Gospel of Life Sister Diane Carollo will serve as the keynote speaker for the "Joy of the Gospel" conference at St. Joseph's Holy Family, Inc., 25992 Cottonwood Road in Bristow, from 8:30 a.m.-3:30 p.m. CST on March 29.

Sister Diane will cover the topics of The New Evangelization; The Family Within the Context of the New Evangelization; and The Spiritual Life of Missionary Disciples in the Midst of the New Atheism.

The conference includes lunch, Mass, discussion and quiet time for prayer.

A free will offering will be accepted. For 12 years, Sister Diane served the

Archdiocese of Indianapolis as director of the Office for Pro-Life Ministry and part-time director of religious education (DRE) at Our Lady of the Most Holy Rosary Parish in Indianapolis. Currently, she is DRE at St. Luke the Evangelist Parish in Indianapolis.

She is the author of *The Final Choice* (2006) and *The Final Destination* (2012), and holds a master's degree in Biblical Studies from Providence College.

To register, e-mail sjhf@psci.net or call 812-357-2119 by March 15. Those wishing to volunteer may also use the same contact information, and are asked to respond as soon as possible. †

SPRED dinner dance to be held on March 22 in Indianapolis

The annual Special Religious Development (SPRED) dinner dance will be held at the Marten House Heritage Ballroom, 1801 W. 86th St. in Indianapolis, from 6-11:30 p.m. on March 22.

The theme of this year's event is "March Gladness: SPRED Team Spirit." All are invited to join in the event, which includes dinner, a DJ and dance, and an opportunity to purchase \$1 tickets to put toward various items, with the winning tickets being drawn later in the evening.

SPRED is a religious education program

in the Archdiocese of Indianapolis that reaches out to persons with developmental disabilities and special needs, celebrating the unique gifts of each individual.

Currently, SPRED programs in parishes serve more than 100 children and adults throughout central and southern Indiana.

For more information about the SPRED dinner dance, contact the Office of Catholic Education at 317-236-1430 or 1-800-382-9836, ext. 1430. †

Catholic Radio Indy celebrates 10 years with dinner and silent auction on Feb. 25

Catholic Radio Indy is celebrating its 10th anniversary with a dinner and silent auction at the Northside Knights of Columbus Hall, 2100 E. 71st St. in Indianapolis, at 5:30 p.m. on Feb. 25.

Feb. 25 is the date on which Catholic Radio Indy first started broadcasting in 2004.

Father Rick Nagel, pastor of St. John

the Evangelist Parish in Indianapolis, is the featured speaker.

The cost for the event is \$60 per person, or \$440 for a table of eight. There is no cost for vowed religious.

To order tickets, call 317-870-8400, or log on to catholicradioindy.org to register online, download an order form or make a donation. †

Benedictine monk professes solemn vows

Benedictine Brother Luke Waugh professed solemn vows as a Benedictine monk of Saint Meinrad Archabbey in a liturgy on Jan. 25, 2014, in the Archabbey Church at St. Meinrad.

Brother Luke, 49, was born in Weston, W.Va., where he attended Lewis County High School. He was a member of Our Lady of Perpetual Help Parish in Salem, Va. He graduated

from Radford University in Radford, Va., and worked in information technology for a company in Roanoke, Va.

He joined the monastery in 2009, and made his first profession of vows in January 2010.

Brother Luke is in formation for the priesthood at Saint Meinrad Seminary and School of Theology. He is an assistant to the oblate director for Saint Meinrad's Benedictine oblate program.

In professing solemn vows of obedience, fidelity to the monastic way of life and stability in the community at Saint Meinrad, he becomes a full and permanent member of the Benedictine community. †



Br. Luke Waugh, O.S.B.



St. Susanna School spirit

The students and staff at St. Susanna School in Plainfield, and Father Glenn O'Connor, pastor of St. Susanna Parish, gather for a cross-shaped photo after an all-school Mass on Jan. 16 to kick off Catholic Schools Week.

WEDDING ANNOUNCEMENTS



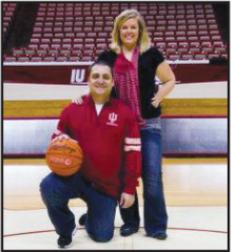
Bell-Stump

Molly Christine Bell and Eric William Stump will be married on June 6 at the Church of the Holy Cross in Indianapolis. The bride is the daughter of John and Pamela Mullins. The groom is the son of Jess and Peg Stump.



Klee-Coss

Cayley Elizabeth Klee and Matthew Ryan Coss will be married on July 26 at St. Barnabas Church in Indianapolis. The bride is the daughter of Bob and Cindi Klee. The groom is the son of Gary Coss and Penny Jordan.



Braun-Davies

Elizabeth Leigh Braun and Sean Jeffrey Davies were married on Sept. 14, 2013, at St. Simon the Apostle Church in Indianapolis. The bride is the daughter of R. Michael and Wendy Ann Braun. The groom is the son of Robert M. and Colleen M. Davies.



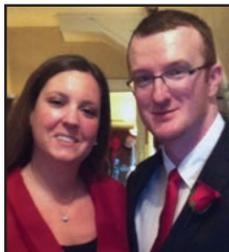
Shidler-Maltese

Regina Anne Shidler and Stephen Matthew Maltese were married on May 18, 2013, at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Franklin O. and Carla A. Shidler. The groom is the son of Stephen J. and Linda G. Maltese.



Eads-Hosty

Elizabeth Marie Eads and Thomas Cunningham Hosty, Jr. will be married on July 5 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of Mark and Linda Eads. The groom is the son of Thomas C. Sr. and Julie Anne Hosty.



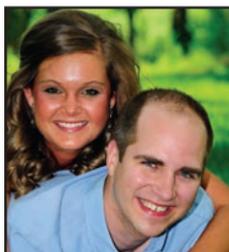
Sullivan-Smith

Jessica L. Sullivan and Bradley M. Smith will be married on June 21 at St. Monica Church in Indianapolis. The bride is the daughter of Mike and Peggy Sullivan. The groom is the son of Phil and Carol Smith.



Groves-Hibner

Kathleen Amanda Groves and August Christian Hibner will be married on July 5 at St. Mark the Evangelist Church in Indianapolis. The bride is the daughter of Joel and Elizabeth Groves. The groom is the son of John Hibner and Marie Finch-Hibner.



Thielking-Tucker

Caroline Ann Thielking and Shane Alexander Tucker will be married on May 10 in the Chapel of the Sisters of St. Francis in Oldenburg. The bride is the daughter of Mitchel and Margaret Thielking. The groom is the son of Pamela Tucker.



Hosty-Becker

Mary Kathleen Hosty and Preston Andrew Becker will be married on Aug. 2 at St. Pius X Church in Mission, Kansas. The bride is the daughter of Thomas C. Sr. and Julie Ann Hosty. The groom is the son of Jerome L. and Darcy J. Becker.

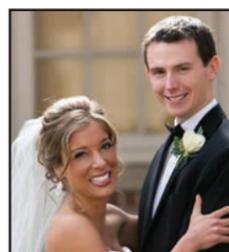


Willhelm-Kovatch

Jamie Lynn Willhelm and Nicholas Ryan Kovatch will be married on Feb. 22 at Holy Guardian Angels Church in Cedar Grove. The bride is the daughter of Dave and Annette Willhelm. The groom is the son of Tom and Caroline Kovatch.

Huser-Swift

Nicole Anne Huser and Adam Michael Swift will be married on June 21 at St. Matthew the Apostle Church in Indianapolis. The bride is the daughter of Terry and Kathy Huser. The groom is the son of Rick and Tracy Swift.



Young-Worland

Kelsey Marie Young and Lance Robert Worland were married on Oct. 19, 2013, at St. Joan of Arc Church in Indianapolis. The bride is the daughter of D. Michael and Marcia Young. The groom is the son of David and Janet Worland.



Israel-Menegotto

Michelle Maureen Israel and Christopher Jeffery Menegotto will be married on June 28 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Kevin and Susan Israel. The groom is the son of Louis and Connie Menegotto.

Pre Cana Conference, Tobit Weekend and One in Christ program prepare engaged couples for marriage

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

Pre Cana Conference programs are scheduled during 2014 on March 9, April 27, May 18, June 29, July 20, Sept. 14, Oct. 5 and Nov. 2 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

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

Registration is required. A \$56 fee per couple helps pay for a workbook, other materials and refreshments. The registration fee is non-refundable. To register, log on to www.archindy.org/fatima.

Tobit Weekend retreats are scheduled at Our Lady of Fatima Retreat House during 2014 on May 16-18, June 27-29, July 25-27 and Sept. 12-14.

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

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

One in Christ three-day marriage programs are scheduled for March 1, 2 and 8 at Our Lady of the Greenwood Parish in Greenwood; June 7, 8 and 14 at St. Luke the Evangelist Parish in Indianapolis; and Sept. 13, 14 and 20 at Our Lady of the Greenwood Parish in Greenwood. The first and third days are from 8 a.m. to 5 p.m., and the second day is from 9 a.m. to 5 p.m.

The cost is \$220 and covers meals and materials.

For more information call 317-495-1901, e-mail info@OICIndy.com, or log on to www.OICIndy.com. Early registrations are recommended because the marriage preparation programs fill up quickly. †

Couples may announce engagement or marriage

Engagement announcements for couples that are planning to be married at a Catholic church during the late summer, fall or winter months will be published in the July 18 issue of *The Criterion*.

Couples who were married at a Catholic church in recent months may announce their marriage if an engagement announcement was not published before the wedding date.

The wedding announcement form is available online at www.criteriononline.com by clicking on the “send us information” link, then the “weddings” link.

An engagement or wedding photo may be submitted by e-mail. Digital photos must be clear, high-resolution color images.

There is no charge for the engagement or marriage announcements. †

HOMELESS

continued from page 1

who comes to our door. It's a way to live out the call of Christ to serve our brothers and sisters."

There have even been times when the hospitality has led to a life change for homeless people, according to the parish's director of catechesis and discipleship, Joshua Schaffner.

"It's our hope to empower our neighbors to move on to the next stage of their lives—to find housing or employment or, in some cases, both," Schaffner said.

Tireless efforts to help

Throughout the winter, the staff at Holy Family Shelter in Indianapolis has answered a steady flow of desperate calls from families seeking a place to stay.

"We say that homelessness doesn't know a season. Unfortunately, homelessness doesn't know a temperature either," said Christina Davis, director of operations of the archdiocesan Catholic Charities shelter.

