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 human-kind 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.

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

By Natalie Hoefer

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“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”

Dominican Father Simon-Felea 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.

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, 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

need out there’

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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 real 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 Jan. 30 with some 130 people representing the Indiana-based Catholic university, who were in Rome for the inauguration of the university’s new president.

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 all 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 teaching, and the defense of its freedom, precisely in and through its institutions, to uphold that teaching as authentically proclaimed by the magisterium of its 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 indissoluble witness,” he said.

The pope then looked up from his prepared text and told his audience in Italian:

“Beginning—to defend it, preserve it, carry it forward,” he said.

“This is important: Your own identity—as it was intended from the beginning—to defend it, preserve it, carry it forward,” he said.

—Pope Francis

Though the pope made no references to any controversies, the University of Notre Dame had regressed 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 employers to provide 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 the Congregation of Holy Cross on Jan. 30, as 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 ‘abuse’ 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. †
“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 would 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 the program “allows us to form students to be missionaries.”

“Part of our task is, I feel, 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 relationships with Christ

Dr. Jennifer Carrano, associate director of The Evangelical Catholic who is serving as the consultant for St. Paul Catholic Center, explained how small faith group models 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 center Jesus Christ through sacred Scripture, personal relationships, and have room to dialogue,” he explained.

The groups are designed to teach students 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 am going to engage you’—through the Church and into the world.”

Seeking leaders who are ‘FAT’

Carrano said The Evangelical Catholic was strategizing 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.

“I started going to Mass is because my parents forced me to go on a Sunday, and I got baptized because I didn’t know how the place was run,” he said. “I decided I should probably start going to Mass.”

Now Cavanaugh is enthusiastic about leading a small faith group and wants to tell other friends about this, “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.”

Stubb is also enthusiastic.

“I look forward to expanding this on campus, involving 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 Stubb’s 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.”

(Typographical errors and formatting errors corrected.)

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

TYPHOON

continued from page 1

“…so worth it. For us, it was just the development director for St. Paul Catholic Center in Bloomington, a sister who lost their homes in November while others in tents to flee to higher ground again.”

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 Borongan Diocese experiencing the most serious damage. In some locales, 90 percent of buildings and homes—more than 550,000 in all—were destroyed or damaged. As of Jan. 29, more than 6,200 people had died and more than 26,800 were injured in the storm poorly. Nearly 1,800 remained missing, according to the Philippines’ National Risk Reduction and Management Council. More than 4 million people were displaced by the storm.

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

Carolyn Woo, CRS president, pledged to help the Philippines “build back better,” using an off-repeated phrase in an 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 “in the next storm, people are not as strongly affected,” she said.

Likewise, Paul O’Callahan, 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.’”

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 from God,” he said.

“We estimate there are between 8,000-9,000 Catholics out of about 43,000 students at IU,” Father John said.

“It’s a wonderful place of education, but it’s also 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,” Father John said.

“I was just ecstatic the day I found out,” he said.

Tara Doyon, development director for St. Paul Catholic Center who wrote the grant proposal, “It was really overwhelming. We’ve never been in this position before, ever. We were really overjoyed, over cried, over hair pulled out, but it’s just so worth it. For us, it was just the..."
Pope Emeritus Benedict's retirement viewed a year later

It has now been a year—
on Feb. 11, 2013—since Pope Benedict XVI announced a surprised gathering of cardinals that he intended to resign. It was the first time a pope had resigned since Pope Gregory XIII 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 at age 68 and at age 70 to deadlocked concilium. He soon recognized that he was unsuited to be pope and resigned. Benedict XVI 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 the first pope to meet with Pope Emeritus when he arrived there on May 2 after living at Castel Gandolfo, the pope’s summer residence, where his retirement home was being prepared. 

Unlike what happened to Pope Celestine V, 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 Benedict XVI’s secretary. He has called himself a “bridge” between the two men.

The pope emphasized that he intended to remain away from the public, and he has done so. Pope Francis invites citizens to 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 schedule. 

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. 

Pope Francis has not participated 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

The Vatican 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 import all kinds 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 different that different from Americans. Quebec looks to France for cultural cues, and the French are devoted to an ideal of laicite.

But we see a lot of that in America, too. That is what happened, 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 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 this secularizing trend 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 his red cape and emirine trim that some popes have worn.

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 brought 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 number exceeds the population of the largest city in the United States. We have eliminated more than 56 million human lives whose potential life 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 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.

Letters should be to the Editor. Letters to the Editor that are not signed by way of signature will not be considered. Letters should be submitted by postal mail or by fax and should not exceed 500 words. Letters must be typed and double spaced. They may be edited for clarity and brevity.

Letters to the Editor—The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-3376.