When the usual capacity of 23 families has been reached, staff members have worked tirelessly to contact other shelters that serve the homeless.

"A lot of people ended up sleeping on the floor or on the couch at a family member's house. Sometimes, there have been as many as 12 people in a one-bedroom apartment," Davis said. "We've had a lot of large families call us. Some families live in two different locations until they can find a shelter where they can live together."

The huge snowfall amounts—about 28 inches in Indianapolis in January—have increased problems for the homeless.

When nearly a foot of snow fell in Indianapolis in early January, the combination of treacherous streets, bitter cold temperatures and limited public bus service prevented many people who live at Holy Family Shelter from getting to their jobs and making the money they need to leave the shelter and find a place to live.

The weather has also affected food supplies at the shelter.

"We had people out of work and the kids were out of school, and that increased the amount of food we were going through," Davis said. "When the real big storm hit, there were 70 residents in the building, and they were all eating every meal here."

The shelter could use donations of cereals, frozen meats and other food items, Davis noted.

Even with the challenges of weather, the Holy Family Shelter staff has kept a focus on helping its residents pursue job searches and explore housing options.

"We just try to keep our families motivated—to keep working on their goals, to help them make the transition

from here," Davis said. "Once we help them, we can help the next family who needs help."

An eye-opening experience

That desire to help this winter has also inspired the efforts of the young adult volunteers of Operation Leftover.

About 15 young adults met at St. John the Evangelist Church on the evening of Jan. 16 to walk the streets of downtown Indianapolis to distribute blankets, hats, gloves and a few sleeping bags to homeless people who didn't have a place to stay.

"One guy had just gotten out of prison, and he was glad we stopped by," said Andrew Costello, a member of St. Joan of Arc Parish in Indianapolis who started the outreach program. "And we stopped when we saw four young men staying under one of the bridges near [Bankers Life] Fieldhouse.

"People were saying that it's rough out there. One of my friends who was with us that night had been going through some struggles, but seeing the people out there on the street was eye-opening for him."

The Operation Leftover group gave away about 30 blankets, hats and gloves to about 15 people that night.

"We always run out of what we have," said Costello, who noted that the group will be back on the streets on Feb. 13. "There were a lot of new faces this time. They were friendly, and they let us come and pray with them. We're well-received. A lot of folks like us to hear their stories."

When Costello was asked about how people can help the efforts of Operation Leftover, he said their storage capabilities are limited so he recommended that people make donations to the St. Vincent de Paul Society.

Costello said that all the efforts to help the homeless and other people in need are "building the kingdom of God."

"There's a lot of need out there, and we give people hope. For those of us who have a warm place to live, there's a hunger and a need to help people, to be good stewards of what we have. There are a lot of generous people who want to help." †



Above, a member and a volunteer at St. John the Evangelist Parish in Indianapolis, Kathleen Murphy prepares lasagna meals for people in need who come to the parish's Garden Door Ministry for food and clothing.

Left, inside the rectory of St. John the Evangelist Parish in Indianapolis, a storage room is filled with clothes that volunteers of the Garden Door Ministry give to homeless people and others in need.

Below, a sign outside the rectory of St. John the Evangelist Parish in Indianapolis details the help that the Garden Door Ministry offers people in need. During the winter, the ministry is also serving hot meals to visitors.

Ways to step up and help the homeless and others this winter

For anyone wanting to help the homeless or other people in need during this brutal winter in Indiana, here is contact information for several places and agencies that are involved in such efforts:

- **Catholic Charities.** Visit the website, www.archindy.org, or call 317-236-1404 or 800-382-9836, ext. 1404.
- **Garden Door Ministry at St. John the Evangelist Parish in Indianapolis.** Call the parish office at 317-635-2021.
- **Holy Family Shelter.** Call the shelter at 317-635-7830.
- **St. Vincent de Paul Society.** Visit the website, www.svdppindy.org, or call 317-687-1006. †



Ritter food drive shows everyone deserves a place at God's table

By Briana Stewart

The Thanksgiving and Christmas seasons always bring a bounty of food for people in need, but what happens when the holidays end? Who feeds the hungry then?

Cardinal Ritter Jr./Sr. High School in Indianapolis responded to these questions by hosting their annual food drive in the unconventional month of January in hopes of providing families with the food they need during this winter's challenging weather.



Cardinal Ritter Jr./Sr. High School students pose in front of canned goods they collected during their annual food drive for the needy in the Indianapolis area.

A common fear of high school food drives is the lack of student spirit to donate, but Cardinal Ritter found more than one way to keep the students enthused about giving.

The change in season was the main tactic as Joel Hubert, campus minister and Service Learning coordinator, explains.

"We [Cardinal Ritter] thought that by having the food drives after the holidays, the shelters would be depleted and this would be an excellent way to restock them."

Service Learning student leaders—a special club at the school—wanted to make this drive the most successful in Ritter history. Senior Kyle Palmer thought tying current media into the effort would spur students to participate.

The collection was called "The Fighting Hunger Games" in reference to *The Hunger Games*, the hit trilogy by Suzanne Collins. All Ritter "tributes"—characters in the series who competed for their district—fought hard by bringing in hundreds of cans.

"So many students came in and brought their donations, it was a little overwhelming, but everyone was smiling," Hubert says.

The faculty and staff did their part in keeping things interesting. They held friendly competitions between classrooms to see who could donate the most cans, a traditional activity during a drive.

On one day, students were allowed to wear sweats instead of school uniforms if they donated three cans to the cause. Teachers Matt Hollowell and Aaron Hollowell appeared on the Raider news channel, promoting the

food drive through a hilarious skit where they confessed the whereabouts of "stolen" items between classrooms.

Through all the fun and games, though, the focus was still on the needy.

"I think it's nice that we have the prizes and inner competition, but we also promoted this in many ways for students to understand that this is necessary and that it is our obligation as humans to live in solidarity with those less fortunate and provide for them," Hubert says.

Emily Binhack, a senior and Service Learning student, felt proud to see her fellow classmates answering God's call.

"It feels really great to be a part of something this big, especially with all the items we collected one day because we can help so many people," she says. "They [people in need] are a part of the community, and I just feel like a lot more people prosper when the community prospers, so we just need to come together and help each other out."

Thanks to all the effort and enthusiasm the students and faculty had during this year's drive, Cardinal Ritter surpassed its goal of 3,200 items by 250 cans. The drive was a hit, and students made a difference in the lives of local residents.

Anthony Ryback, a junior and Service Learning student, reflected on the collection: "I feel like it's really opened my eyes to seeing the needs of the people around us who might not be as fortunate as I am, and just being able to do something to help them out made this really special." †

Thaw our hearts, O Lord

Young adults bring their energy and convictions to annual March for Life

(Editor's note: Katie Sahn is program coordinator for the archdiocesan Office of Young Adult and College Campus Ministry. She led 20 young adults on an annual pilgrimage to participate in the March for Life in Washington on Jan. 22.)

By Katie Sahn

Special to *The Criterion*

The archdiocesan Office of Young Adult and College Campus Ministry brought 20 young adults on our annual pilgrimage to Washington, marching in support of the sanctity of all human life from conception to natural death.

This year stands out in a unique way: although it's always cold in D.C. this time of year, the extreme weather gave us a run for our money. In the six years I have attended the March for Life, I have never experienced such cold conditions.

Snow and bitterly cold temperatures flipped all our well-laid plans upside down. The federal government completely closed down; we could not go on our Capitol tour with Sen. Dan Coats; we were not able to visit the Holocaust Museum, which has always provided such a powerful experience for our group; and we couldn't even walk down the street without any exposed skin burning from the frigid wind!

It was difficult to concentrate on anything other than staying warm. I'll be honest, it was a huge bummer.

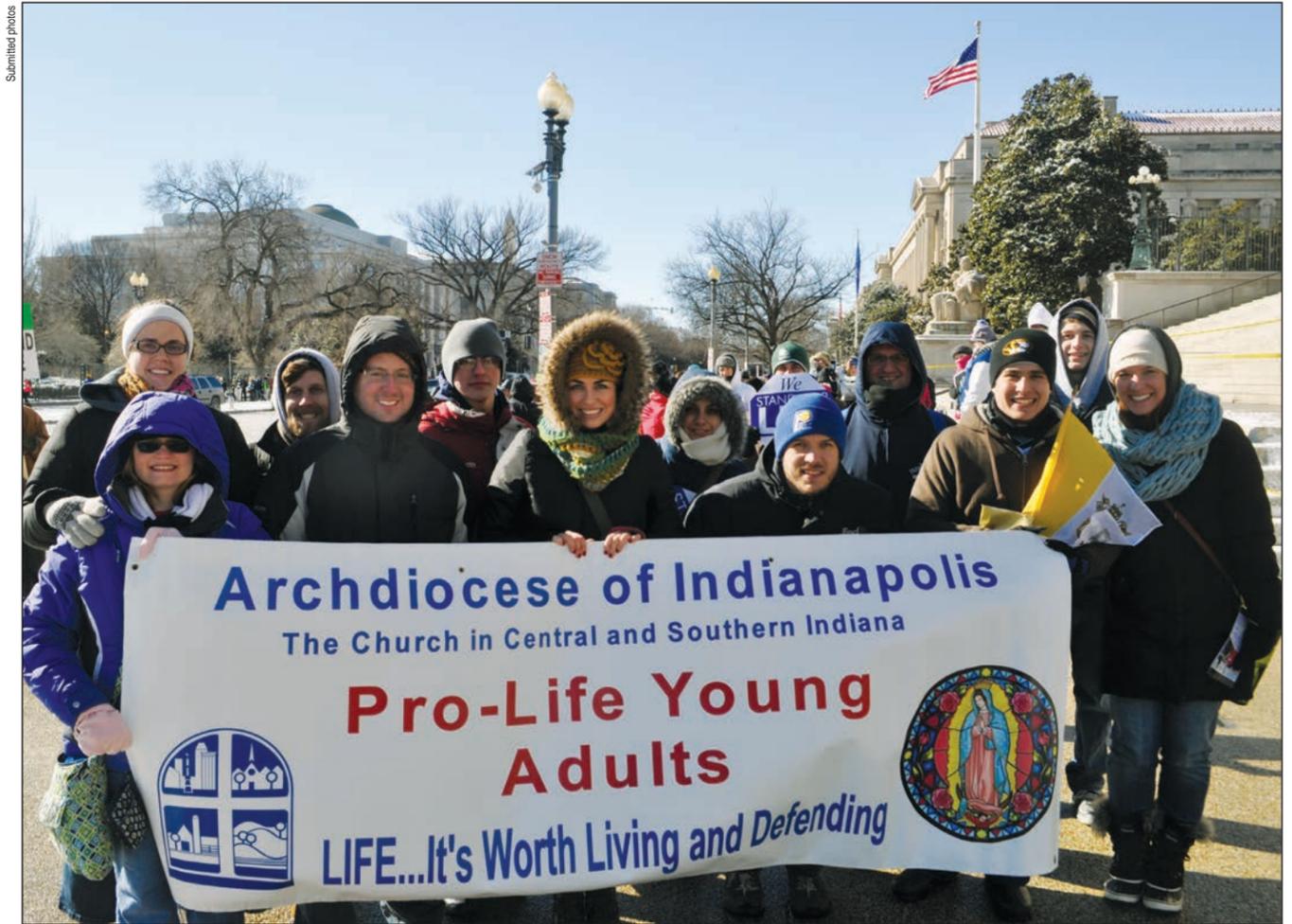
But God's grace always trumps any inconvenience or trial that comes our way. Even though we were challenged by the elements outside, we were still able to celebrate the holy Mass each day—thanks be to God! It was good to just simply be in prayer and remember the reason we came to our nation's capital in the first place.

On Jan. 22, the day of the national March for Life, we were able to celebrate Mass in a side chapel at the Basilica of the National Shrine of the Immaculate Conception. It was clear that our sweet Lady was praying with us for all her hurting children. Uniting in prayer and receiving Jesus in the Eucharist gave us the strength to continue on and face the cold world all around us.

And isn't that what we are called to do as a pro-life people—to brave the cold world, a culture of death, to step out in love and faith for all those who have no voice? Yes! But we are not alone in this cause. We have the burning passion of our Lord, Jesus Christ, who continually pours his love into our hearts until they are set on fire!

This fire, which can only come from God, is what keeps us warm in such a cold, harsh world. It gives us strength, perseverance and fortitude to continue living the Christian life to which we've all been called. And with our hearts aflame with love for God and his suffering little ones, the cold world we live in will begin to thaw, and the Gospel of Life and Love will conquer! In fact, it already has.

More than anything, this year reminded me of our culture's desperate need for love and mercy, the witness of hundreds of thousands braving the piercing cold out of love for our brothers and sisters suffering from abortion. I pray that the pro-life movement continues to bring the light of truth with open arms to a world frozen with pain and fear. †



The 20 participants who joined the archdiocesan Young Adult and College Campus Ministry pilgrimage to participate in the annual March for Life in Washington pose on Jan. 22 with their banner at the beginning of the march.



Above, Jaime Haro, left, and Brooke Yessa hold a Vatican flag as they participate in the annual March for Life in Washington on Jan. 22.

Left, pilgrims who traveled to Washington for the March for Life on a trip led by the archdiocesan Young Adult and College Campus Ministry participate in a Mass celebrated in a side chapel at the Basilica of the National Shrine of the Immaculate Conception in Washington on Jan. 22. The Mass was concelebrated by Father Doug Marcotte, middle, associate pastor of St. Bartholomew Parish in Columbus, and Father Eric Augenstein, right, director of vocations for the archdiocese and sacramental minister at St. Agnes Parish in Nashville. The priests were assisted by Peter Jansen, left, an archdiocesan seminarian at Saint Meinrad Seminary and School of Theology.

'Never again': A high school student reflects on the national March for Life

(Editor's note: Heidi Frye, a senior at John Paul II High School in Terre Haute, joined a group of about 50 high school students on an archdiocesan Youth Ministry-led pilgrimage to participate in the annual March for Life in Washington on Jan. 22. The following are her reflections.)

By Heidi Frye

Special to *The Criterion*

"Never again."

Never again, will we forget the awful time of the Holocaust. Never again, will we forget those whose lives were taken unjustly before God's plan for them could be fulfilled.

Never again, will we forget the unborn babies that were murdered through abortion. And never again, will I forget this March for Life.

Although I had many lovely experiences on this March for Life, one experience really stood out, and it wasn't an experience of the body, but of the soul and mind.

While watching the movie *October Baby* and then later listening on our bus to the theme of the homily at the Mass opening the National Prayer Vigil for Life—as it

was broadcast from the Basilica of the National Shrine of the Immaculate Conception in Washington—I was enlightened from a hateful way of thinking to a forgiving way of thinking.

Many people, including myself, have a certain mindset about abortionists and those getting abortions.

We tend to judge and think of those getting abortions as being irresponsible, horrible and without moral grounding, and think of the abortionists as cruel, godless people. How can we think differently? They are killing the most innocent and precious beings while going against our main God-given purpose on Earth.

But on this trip, I was reminded that everything leads back to God, who guides us as to how we should act and feel.

I learned to be forgiving, loving and caring even when it is hard to be so.

God is the only one who has the right to judge anyone,

and we must forgive people involved in abortion for their transgressions. Being resentful and uncaring won't change anything, and it will hurt our relationship with God.

Yet, if we follow God's law and forgive and love them, we can help them through their rough times and turn them back to God while strengthening our own relationship with him. If they are participants in the cruel murder of abortion, they need all the care and love that they can get because they have turned so far from God to justify this brutal act.

I had many, many wonderful experiences on this journey, especially seeing other teens so involved in their religion, and praying the rosary together on the bus.

The greatest experience, though, was that my mind was opened to be a more devout person. It was a very moving experience to see all these people, Catholics and non-Catholics from all over the nation, coming together in a common cause.

I definitely have come home from this trip with a different mindset and a closer connection with God.

Never again will I forget this journey, the friends I have made, or the many wonderful experiences I have been blessed with on this march. †



Heidi Frye

Two types of HHS mandate cases are at different points in legal process

WASHINGTON (CNS)—The Supreme Court is involved in two types of issues related to claims by employers who say they should not have to provide coverage of contraceptives in their workers' health insurance plans because this violates the employers' faith-based moral objections.

Both matters revolve around requirements in the Affordable Care Act that employer-provided health insurance include coverage of contraceptives, sterilizations and other types of birth control opponents say can induce an abortion.

The law, the main provisions of which took effect on Jan. 1, includes rules that allow an exemption for some religious employers that fit certain criteria. Other nonprofit, faith-based institutions that are not exempted because they don't fit the criteria have the option of signing a waiver, which the government calls an accommodation and directs a third party to provide to their employees the contraceptive coverage they find objectionable.

Some religious institutions, including the Catholic Health Association (CHA), have accepted the exemption and waiver options. CHA in July said it would help its member organizations comply with the accommodation. Others say the provisions don't adequately protect religious rights and have sued the federal government.

The Becket Fund, a religious liberty law firm that represents many of the plaintiffs who have sued the federal government over the mandate, counts 91 lawsuits representing about 300 plaintiffs. Half are by for-profit employers, half by nonprofits.

Because the final rules for how the health care law applies to nonprofits weren't released until June 28, legal challenges by nonprofit entities are many months behind the lawsuits filed on behalf of for-profit employers, which are not covered by any of the exemption options.

While many of the nonprofit suits—such as that by the Little Sisters of the Poor—have been through the federal courts for an initial ruling about whether the employers must comply with the mandate while the legal cases proceed, none have yet worked their way through lower courts to the point of appeal to the Supreme Court on the merits of the challenges.

Thus, in the first cases to reach the Supreme Court on the nuts-and-bolts of the legal challenges, on March 25 the court will consider the claims of two for-profit employers who say they should not be required to provide coverage to which the owners have moral objections.

Those cases, brought by Hobby Lobby Stores and Conestoga Wood Specialties, challenge the mandate on behalf of owners who say it infringes on their religious rights to have to provide coverage that they believe is immoral. Both companies are privately held and family owned.

At issue in both cases will be First Amendment arguments that the contraceptive mandate violates the owners' Free Exercise rights as well as their rights under a 1993 law, the Religious Freedom Restoration Act.

In *Sebelius v. Hobby Lobby Stores*, the Green family won a ruling by the 10th U.S. Circuit Court of Appeals that said their chain of more than 500 arts-and-crafts stores and Mardel, a chain of 35 Christian bookstores, could proceed with seeking an injunction protecting the companies from meeting parts of the contraceptive mandate issued by the



The U.S. Supreme Court building in Washington is pictured in a 2008 file photo. The Supreme Court is involved in two types of issues related to claims by employers who say they should not have to provide coverage of contraceptives, sterilization and abortifacients in their workers' health insurance plans because this violates the employers' faith-based moral objections.

Department of Health and Human Services (HHS) as part of the health care law.

The Christian family that owns Hobby Lobby does not object to covering contraceptives for its employees. It already does that. They object to being required to cover birth control drugs that are considered abortifacients.

The second case, *Conestoga Wood Specialties v. Sebelius*, is an appeal by the Hahn family, the Mennonite owners, of a 3rd U.S. Circuit Court of Appeals ruling that they had to comply with the contraceptive coverage requirement. The circuit court ruled that as a for-profit, secular corporation, Conestoga Wood and its owners are not protected by the Free Exercise clause of the First Amendment.

As of the end of January, dozens of entities with an interest in the outcome of the cases had filed "amicus," or friend-of-the-court, briefs raising various legal arguments. Those included the U.S. Conference of Catholic Bishops and another by a group of 67 Catholic theologians and ethicists.

The legal claims being made by the Little Sisters of the Poor echo many of the First Amendment legal arguments raised in the Hobby Lobby and Conestoga Wood cases.

But they were not what the Supreme Court addressed in its Jan. 24 action to continue an injunction. That three-sentence order issued by the court as a whole continued an emergency injunction granted on Dec. 31 by Justice Sonia Sotomayor.

The order addressed only the issue of whether the Little Sisters must submit required paperwork to qualify for an exemption from the contraceptive mandate. Their co-

plaintiffs are Christian Brothers Services and Christian Brothers Benefits Trust, which manages the religious order's benefits.

The Supreme Court's order said the federal government is enjoined from enforcing the provisions being challenged, pending final resolution of the case in the 10th U.S. Circuit Court of Appeals. The sisters' challenge to the mandate itself now goes back to the 10th Circuit.

The Supreme Court's action means that until the 10th Circuit rules, the employers in the case need only inform HHS in writing that they are "nonprofit organizations that hold themselves out as religious and have religious objections to providing coverage for contraceptive services."