Readers with access to e-mail may send letters to criterion@uscatholic.org.
Sen. John Waterman

attention and warnings from the U.S. State of a Mexican citizen drew international previously untested mixture of drugs was world were printing the priest’s account murder of 22-year-old Joy Stewart, who year. The Indiana Catholic Conference in the Indiana General Assembly this House Bill 1123 was approved with bipartisan support from the House said, “The bill is a positive step because it allow persons whose company plan said, “The bill is a positive step because it religious beliefs.” should not be forced to do so because of “Some private insurance companies should not be forced to do so because of “Many people are saying to me about this issue, what’s going to happen is that private health insurers will be required to cover abortion.” The current law requires abortions 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 Noc, who represents Indiana Right to Life, said Senate Bill 292 is focused on women’s health, and making sure a woman who has an abortion and needs follow-up treatment of a medical nature has “full knowledge” of where to go to get it. “We ask that those women get this information twice,” she said.

New complications in executions bring new death penalty discussions

WASHINGTON (CNS)—In recent times—by McGuire’s parents—against McGuire’s family and ask for the same consular access for medical reasons. 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 prayer, “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 McGuir...
February 7
St. Joseph Parish, 1375 S. Mckiley 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 sjparishchiro.org.

February 8
Northside Knights of Columbus, 7101 E. 71st St., Indianapolis. Christ the King Parish, “Bayou Bash,” 6 p.m. midnight, dinner and auction, 60¢ per person. Information: 317-255-8666 or 588-5070.

St. Roch Parish, Family Life Center, 3605 S. Meridian St., Indianapolis. Singles Seniors meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

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

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, 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 professions 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 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 permanent member of the Benedictine community.

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 Briestow, at 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 Aethism.

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 parochial director of religious education (DRE) at Our Lady of the Most Holy Rosary Parish in Indianapolis. Currently, she is the diocesan Mt. 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 sb@emscia.org or call 317-357-2119 by March 15. Those wishing to volunteer may also use the same contact information, and are asked to respond as soon as possible.

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., 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.

SPRED dinner dance to be held on March 22 in Indianapolis

The annual Special Religious Development (SPRED) dinner dance will be held at the Marden House Harteng 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 317-276-1430 or 1-800-382-9836, ext. 1430.
WEDDING ANNOUNCEMENTS

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, 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 3 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.

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.

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 Amy Ann Braun. The groom is the son of Robert M. and Colleen M. Davies.

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 Mary Kathleen Hosty and Preston M. Hosty. The groom is the son of John Hibner and Marie Finch-Hibner.

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.

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.

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.

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.

Klee-Cos
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 Cindy Klee. The groom is the son of Gary Coss and Penny Jordan.

Shidler-Maltese
Regina Anne Shidler and Stephen Matthew Maltese were married on May 18, 2013, at Sts. 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.

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.

Willhelm-Kovatch
Janie Lynn Wilhelm 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 Aimee Wilhelm. The groom is the son of Tom and Caroline Kovatch.

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.

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.
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.

Life has even been times when the hospitality has led to a life change for homeless people, according to the parish’s director of ministries 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.

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

Cardinal Ritter Jr./Sr. High School 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 season either,” said Christine Davis, director of operations of the archdiocesan Catholic Charities shelter.

When the usual cycle of 23 families has been reached, staff members have worked tirelessly to contact other shelters that they believe can help.

“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 one apartment,” Davis said. “We’ve had a lot of 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 caused 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.

The faculty and staff have worked hard to keep the shelter open during the winter and have worked to find shelter space for other families.

“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 two ways 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 to talk,” 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.

“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 his 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.”

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, Catholic Charities. Call at 317-655-7850.

• St. Vincent de Paul Society. Visit the website, www.svdpindy.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 restocking the shelters.

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

The food drive was a hit, and students made a difference in the lives of local residents.

Anthony Ryback, a junior 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.

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 details the help that the Garden Door Ministry offers people in need. During the winter, the ministry is also serving hot meals to visitors.

The faculty and staff did 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
Thaw our hearts, O Lord

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

(Already’s note: Katie Sahm 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 Sahm
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 bitter cold temperatures slapped 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!

The Lord, Jesus Christ, who continually pours his love into our hearts!

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!

We tend to judge and think of those getting abortions as being irresponsible, horrible people. How can we think differently? They are killing the most innocent and precious of God’s children. Never again will I forget this journey, the friends I have made on this March for Life. 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. 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 hymn 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 unchar ing 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 pro-life visions 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.
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 employers-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 members with seeking an injunction protecting the companies from the provisions.

Both companies are privately held and challenge the mandate on arguments that the contraceptive mandate violates the owners’ Free Exercise rights as well as their rights under a corporate entity’s First Amendment rights.

The owners of Hobby Lobby, a publicly held company, disputed contraceptive coverage for its employees on faith-based moral grounds.

The legal claim being made by the Little Sisters of the Poor—a challenge to the federal government’s mandate for contraceptive coverage and sterilization-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.