The Supreme Court's order said specifically it was not addressing the merits of the case itself, only the injunction issue.

The Becket Fund, which represents the Little Sisters of the Poor in their lawsuit and plaintiffs in other suits, describes the Little Sisters case as a class action representing more than 400 Catholic institutions whose benefits are managed by the Christian Brothers. A class action must, however, be affirmed as such by a court.

Legal analyst Lyle Denniston, writing for the SCOTUSblog, a blog on the Supreme Court, said on Jan. 27 that lower courts have not approved the lawsuit as a class action, and that was not addressed by the Supreme Court. He noted that the Justice Department, which is defending the federal government, has said it would not object if other employers sought similar injunctive relief. †

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

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Adult faith formation is key to carrying out Church's mission

By Daniel S. Mulhall

A group of older men on retreat discussed their life journeys, what they felt they had accomplished during their careers and what they hoped to accomplish in the time left to them.

While prayer was a part of the retreat process, most of the time was spent discussing mundane issues of health and family and not religious topics. The men described the retreat as an opportunity to grow in faith.

A young mother sits up all night rocking her crying baby, longing for sleep and reflecting on how her faith supports her during the long hours. The next morning when she arises, she talks about the mystical experience she had the night before, rocking the baby and knowing that she did so in God's presence.

The married couple enjoyed a course on Church history offered at their parish. They are looking forward to the next course on the documents of the Second Vatican Council. Each helps them understand and appreciate their faith much more.

These three stories share one thing in common: Each is an example of adult faith formation.

Faith is not something that is received once in a lifetime or that never changes and never matures. Rather, faith is like a muscle that grows and develops over a lifetime. The more engaged a person is in the life of faith, the more likely it is that the person's faith will deepen and strengthen.

Just as a person's character is formed by overcoming obstacles and fighting the good fight, so, too, is faith strengthened through constant use, especially in difficult times.

Unfortunately, some Catholics finish their formal religious instruction when they receive the sacrament of confirmation, which often occurs during adolescence. That means that the largest part of their lives goes by with little formation in faith. That is why the Church in its catechetical documents calls for greater attention to adult faith formation.

Neil A. Parent, author of *A Concise Guide to Adult Faith Formation*, explains that "adult faith formation is the term we use for the Church's drawing upon its full array of pastoral resources, from liturgy to education to social outreach, to help its adult members grow to full stature in Christ."

Parent thinks that a community formation is "one of the most powerful ways in which faith gets absorbed into the very marrows of our bones. By participating in a faith community that expresses the Gospel in all that it does, we are empowered to do the same in our lives."

Parent believes that for a faith community to flourish, it needs adults who are continually being formed in their faith.

He argues that "without a religiously knowledgeable and mature adult population, the Church cannot



Franciscan Brother Christopher Loyek helps Maria Pascual study the Bible in Oceanside, Calif. Helping adults continue to form their faith and make it an integral part of their daily lives is essential to the Church's mission of evangelization.

effectively carry out its evangelizing mission to the world. The only way the Church can adequately address the fast-changing and complex issues of contemporary life is to rely upon the wisdom and action of its adult members who deal with those issues on a daily basis.

"Without knowledgeable adults, moreover, the faith is at risk in not being adequately handed on to successful generations."

Dominican Sister Janet Schaeffler, author of *Nuts and Bolts*, says adult faith formation takes place in classes and renewal programs, but also "continually and constantly" within the parish community.

She points out that "Our Hearts Were Burning Within Us," a document from the U.S. bishops, says that "the parish is the curriculum."

Sister Janet, who publishes a monthly newsletter of "best practices," says that by participating in faith formation "the lives of the baptized are transformed into the people God created them to be. Through this personal transformation, they will then be witnesses of Christ, making a difference in the world."

The overarching goal of adult faith formation, she said, is mission rather than enhancing membership.

Parent and Sister Janet agree that adult faith formation

should help people make a connection between faith and life.

Parent encourages people seeking to grow in faith to follow answers to their questions. "If you honestly address them," he says, "they will lead you to where you need to go. Let them lead you to a deeper knowledge of faith through books, films, computers, courses, wisdom figures. Let them lead you to prayer, to worship, to concern about and care for others, especially the needy."

While Church documents stress the importance of adult faith formation, few parishes invest in the faith formation of its adult population. Whether this is a result of a lack of demand—adults aren't requesting this continuing education—or lack of interest on the part of pastoral leaders who don't want to deal with the sometimes thorny questions and issues that adults raise, this area requires further study.

Pope Francis has called all Catholics to dedicate themselves to a life of mission and to serve the poor. In order to do that, all Catholics—especially adults—will need to continually grow in faith past confirmation.

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

Growing in knowledge of the Catholic faith is a lifelong project

By Fr. Lawrence E. Mick

Many years ago, I was visiting a good friend who was dying from cancer. As I sat by her bed, she said to me, "Isn't it funny?"

"Isn't what funny, Mary?" I asked.

After a long pause, because the disease and the medicines made her slow to respond, she said, "How we keep growing." That was within a day or two of her death.



Vern T. Jordahl browses a book at Pauline Books and Media in Old Town Alexandria, Va. Reading about the faith is important to continue learning about it throughout a person's life.

Many today talk about "lifelong learning," and employees in most businesses recognize the necessity of continuing their education throughout their careers. Professionals often have annual requirements to keep their licenses current, but even if their jobs do not require it, savvy employees continually keep learning and growing.

When it comes to our religious education or formation, however, many seem to think that childhood religion classes should be enough to last a lifetime. While it is true that the basics of our faith don't change, it is a mistake to think that we have no need to keep learning.

While faith may not change much, the way we understand and apply it daily keeps changing as the world changes. There is always more to probe.

Religious formation should be "lifelong learning." We all need to keep challenging ourselves to deepen our understanding of our faith, knowing that this can lead to a stronger relationship with God. We are called to "keep growing" as long as we can breathe.

Many parishes offer adult formation programs, including full-length courses and evening presentations. Dioceses offer workshops and courses for ministers and parishioners.

Bible study groups, which can be a helpful way to become more versed in the word of God, are plentiful. Some groups focus on Scripture readings for the upcoming Sunday, others will stick with a particular book of the

Bible to put the Mass readings into context. Reading the Bible on your own is always a good practice.

Reading is an essential part of continuing education in any field. Some of it comes in print or online, such as the Catholic newspaper that you are presumably reading right now. There are also magazines that can contribute to our faith. Religious books also give us the opportunity to go more deeply into a subject. If you don't have a Catholic bookstore near you, online bookstores can lead you to a wealth of options.

Another good source for spiritual growth is Pope Francis. Many Catholics decided long ago that papal encyclicals and exhortations are only for the clergy or theologians. Such documents in the past have sometimes been couched in heavy, stilted language that made for difficult reading for some people.

Pope Francis' common touch, however, leads to more readable documents. Even if you don't read a whole document, simply follow news about his speeches and homilies. It can provide you with much to think about and pray over.

When can we stop learning? Not until our last breath, and we may learn a lot more on the other side of death, too.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati.) †

From the Editor Emeritus/John F. Fink

Old Testament: Abraham's test, and Isaac marries

(Fifth in a series of columns)

Chapter 22 of Genesis tells us the story of God's testing of Abraham, ordering him to kill his son, Isaac, as a sacrifice to prove the firmness of Abraham's faith. It should be noted that the Muslims, too, have this story. However, the Muslims believe that Abraham was ordered to sacrifice Ishmael.

Abraham, Isaac and two servants traveled for three days to Mount Mariah, which is in what became Jerusalem. Abraham and Isaac then climbed to the summit, with the wood for the holocaust on Isaac's shoulders. At one point, Isaac asked where the sheep for the holocaust was and Abraham replied that God would provide.

When they reached the summit, Abraham bound Isaac and put him on a large rock that served as the altar. We aren't told if Isaac resisted. Then



Abraham took his knife and was about to slaughter his son when an angel called from heaven and told him to stop. He had passed the test.

The Jews and Muslims alike believe that the rock upon which Abraham was going to sacrifice Isaac (or Ishmael) is in the magnificent Tomb of the Rock on the Temple Mount in Jerusalem. Solomon built his Temple over the rock and the Second Temple was there during the time of Christ. It was destroyed by the Romans in 70 A.D.

Muslims also believe that Muhammad ascended to heaven from the rock. The present Dome of the Rock was built by Caliph Abd al-Malik from 687 to 691.

Chapter 23 begins with Sarah's death when she was 127. Abraham purchased a cave for her tomb. When Abraham died at age 175, Isaac and Ishmael buried him in the cave. That tomb is in modern Hebron, and I've visited it several times, although pilgrims seldom go there these days because of the political unrest. Besides Abraham and Sarah, Isaac and Rebekah, and Jacob and Leah are also buried there.

When it was time for Isaac to marry,

Abraham didn't want him to marry a Canaanite woman. So he sent his senior servant back to his land in Mesopotamia (modern Iraq) to find a suitable wife for Isaac. Chapter 24 tells the story.

The servant traveled back. As he stopped at a well, he prayed for a sign from God: If a young woman came to draw water and he asked her for a drink, and if she replied that she would water his camels, too, that would be the woman he was seeking.

Of course, that happened. Rebekah, described as very beautiful, who turned out to be Abraham's grandniece, did exactly that. Rebekah's brother, Laban, then made the servant welcome, and the servant told Laban about his mission. Rebekah agreed to go to Canaan and become Isaac's wife.

Chapter 25 reveals that Abraham wasn't monogamous. Besides Sarah and Hagar, he also had had children by a concubine named Keturah. However, when he died, he bequeathed everything to Isaac. For his sons by concubinage, he made grants while he was still living but then sent them away from Isaac. †

It's All Good/Patti Lamb

Take time to acknowledge God's blessings each day

I stood in line recently at the customer service desk at a grocery store. One man was miffed that he had been overcharged for a case of soda. The disgruntled woman behind him didn't like the fact that the cashier had missed the "dollar off" coupon affixed to her tortilla chips.

When it was my turn and I asked to buy postage stamps, I jokingly asked the clerk if the "Customer Service" sign should be changed to "Complaints."

The next morning, I witnessed a similar scene in our school secretary's office where I stopped to pick up a form. Several others were ahead of me, all with items needing attention: The upstairs water fountain wasn't working. The copy machine was malfunctioning again. An urgent fax needed to go out ASAP, but the fax machine wasn't cooperating. The list continued. The school librarian walked in and also noticed the hectic and complaint-laden morning.

Just then, a long line of bright-eyed first grade students proudly marched by—one actually galloped by—her office on the way to lunch. They waved and smiled,

many with toothless grins and giggles. It was like a parade of light.

Upon seeing their cheerful faces, the librarian whispered to me, "A lot of great things happen at this school every day." She continued, "There are a lot of things we do well; I only wish we could take care to notice what's *right* instead of what's not." Her eyes looked in the direction of the problematic fax machine.

"Amen," I said.

Sometimes it feels like people are conditioned to point out what's wrong instead of what's right.

I do it all the time. I catch myself reprimanding or criticizing my kids—or my husband—when they do something I don't like. I bark: "You were late!" or "Your writing is sloppy!"

I need to make a more concerted effort to tell them what they're doing *right*.

Years ago, I had a coach who had a knack for understanding the balance between offering criticism and providing encouragement. Coach would remind me of the proper technique, but not without acknowledging my effort. The times when I managed to perform well—even at something minor—were quietly celebrated. The occasional "atta girl" went a long way. Somewhere along the way, I've conditioned myself not to look on the bright side.

God calls us to be bringers of light. "Let

your light shine before men, that they may see your good works, and glorify your Father" (Mt 5:16). Despite this world's injustice, senseless violence and unfairness, we are on a mission to spread the good news of God's love and victory.

The challenge is to march down the hallway like a proud first grader carrying an invisible torch—to find good, and find God, amidst the chaos and ruffled feathers. We can focus on what's wrong or on what's right.

My photographer friend demonstrated a similar phenomenon with her camera lens. She said, "It's amazing that, by slightly adjusting the focus of my lens, the picture becomes completely different."

Later that week, I discovered a new bulletin board put up in the hallway at my children's school. It said, "What if you woke up today with only the things you thanked God for yesterday?" The board was full of papers for passers-by to write those blessings for which they're grateful.

That simple bulletin board message echoed the momentum to focus on what's right. The world might be brighter if we'd make a concerted effort to acknowledge God's blessings all around us.

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

Looking Around/Fr. William Byron, S.J.

Walking in the theological virtue of hope in our lives of faith

About 400 years ago, the Welsh-born English poet George Herbert expressed the encouraging idea that anyone who walks in hope "dances without music."

Most of us have to make it through life without the benefit of background music. Whether you walk or dance, you make your way each day

by even-paced measures without the tempo-enhancing encouragement of violins and trumpets.

For many years, the movies have been offering lessons about life that are cleverly—and often deceptively—wrapped in background music. Characters in the films have music to intensify their emotional highs, warn them—and the audience—of impending danger or accelerate their slide into deeper despair.

In those rare moments of emotional intensity when the music stops, the viewer is left in a suspended state of watching and waiting, trying—often uncomfortably—to figure out what will

happen next.

Real life is different. You can make your own movies, so to speak, by imagining what, and why, and how you will do what you are going to do today and in all your tomorrows. But you have to choose the attitude—the inner silent state of mind—that will accompany you (and serve as your "accompaniment") along the way. If you want to walk in hope, you have to choose to do so.

Hope is not to be confused with optimism, which focuses always on "the best." "Optimizing" opportunities and achieving "optimal" outcomes might be "optimistically" regarded as part of "the best" in the "best of all worlds."

That is not the way it is with hope. Hope is a great deal closer to the human heart—hesitant or stout, weak or strong—and to the ground on which the have-a-heart person walks, or dances.

I have no idea when the word "hopefully" rose to the prominent place of misapplication that it now enjoys in the American vernacular. That adverb means "in a happily expectant way." If used correctly, it would describe a personal condition similar to the mood conveyed

in expressions like "proudly announce," or "gladly welcome." The misapplied "hopefully" (e.g., "Hopefully, we will hear from them soon") really means, in this case, "It is to be hoped that we will hear from them soon."

This is more than a simple grammatical quibble. Most of the people I hear punctuating their conversations with the word "hopefully" do not give all that much evidence of being all that hopeful.

Hope is the pillar of the world. It is a theological virtue, and its object is always God. Because of it, the person of hope is a lot stronger than he or she might think. The novelist John Updike once wrote that God "is a bottomless encouragement to our faltering and frightened being."

As the famous prayer goes, "Lord, make me an instrument of your peace; ... where there is despair, let me sow hope."

So be hopeful; just decide to let it happen.

(Jesuit Father William J. Byron is university professor of business and society at St. Joseph's University in Philadelphia. E-mail him at wbyron@sju.edu.) †

For the Journey/Effie Caladrola

The invisible problem of modern slavery among us

If you connect the term "human trafficking" with exotic locales and wild



action films like *Taken*, in which the actor Liam Neeson tracks down his daughter's captors in Europe and kills a slew of scary-looking Eastern Europeans in the process, you're like a lot of people, including me a few years ago.

I now realize that trafficking is a problem on the streets of my city, and trafficking recruiters may be no further than the middle school or high school my kids attended.

What is human trafficking? Trafficking is no less than a modern-day form of slavery. It can involve sending people to faraway places, but it may enslave someone in their own community. It often ensnares victims for the sex trade, but it can exploit people to work in factories, restaurants or farms. A hallmark of trafficking is that it focuses on the vulnerable. And the vulnerable are all around us, even when they seem invisible.

The United Nations estimates more than 20 million people are trafficked, or enslaved, worldwide. Others put that number at 30 million, but the real figure is hard to pin down when a "hidden" population is involved.

I recently spoke to a social worker at Covenant House, an organization that provides shelter and services to runaway and homeless youths. She works with vulnerable kids in a medium-size American city, and said young males and females are typical prey for a trafficker.

"A girl who hits the streets can be approached within 45 minutes," she said.

The ideal target is a 15- to 20-year-old girl who is alone in the world. She may be escaping abuse at home or has been kicked out by her family. She's needy, perhaps naive, and a trafficker befriends her and begins to groom her. He flatters her, spends money on her and leads her to believe she's in a romantic relationship.

To a troubled teen, he's prince charming. Soon, he begins to exert control. He takes her identification and money. He may ask her to share sexual favors with others, or sometimes her initiation comes in the form of gang rape. Eventually, she is psychologically and physically dependent, and is used for the trafficker's money-making purposes.

This is different from prostitution, in which an adult woman chooses to trade sex for some kind of payment. The trafficked youth finds herself in a place of coercion.

My Covenant House contact said that in the U.S. city where she works, her staff had encountered 25 young people in the past three months who fit the criteria for being trafficked and none fit a particular demographic. They can be the kids next door.

Pope Francis, aware of the issue when he served in South America, cares deeply about the problem. In November, he held a workshop at the Vatican in which experts discussed "Trafficking in Human Beings: Modern Slavery."

The U.S. Catholic bishops work with a group of more than 20 Catholic agencies, including Covenant House and Catholic Charities USA, to combat trafficking. States are beginning to pass laws dealing specifically with trafficking. Local as well as federal agencies such as the FBI have become involved in this battle, and are becoming more attuned to signs of trafficking.

The bishops have designated Feb. 8 as an annual day of prayer for survivors and victims of human trafficking. It falls on the feast day of St. Josephine Bakhita, who was kidnapped as a child and sold into slavery in Sudan.

Our job is to become aware and educated, and to pray and fast on Feb. 8.

(Effie Caladrola writes for Catholic News Service.) †

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

Sunday Readings

Sunday, February 9, 2014

- Isaiah 58:7-10
- 1 Corinthians 2:1-5
- Matthew 5:13-16

The Book of Isaiah's third section is the source of this first weekend's reading. Scholars believe that this section was



written perhaps in Jerusalem for the Hebrew remnant that had returned from Babylon.

This would put this section of Isaiah at a date after the epic Babylonian Captivity. As political fortunes turned, the Persian

ruler, Cyrus, had overtaken Babylon, and his decree allowed the Jewish exiles to return to their homeland after an absence of four generations. Indeed, probably few had ever seen their homeland.

Nevertheless, release from Babylon brought utter exhilaration to the exiles. They were free to go home!

However, the opportunity was bittersweet. When the exiles reached their ancestral homeland, they found deprivation and want, conditions worse than those that they had experienced in Babylon.

In this section of the Book of Isaiah, the prophet reaffirmed God's goodness, but the prophet also called upon his people themselves to provide for those in need. Then they would experience the fullness of vindication, the fullness of God's promise to give them life and peace.

St. Paul's First Epistle to the Corinthians provides the second reading. This epistle was addressed to Christians living in Corinth, then one of the major cities of the Roman Empire. Rich and sophisticated, Corinth was a virtual center of the culture at the time.

Nearby was Athens, the very symbol of wisdom and logic. Paul had preached in Athens, not with great success.

He encountered skeptics who asked if the Christian Gospel made any sense. After all, the Gospel ran counter to every conventional pattern of thought. And finally and most importantly for so many, the founder of Christianity, Jesus of Nazareth, had been legally executed as a common

criminal and as a traitor to the empire.

In response, Paul insisted that he relied upon a source greater and more dependable than human wisdom, namely the Holy Spirit.

St. Matthew's Gospel furnishes the last reading, a collection of two brief statements by Jesus, given in highly descriptive but clear imagery.

In the first statement, Jesus tells the disciples that they are the "salt of the Earth" (Mt 5:13). In the second, the Lord admonishes followers to be the "light of the world" (Mt 5:14). These images, salt and light, hardly are unknown today, but an ancient aspect of each of them is not known in this culture.

At the time of Jesus, salt was precious. Roman soldiers were paid in salt. ("He is not worth his salt.") "Salary" derives from this practice. Salt also was unrefined. Dust or sand mixed with salt. The less the dust and sand, the better the salt.

Today, people are accustomed to bright light at night. Darkness was a serious obstacle at the time of Jesus. Light, then, was precious in its own sense.

Jesus urges disciples to uplift the earthly society by being "salt" and "light."

Reflection

Gently, but deliberately, the Church is guiding us onward from its introduction of Jesus of Nazareth as son of the human Mary, and Son of God, and Redeemer of the sinful human race, as given at Christmas, Epiphany and the Feast of the Lord's Baptism. It is challenging us to respond to Jesus.

These readings are clear. Discipleship is no mere lip service. It is the actual and intentional resembling of Christ in our daily lives.