The Hobby Lobby case is 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 Religious Free Exercise clause of the First Amendment.

Thus, in the first cases to reach the Supreme Court on the merits of the challenges.

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.

Both 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姐妹’ 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:

• Courses on the Catechism of the Catholic Church from CDU
• All 12 classes for a Certificate in Lay Ministry available online
• 20% discount for all employees, volunteers, and parishioners
• Employees also receive reimbursement upon course completion

For more information, please log on to

www.archindy.org/layministry

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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 sat up all night rocking her crying baby, longing for a solution to 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 vital ways in which faith gets absorbed into the very marrow 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 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 Schaeffer, 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 a joy?”

“I’m not 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.

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)
Looking Around

Fr. William Byrnon, 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 sense of despair that anyone that walks in hope “dances without music.”

Most of us have to make it through life without the infallible background music. Whether you walk or run, you will have to make your way each day by even-paced measures without the tempos-enhancing emotions that accompany 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 words in 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 meaning from the stories—by imagining what, and why, and how you will do what you are doing today and in all your days to come. But you have to choose the attitude—the inner silent state of mind—that will accompany you and enable you to walk in hope, believe in several ways. If used correctly, it would describe a personal condition similar to the mood conveyed in expressions like “provocatively announce,” or “gladly welcome.” The misapplied “believably” (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.”

There is more than a simple grammatical quibble. Most of the people I hear gutting the meaning of “encouragement” are using the word “hopeful” to mean that which is the best, or optimal. The pillar words are with optimism, which focuses always on “the best.” “Optimizing” options 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—harshness or stout, weak—or strong—and as free of the label “a heart” as a heart person walks, or dances.

We have no idea why the word “hoped” rose to the prominent place of misapplication that it now enjoys in the American vernacular. That adverb means a wish to make happen something.

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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 at a date after the epic Babylonian Captivity. As political fortunes turned, the Persian ruler, Cyrus, had overthrown 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 veneration, 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, one of the major cities of the Roman Empire. Rich and sophisticated, Corinth was a virtual center of the culture at that time. Near-by was Athens, the very symbol of wisdom and logic. Paul had preached in Athens, not with great success.

Today’s second reading is from 1 Corinthians 5:1-10. This passage was addressed to Christians living in Corinth. The criterion for forgiveness is set by the Lord’s commandment not to sin again. 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 began to focus on the time when we were taught that the Catholic Church was the only Church. So I lost 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.)

Another example of how the Catholic Church can be a blessing is the story of A and B. A is a lifelong Catholic. His wife was raised Lutheran, and converted to the Catholic faith after we were married 38 years ago. We raised our four children in the Catholic Church.

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.

The 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.

A like 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 receive heaven without being Catholic. Referring to 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 decision. May God use 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 her to God. She is not a child anymore. Deeply sorrowful while you continue to support her to live as you feel is right.

Q I 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 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.

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Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obligations 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 suspended elsewhere on this page.


COLEBART, Madeline, 85, SS. Francis and Clare, Greenwood, Jan. 23. Mother of John and Harold Cobleart. Grandmother of two.


DREYER, Rosemarie (Mader), 64, Annunciation, Brazil, Jan. 1. Mother of Jennifer Bayley, Angela Freeman, Jessica Borby, Maggie and Mark Dyer. Sister of Kathleen Dry. Father of Joseph Dyer, Michael and Sue Dyer.


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


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


PATTERSON, William J., 80, St. Rose of Lima, Franklin, Jan. 22. Husband of Mary (Rosenbrook) Patterson. Father of Agnes Hawley, Patty Kasich, Mary Jo McIvor, Susan Shank, Bill, Chris, Dan, John, Mike and Tim Patterson. Grandfather of 25. Great-grandfather of 23.


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

Maryknoll Father James Madden died on Jan. 9, 2014, at Mission St. Teresa’s in Peru. He was 81.

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 as a Novice Apostolate Student in Scranton, Penn., in 1949. He earned a bachelor’s degree in philosophy from Maryknoll Seminary in Glen Eden, 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 vocational 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.

Blessed John Paul II, The Gospel Life...
Church’s 100 important events? Editor emeritus offers his list

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, 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.

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

Chapters on St. Benedict, St. Boniface and St. Patrick and others involve the Church’s history to the Church also fill the book and so do the approval given to St. Francis of Assisi to 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.)

Strains of “Gloria in Excelsa Deo” rise from the choir in December 2012 at Holy Family Passionist Retreat Center in West Hartford, Conn. The center has a thriving music ministry that has been a role of its thriving music ministry that has been a role of generating income for 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,” said Father Cinquegrani.

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 can also play flute, bass, guitar, organ and drums.

Members of Holy Family’s choir 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 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 music ministry, 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.”
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.”

‘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.

“Got Sisters-Nun Run” is Feb. 14. (†)

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