However, and Matthew makes this clear, believers have a strength upon which to draw as they illuminate the world. It is within the grace of their faith. As disciples, they are precious. Being a disciple is demanding, but it is not impossible.

Of course, to be pure, worthy, and therefore strong just as salt was free of impurities, so disciples must rid themselves of sin and fortify their Christian resolve. This is the task of holiness. †

Daily Readings

Monday, February 10

St. Scholastica, virgin
1 Kings 8:1-7, 9-13
Psalm 132:6-10
Mark 6:53-56

Tuesday, February 11

Our Lady of Lourdes
1 Kings 8:22-23, 27-30
Psalm 84:3-5, 10-11
Mark 7:1-13

Wednesday, February 12

1 Kings 10:1-10
Psalm 37:5-6, 30-31, 39-40
Mark 7:14-23

Thursday, February 13

1 Kings 11:4-13
Psalm 106:3-4, 35-37, 40
Mark 7:24-30

Friday, February 14

St. Cyril, monk
St. Methodius, bishop
1 Kings 11:29-32; 12:19
Psalm 81:10-15
Mark 7:31-36

Saturday, February 15

1 Kings 12:26-32; 13:33-34
Psalm 106:6-7, 19-22
Mark 8:1-10

Sunday, February 16

Sixth Sunday in Ordinary Time
Sirach 15:15-20
Psalm 119:1-2, 4-5, 17-18, 33-34
1 Corinthians 2:6-10
Matthew 5:17-37
or Matthew 5:20-22a, 27-28, 33-34a, 37

Question Corner/Fr. Kenneth Doyle

Second Vatican Council, Pope Francis reiterate that Church is not anti-Islamic

QI am a lifelong Catholic. My wife was raised Lutheran, and converted to the Catholic faith after we were married 35 years ago. We raised our four children in the Catholic Church.

Our daughter, who is 24, joined a Protestant church about a year ago. She met a young man at church, and they recently

became engaged. It breaks my heart that she will not be married in the Catholic Church. I voiced my concerns to her before they became engaged. My wife is more understanding because she was raised a Lutheran.

I have to admit that my daughter and her fiancé are very involved in their church—in fact, they lead Bible studies. They made the decision not to live together before being married because of their deep moral convictions.

I grew up during the era when we were taught that the Catholic Church was the only Church. So I toss and turn at night and struggle every day with how to show my daughter love and support as she plans her wedding, even though I am hurting inside. I don't want to damage our relationship nor do anything that would spoil her big day. Any advice would be appreciated. (St. Paul, Minn.)

ALike you, I believe that the Catholic Church is the true Church, that for all its human faults, it truly embodies—among the Christian traditions—what Jesus came to establish and thus (especially because of the sacraments) the most effective way to salvation.

I thank God daily that I am a Catholic. Like you, I would be deeply saddened if I had a daughter and she decided to leave the embrace of the Catholic Church.

At the same time, the Church acknowledges that there are elements of sanctification and of truth in other religions, including non-Christian ones. That is to say, it is possible that people can reach heaven without being Catholic.

Referencing the Second Vatican Council, the *Catechism of the Catholic Church* points out that the word of God and the life of grace can be found in other religions, and that "Christ's Spirit uses these churches and ecclesial communities as means of salvation" (#819).

I would forego, certainly, for now, any

attempt to talk your daughter out of her religious choice. You've made your feelings known. She is an adult and has made her decision.

If I were you, I would seek to find consolation in the fact that she is actively putting her faith to work and that she is living out her moral convictions. You should pray in the hope God provides that she is on the path to heaven. Then peacefully leave the rest in God's hands and sleep soundly while you continue to show your daughter the love and respect for her that you clearly feel.

QI have been encouraging my sister, a lapsed Catholic, to start going to Mass again, especially now that she has a young son. Recently, she moved and attended a new church close to her home in northern Kentucky. But the priest's sermon, she said, was all about the negative qualities of Islam, with a bit of anti-Mormonism thrown in at the end.

She said that his hateful words caused her to question her Catholic identity further. While we discussed the possibility of her trying a different parish, I'm afraid this will stand as another setback. Her husband is not a Catholic and doesn't understand. What can I say to encourage her that the Catholic Church as a whole is not anti-Islamic? (St. Louis, Mo.)

AThe Second Vatican Council in 1965 said this in "*Nostra Aetate*:" "The Church has also a high regard for the Muslims. ... They strive to submit themselves without reserve to the hidden decrees of God. ... Although not acknowledging him as God, they venerate Jesus as a prophet, his Virgin Mother they also honor. ... They highly esteem an upright life and worship God, especially by way of prayer, alms-deeds and fasting (#3).

Fast-forward nearly 50 years and hear Pope Francis in his first apostolic exhortation "*Evangelii Gaudium*." In it, we read that "our respect for true followers of Islam should lead us to avoid hateful generalizations, for authentic Islam and the proper reading of the Quran are opposed to every form of violence" (#253).

Tell your sister that you would give the nod to the council and to the pope over a priest from northern Kentucky and continue to suggest that she try a different parish.

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

My Journey to God



The Blessing of a True Friend

(based on Sirach 6:14-17)

By Natalie Hoefler

(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and a reporter for The Criterion. In the first-base dugout on June 29, 2013, at John Stella Field in Omaha, Neb., Al Itallia and Steve Cavlovic talk about playing Catholic Youth Organization baseball. Itallia and Cavlovic say they and several friends who played on parish teams forged a lifelong bond through CYO baseball.)

Friend, you are a blessing to me, God made manifest in my life. You hold me up in spirit and prayer When troubles impose their strife. You listen with an open heart, You do not judge, but seek instead To make me the best that I can be And help me find where I'm being led. You share in my joy and sorrow, And you grant me the privilege and gift Of sharing in your joy and sorrow, too— Together we laugh and we lift. Oh God, I thank you profoundly For the gift, the joy and the treasure Of friends who walk through life with me— They are a blessing that know no measure.

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.

BERGER, Paul T., 78, St. Mark, Perry County, Dec. 29. Husband of Mary Louise (Hildenbrand) Berger. Father of Connie, Daryl, David and Frank Berger. Brother of Maryetta Boehm, Loretta Seckinger, Albert and Leroy Berger. Grandfather of five.

BOOK, Patricia A., 66, St. Mary-of-the-Knobs, Floyd County, Jan. 25. Wife of David Book. Mother of Lisa, Brian and David Book.

BRANSON, Mary Agnes, 92, St. Therese of the Infant Jesus (Little Flower), Jan. 19. Mother of Peggy Beltrame, Rita Parsons, Ann Ruhmkorff, Thomas and William Branson. Sister of Rita Mayer, Kathleen White and Thomas O'Gara. Grandmother of 14. Great-grandmother of one.

BULACH, Sylvester, 77, All Saints, St. Leon, Jan. 5. Brother of Linda Borgman, Shirley Werner, Arlene Wilgenbusch, Cletus, Jerry and Virgil Bulach.

COLEBERT, Madeline, 85, SS. Frances and Clare, Greenwood, Jan. 23. Mother of John and Harold Colebert. Grandmother of two.

CONSODINE, Mary Barbara, 87, St. Luke the Evangelist, Indianapolis, Jan. 21. Sister of Diane Consodine and Shirley Granahan.

CORAGGIO, Kimberly (Sams), 47, St. Lawrence, Indianapolis, Nov. 28. Wife of Steven Coraggio. Mother of Bruce Coraggio. Daughter of Jimmie Don Sams. Sister of Peggy and J. D. Sams. Grandmother of two.

DANFORD, Paul Raymond, 81, St. Lawrence, Indianapolis, Jan. 4. Husband of Anna Danford. Father of Pauletta Berry, Laurie Foster, Kay Pattingill and Kevin Danford. Stepfather of Kathy Isaac, Karen Sowl, Kelly Treece, Christopher, David and Michael Williams. Brother of Phyllis Emrich, Diana Shelton and William Prouse.

Grandfather of several. Great-grandfather of several.

DRYER, Rosemarie (Mader), 64, Annunciation, Brazil, Jan. 6. Mother of Jennifer Bailey, Angela Freeman, Jessica Gorby, Maggie and Mark Dryer. Sister of Kathleen Dryer, David, Father Joseph, Michael and Steven Mader.

FONTANIN, Giuseppe, 84, St. Pius X, Indianapolis, Jan. 22. Husband of Ines Fontanin. Father of Sandra and Fabrizio Fontanin. Grandfather of three.

HAAG, James R., 83, Holy Spirit, Indianapolis, Jan. 1. Husband of Virginia Haag. Father of Michelle Marvel. Brother of Teresa Ann Doerr and William Haag. Grandfather of two.

HAAS, Alma, 96, All Saints, St. Leon, Jan. 7. Mother of Debbie Schneider. Sister of Matilda Kallies and Edward Oehlman. Grandmother of four. Great-grandmother of one.

HOFFMEIER, Laverne, 70, All Saints, New Alsace, Jan. 24. Wife of Lester Hoffmeier. Mother of Scott and Steve Hoffmeier. Sister of Lorna Saar. Grandmother of two.

JUNIPER, Helen V., 92, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 10. Aunt of several.

LANGENBACHER, Bernard P., 92, Holy Spirit, Indianapolis, Jan. 20. Husband of Agnes Langenbacher. Father of Linda Bellezza, Helen Miles, Mark and Matthew Lagenbacher. Grandfather of six. Great-grandfather of two.

LINDSEY, Jean, 87, St. Lawrence, Indianapolis, Jan. 8. Mother of Phyllis Jordan, Rebecca Wood, Nancy, David and Randal Lindsey. Sister of Helen Kleinhelter. Grandmother of five. Great-grandmother of 16. Great-great-grandmother of one.

LUICHINGER, Jean A., 89, St. Pius X, Indianapolis, Jan. 20. Mother of Mary Cochran, Susan and Mark Luichinger. Grandmother of seven. Great-grandmother of four.

McWILLIAMS, Mary L. (Hettich), 80, Our Lady of Perpetual Help, New Albany, Dec. 17. Wife of Eugene McWilliams. Mother of Linda Heckman, Jennifer Naville, Lisa, Eugene, Gary and Mark McWilliams. Sister of Gilbert, Jim and Phil Hittich. Grandmother of three.

Cathedral restoration



Vitaly Timergaleev applies paint to a recently installed mural of American saints and sainthood candidates at the Co-Cathedral of St. Joseph in Brooklyn, N.Y., on Jan. 28. The artwork is a key feature in the restoration of St. Joseph's, a century-old church that was elevated to co-cathedral status last year and will be consecrated this spring.

MILLS, Mary Juanita, 85, SS. Frances and Clare, Greenwood, Jan. 25. Wife of Glenn Mills. Mother of Pamela Green. Grandmother of four. Great-grandmother of eight.

MORENO-REYES, Manuel, 80, St. Simon the Apostle, Indianapolis, Dec. 27. Father of Gabriela Redding and Gustavo Moreno.

MORRIS, Agnes, 93, St. Elizabeth of Hungary, Cambridge City, Jan. 20. Mother of Kathy Smith and David Morris. Grandmother of three. Great-grandmother of five.

MUCKRIDGE, Michael Anthony, 47, St. Elizabeth of Hungary, Cambridge City, Jan. 3. Son of Don and Irene Muckridge. Brother of Brent and Patrick Muckridge. Grandson of Jeannette Muckridge.

PATTERSON, William J., 80, St. Rose of Lima, Franklin, Jan. 22. Husband of Mary (Rosebrock) Patterson. Father of Agnes Hawley, Patty Kaschak, Mary Jo McGowan, Susie Shanks, Bill, Chris, Dan, John, Mike and Tim Patterson. Grandfather of 25. Great-grandfather of 23.

PLEAK, Freda, 93, St. Mary, Greensburg, Jan. 23. Mother of Cheryl Linville and Richard Pleak. Grandmother of two.

RYAN, Donald Edward, 94, Holy Spirit, Indianapolis, Jan. 14. Father of Edward and John Ryan. Grandfather of six. Great-grandfather of seven.

ROSE, Harry A., 91, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 19. Father of

Maria, James, John and Robert Rose. Grandfather of six. Great-grandfather of seven.

STEINMETZ, Mary Antonetta, 78, All Saints, St. Leon, Dec. 24. Mother of Ramona Doll, Yvonne Gutapfel, Yolanda Kunkel, Jarrod, Randy and Stacey Steinmetz. Grandmother of 14.

TUNNY, William Alvin, Jr., 55, Holy Spirit, Indianapolis, Dec. 24. Husband of Rosann Tunny. Father of Austin, Ben and Jesse Tunny. Brother of Debbie and Bruce Tunny. Grandfather of two.

WADSWORTH, Michael W., 56, SS. Francis and Clare, Greenwood, Dec. 22. Husband of Janet (Sokolowski) Wadsworth. Father of Jennifer and Ryan Wadsworth. Son of Silvia Wadsworth. Brother of Pam, Ralph and Ted Wadsworth. Grandfather of one.

WRENNICK, Roy L., 79, St. Anthony, Indianapolis, Dec. 7. Cousin of one.

ZALEWSKI, Eileen, 92, St. Lawrence, Indianapolis, Dec. 16. Mother of Linda Dison, Sharon Teipen, Nancy Wyatt and Jim Zalewski. Grandmother of three. Great-grandmother of 14.

ZIPPERLE, Brian Christopher, 26, St. Mary, Navilleton, Jan. 20. Son of Brian and Robin (Waller) Zipperle. Brother of Dorie and Katie Zipperle and Nicholas Waller. Grandson of Betty (Vanover) Zipperle and Kenny Waller. †

Maryknoll Father James Madden, an Indianapolis native, ministered in Peru for many years

Maryknoll Father James J. Madden died on Jan. 9, 2014, at Mission St. Teresa's in Ossining, N.Y. He was 80.

A funeral Mass was concelebrated on Jan. 17 in Queen of Apostles Chapel at Maryknoll Center in Ossining. Burial followed in the Maryknoll Society Cemetery.

A native of Indianapolis, James Madden was born on Sept. 7, 1933, and attended the former St. Francis de Sales Grammar School and Cathedral High School.

He entered Maryknoll at Venard Apostolic School in Scranton, Penn., in 1949. He earned a bachelor's degree in philosophy from Maryknoll Seminary in Glen Ellyn, Ill. He also earned a bachelor's degree in sacred theology and a master's degree in religious education from Maryknoll Seminary in Ossining.

He was ordained to the priesthood on June 11, 1960, and was assigned to Peru, where he spent most of his mission career. Father Madden also performed public relations and vocations work for the Maryknoll Society from its Cleveland and Chicago development houses, and served as vocations coordinator and vocations minister for the Midwest area.

Father Madden is survived by his brother and sister-in-law, R. Michael and Jane Madden of Venice, Fla.; and nieces and nephews.

Memorial donations in Father Madden's name may be made to the Maryknoll Fathers and Brothers, P.O. Box 302, Maryknoll, NY 10545. †

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~Blessed John Paul II, *The Gospel Life*



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Church's 100 important events? Editor emeritus offers his list

Reviewed by Mike Krokos

It begins with the Apostle Peter's arrival in Rome, and ends with the election of Karol Josef Wojtyla, who took the name John Paul II, as pope.

But in between, it includes 98 other events that author John F. Fink considers paramount in the history of our Church.

In *100 Important Events in Catholic History: From Pope Peter to Pope Francis*, Fink—editor emeritus of *The Criterion*—lays out what he believes are very noteworthy occurrences in the life of our faith. The events are listed in chronological order because, as the author says, "it would be impossible to try to rank them in order of importance over the period of twenty centuries. Trying to do that would certainly provoke argument."

The list begins with events that occurred after those recorded in the New Testament, Fink notes. "If I didn't do that, I would have written a book about 100 important events in the New Testament. I would have had to include the birth of Christ, his teachings, miracles, crucifixion and resurrection, Saint Paul's conversion and his missionary journeys, etc."

In a postscript, the author also includes 50 other important events in the history of the Church that didn't make his final cut.

Published by Xlibris, the book contains many chapters that have appeared in Fink's weekly column in *The Criterion* through the years. Some of the material was also published in his book, *Moments in Catholic History*, which is now out of print.

From the "Publication of the *Didache*" to "Pope Paul VI Issues *Humanae Vitae*," from "Augustine is Baptized" to the "Second Vatican Council Begins," the 100 short chapters are two pages each and easy to comprehend, digest and reflect upon.

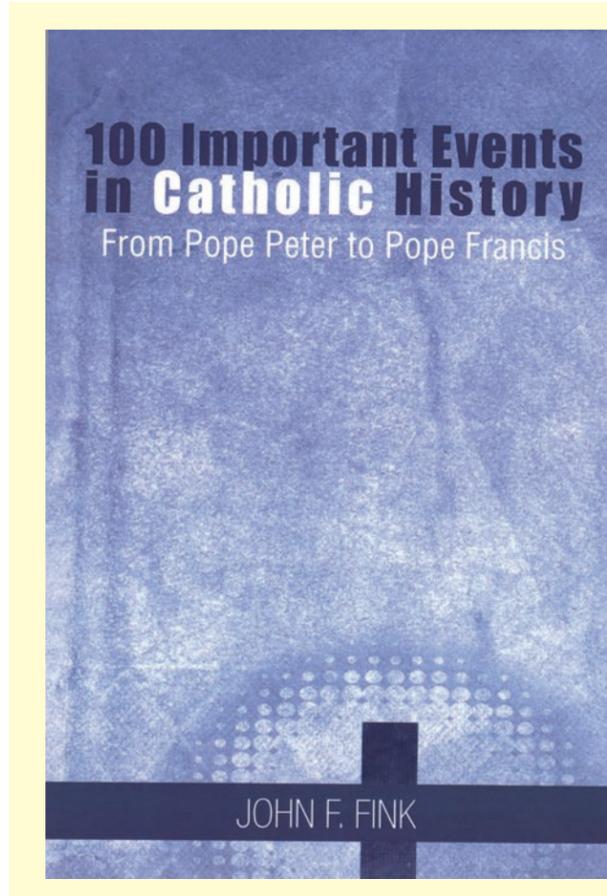
They share details of critical moments in the Church that many of us may have forgotten or never known.

How many of us remember or knew that Athanasius, a great defender of orthodoxy against the Arians, was the first to give approval to the canon of the New Testament as we know it today?

We know St. Augustine is considered to be the greatest of the Fathers and Doctors of the Church, but did we realize he is quoted far more often than any other ecclesiastical writer in the *Catechism of the Catholic Church*? For the record, he is quoted 84 times, while runner-up St. Thomas Aquinas is quoted 58 times in the catechism.

Those statistics are among the faith-filled nuggets the author shares in his latest work.

Chapters on St. Benedict, St. Boniface and St. Patrick and their contributions to the Church also fill the book, and so do the approval given to St. Francis of Assisi to



'It would be impossible to try to rank them in order of importance over the period of twenty centuries. Trying to do that would certainly provoke argument.'

—Author
John F. Fink



found the Franciscan order (Order of Friars Minor), the Fourth Lateran Council defining transubstantiation, and Christopher Columbus's discovery of America, which began an era of missionary work in the New World. The list of historical facts of faith goes on and on.

As Fink notes, 21 of his compilation of 100 events occurred after the 16th century, and another 13 occurred during the 16th century (the most in any century). The author includes events from every century, although there is only one from the seventh century.

Though the final chapter highlights the election of Pope John Paul II as universal shepherd of the Church, Fink also notes the election of Pope Benedict XVI after his death. He also mentions in this chapter Pope Benedict's resignation in 2013, and the election of Pope Francis, the first pope with this name and the first person from the Americas (Argentina) elected pope.

"There is every reason to believe that someday the election of Pope Francis will be on someone's list of 100 important events in Catholic history," Fink writes.

We agree, but what Fink has compiled in his latest book offers a very good start to any discussion about the history of our faith.

(Mike Krokos is editor of *The Criterion*, newspaper of the Archdiocese of Indianapolis. To order 100 Important Events in Catholic History: From Pope Peter to Pope Francis, contact Xlibris Corp. by phone at 1-888-795-4274 or visit the website www.Xlibris.com. The book is also available from Amazon and Barnes and Noble. Amazon is selling the printed paperback for \$19.79 and a Kindle edition for \$3.99. Barnes and Noble's price for the printed paperback is \$20.05. Its Nook Book edition is \$3.49.) †

Music ministry called a gift that can reconnect people with the Church

WEST HARTFORD, Conn. (CNS)—Holy Family Monastery and Retreat Center in West Hartford, founded by the Passionist community of fathers and brothers in 1951, is famous for many reasons.

Its international Mass card offerings are known the world over in Catholic circles as a mecca and the go-to source for Mass cards for almost all occasions; 50 percent of the Mass card offerings come via the center's website at www.holyfamilyretreat.org.

Holy Family's retreat ministry, funded largely by the Mass card revenues, represents both the largest parish-based retreat center in the nation as well as the second-largest of any retreat center.

But the retreat center has another quality that few may realize—its thriving music ministry that has been a role model for other parishes.

Passionist Father David Cinquegrani, director of Holy Family as well as its music director, started the monastery's



Strains of "Gloria in Excelsis Deo" rise from the choir in December 2013 at Holy Family Passionist Retreat Center during a Christmastide Vespers Service in West Hartford, Conn. The center has a thriving music ministry that is seen as a model for other parishes.

music ministry upon his arrival in 1996. He said the ministry is innovative, because it is intergenerational and includes groups often not found in large numbers in Church, groups of high school and college students, seniors, and grade school students.

"There are many families, sometimes entire families, who participate. Husbands and wives, parents and children find it something spiritual that they can do together," he said in an interview. "I try to feature family members with duets, trios and quartets when possible. Our music program serves the retreat center by providing both beauty and the opportunity to engage in music for worship and mediation.

"At the same time, it gives the music ministers the ability to share their talents and enjoy doing what they love to do."

Father Cinquegrani has an extensive background in music. He began playing the piano in second grade, and studied piano for 11 years before entering college as a music major. He earned undergraduate and graduate degrees in music, while teaching music at every level from kindergarten through college for more than 30 years.

For the past 15 years, he has taught music at nearby St. Joseph's College in West Hartford. In addition to his primary instrument of piano, Father Cinquegrani also can play flute, bass, guitar, organ and drums.

Members of Holy Family's choirs have been energized by the writings of Pope Benedict XVI—in particular, an article in the Nov. 18, 2012, issue of *The Universe*, a weekly Catholic newspaper in the United Kingdom. It quoted the now-retired pope as saying that "sacred music can, above all, promote the faith, and what's more, cooperate in new evangelization."

"Music and singing that are done well can help people receive the word of God and be moved in a positive way," the pope said.

Pope Benedict has urged Church musicians to dedicate themselves to "improving the quality of liturgical song, without being afraid of reviving or emphasizing the great

musical tradition of the Catholic Church."

Sacred song "cooperates in nourishing and expressing the faith and, therefore, in glorifying God and sanctifying the faithful," he said. "Sacred music is not an accessory or embellishment of the liturgy, but is the liturgy itself."

An active member of the Holy Family music ministry for the past six years is Jean Fitzpatrick, who attended the Christmas and Easter concerts for many years before becoming involved with the music program at the retreat center.

The clinical social worker is a member of two choirs, including the Bell Choir.

"I believe that music is a beautiful expression of community prayer. It enhances our connectedness to one another and through this connection, strengthens our relationship with God," she said. "For those of us who participate in the music ministry at Holy Family, it is not only a gift to be part of it but it is also an opportunity to help others deepen their faith through music."

Holy Family's Christmas and Easter concerts have become something of a legend. At the end of each concert, the Holy Family Choir, Chamber Choir, Children's Choir, Bell Choir and instrumentalists join in song with the entire congregation.

Hartford-area resident Lisa Bureau is not a member of the Holy Family music ministry, but is a regular at the concerts.

Given how well-known the retreat center is and its Mass cards, Bureau predicted it won't be too long before the center's music ministry will start "a mini-revolution in the Church in America as people see the power of music ministry."

"My family and I have to get to these concerts more than an hour in advance to get a good seat," she said. "The concerts are so powerful, and I know of several people over the years that were disconnected from the Church for many years and were inspired to return to attending Mass because of the Holy Family concerts." †

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Catholic Schools Week Mass at SS. Peter and Paul



Archbishop Joseph W. Tobin posed for many photos with children and school groups from across the archdiocese following the Catholic Schools Week Mass at SS. Peter and Paul Cathedral in Indianapolis on Jan. 29. Here, a group from St. Lawrence School in Indianapolis, including Father Thomas Schliessmann, left, the parish's pastor, has their picture taken with the archbishop.



Archbishop Joseph W. Tobin, right, gives Communion to a student during the Catholic Schools Week Mass at SS. Peter and Paul Cathedral in Indianapolis on Jan. 29. In the background, Father Noah Casey, rector of SS. Peter and Paul Cathedral, also distributes Communion to students, teachers, administrators and parents from across the archdiocese.

A Church without religious sisters is 'unthinkable,' pope says while honoring consecrated life on Feb. 2

VATICAN CITY (CNS)—A Church without religious sisters would be “unthinkable,” Pope Francis said, honoring the contributions consecrated men and women make to the Church and society.

“Every consecrated person is a gift to the people of God on pilgrimage,” he said on Feb. 2, reciting the Angelus with visitors in St. Peter’s Square. The pope had just finished celebrating Mass for the feast of the Presentation of the Lord, which the Church marks as the World Day for Consecrated Life.

“There is such a great need for their presence, which reinforces and renews the commitment to spreading the Gospel, Christian education, charity for the neediest, contemplative prayer, the human and spiritual formation of the young and families, and the commitment to justice and peace in the human family,” the pope said.

Straying from his prepared text, Pope Francis told people gathered in the square: “Think what would happen if there weren’t any sisters, if there weren’t any sisters in the hospitals, no sisters in the missions, no sisters in the schools. Think what the Church would be like without sisters—no, that’s unthinkable.”

Consecrated life is a gift that moves the Church forward, he said.

“These women who consecrate their lives to carrying forward the message of Jesus—they’re great,” he added.

Pope Francis asked all Catholics to pray

“that many young people would respond ‘yes’ to the Lord when he calls them to consecrate themselves totally to him.”

The earlier liturgy for the Feast of the Presentation, once widely known as “Candlemas,” began with dozens of sisters, brothers and religious priests carrying lighted candles into St. Peter’s Basilica ahead of the pope.

In his homily, he urged religious to allow the joy of the Holy Spirit to guide both their observance of their communities’ rules and their willingness to be prophetic.

Religious must “never be rigid or closed, but always open to the voice of God who speaks, who opens and who leads and invites us to go out toward the horizon,” he said.

Within religious communities, the pope said, the elderly should communicate their wisdom to the young and the young should accept “this patrimony of experience and wisdom and carry it forward, not to preserve it in a museum—no, no, no—but to continue it and bring it to bear on the challenges that life poses.” †

Pope Francis calls for the promotion of life at every stage

VATICAN CITY (CNS)—Pope Francis called on all Catholics to welcome, serve and respect life, whether still unborn or approaching its natural end.

He asked that everyone, each in his or her own “particular role and sphere, feel called to love and serve life, to welcome it, respect it and promote it, especially when it is fragile and needs attention and care, from the mother’s womb to its end on this Earth.”

The pope’s remarks came after reciting the Sunday Angelus with people gathered in St. Peter’s Square on Feb. 2, which was designated in Italy as the Day for Life.

The pope encouraged all associations and movements involved in “the defense and promotion of life” to continue their work.

He also quoted a statement by Italian bishops that “every child has the face of the Lord, lover of life, a gift for families and society.”

He thanked those in the Diocese of Rome who organized the annual Day for Life celebration, as well as university professors who organized seminars and conferences on “current difficulties linked to childbirth.” †



Pope Francis holds a candle as he arrives to celebrate Mass in St. Peter’s Basilica at the Vatican on Feb. 2. The pope celebrated Mass for the feast of the Presentation of the Lord, which the Church marks as the World Day for Consecrated Life.

‘Got Sisters-Nun Run’ for Indianapolis area is set for Feb. 21-22

By Sean Gallagher

Kara Davis had spent time in prayer discerning whether or not God might be calling her to religious life. Then she felt it was time to get “out of the chapel” and visit religious communities.

The Eastern Illinois University graduate student started this stage in her discernment in 2011 in Indianapolis with a “nun run” in which she and several other young women visited several religious communities over the course of one weekend.

Three years later, Davis is set to enter the Daughters of Charity in August.

This year’s event, now called “Got Sisters-Nun Run” will begin at 5:45 p.m. on Feb. 21 and conclude at 8:30 p.m. on Feb. 22.

It is sponsored by the archdiocesan vocations office and a number of women’s religious communities that minister in Beech Grove and Indianapolis.

“Got Sisters-Nun Run” participants will visit, pray and share meals with members of the Daughters of Charity, Little Sisters of the Poor, Sisters of Charity, Sisters of

Providence of Saint Mary-of-the-Woods, Sisters of St. Benedict, Sisters of St. Joseph and the Sisters of the Third Order of St. Francis.

Through the course of the “Got Sisters-Nun Run,” the participants will discover the broad variety of ways that these communities minister in central Indiana.

There is no cost for participants, and all transportation, meals and overnight accommodations are provided.

The event is open to single women ages 18 to 40 who are open to the possibility that God might be calling them to religious life.

Davis, 24, appreciated the 2011 “nun run” because of how it introduced her to other young women like herself open to religious life.

“You feel kind of alone when you don’t have that support,” she said. “So that was something that I definitely liked about the nun run.”

Davis also liked seeing the diverse kinds of religious life on display in just one weekend.

“One of the most helpful things was just to realize that religious life just doesn’t

look like one thing,” she said. “There are a variety of ways. And no one way is better or worse than another. You just have to find what fits for you.”

It was on the 2011 “nun run” that Davis met members of the Daughters of Charity for the first time. She thinks that seeds of a possible religious vocation were planted in her that weekend.

“It was during that ‘nun run’ that God really was talking to me,” she said.

Davis had encouraging words to participants in this year’s “Got Sisters-Nun Run,” hoping that they, like her, might “discern beyond the chapel.”

“Go out there and meet communities, meet sisters,” Davis said. “What brought me to ask for an application was building relationships with sisters. That can start with a ‘nun run.’”

(To register or for more information about the 2014 “Got Sisters-Nun Run,” call Daughter of Charity Sister Theresa Sullivan at 812-963-7563 or send her an e-mail at SisterTheresa.Sullivan@doc.org. The registration deadline for the 2014 “Got Sisters-Nun” is Feb. 14.) †



‘One of the most helpful things was just to realize that religious life just doesn’t look like one thing. There are a variety of ways. And no one way is better or worse than another. You just have to find what fits for you.’

—Kara Davis, who participated in the 2011 “nun run” and will enter the Daughters of Charity in August