



**The**

# Criterion

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**Lent is upon us**

Penance services, activities and ways to prepare for Lent, pages 7, 9 and 11.

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## Pope establishes panel, with lay members, to oversee Vatican finances

VATICAN CITY (CNS)—In a move reflecting both his drive to reform the Vatican bureaucracy and his oft-stated desire to include laypeople in the leadership of the Church, Pope Francis established a new panel, to include almost as many lay members as clerics, to oversee the finances of the Holy See and Vatican City State.

Another new office, to be headed by Cardinal George Pell of Sydney, will implement the panel's policies.

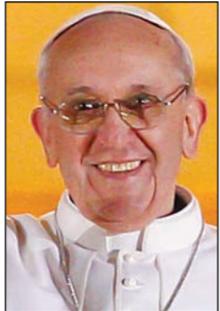
The Vatican announced the changes in a statement on Feb. 24, explaining they would "enable more formal involvement of senior and experienced experts in financial administration, planning and reporting, and will ensure better use of resources," particularly for "our works with the poor and marginalized."

The Council for the Economy will include "eight cardinals and bishops to reflect the universality of the Church," and "seven lay experts of different nationalities with strong professional financial experience," the Vatican said. They will "meet on a regular basis to consider policies and practices and to prepare and analyze reports on the economic-administrative activities of the Holy See."

The lay members of the new council will exercise an unprecedented level of responsibility for non-clerics in the Vatican, where the highest offices have always been reserved for cardinals and bishops. The Vatican did not release any names of council members.

Reporting to the council will be the new Secretariat for the Economy, which will exercise "authority over all the economic and administrative activities within the Holy See and the Vatican City State," including budget making, financial planning, hiring,

See VATICAN, page 8



Pope Francis

Photo by John Shaughnessy



## Coming home

Michael Walterman, left, said Father Gerald Kirkhoff, pastor of Good Shepherd Parish in Indianapolis, played an integral role in making him feel welcome when he returned to the Catholic Church.

## Young adult Catholic returns to the Church after journey of heartbreak and separation

*(Editor's note: This story is the first in a series about people who have left the Church and/or lost their faith in God, only to rediscover later the meaning that God and the Church have in their lives.)*

By John Shaughnessy

Michael Walterman will always remember his 18th birthday for two life-changing reasons.

First, it was the day when one of his best friends committed suicide.

And, because of that death, it was also the day when he turned his back on God.

"I wanted no part of a God who would allow these types of things to happen," Walterman recalls. "I couldn't understand. I basically gave up on God."

A few moments later, Walterman adds, "Years later, I would discover that God never gave up on me."

Those two polar-opposite revelations hint at the profound, deeply personal story of Walterman's return to faith over the past 15 years.

Now 33, Walterman wants to share the details of that story, hoping it will inspire other young people who have left the Church and separated from God to take another look at their faith.

It's a story marked by two devastating realities in his life—the suicide of one of his best friends and the heartbreak of what happened to Walterman's mother.

### A mother's illness, a mother's plea

After the suicide of his friend,

Walterman stopped going to Mass and gave up on his plans to receive the sacrament of confirmation.

"After abandoning God, things became increasingly difficult for me," he says. "I went to college, but with more trouble than success. I felt overconfident in my intelligence, thinking that alone would earn a degree, not giving much time to my studies. I also battled depression for many years."

Dropping out of college, he saw "a cycle of depression, loneliness and separation from God" continue for a few years until his mother sat down with him one night and told him that he needed God in his life.

"She was crying for me and made me

See WALTERMAN, page 8

## Knights, Catholic Athletes for Christ sponsor football combine for Special Olympians

By Sean Gallagher

Jerry Moore took the handoff and ran hard with the football to his left, flashing into the end zone ahead of chasing defensive players.

Celebrating a two-point conversion after his team had scored a touchdown, Jerry spiked the football and did a joyous end zone dance.

That moment capped a fun-filled morning on Feb. 22 for Special Olympics athletes from across central Indiana at the Indianapolis Colts practice facility in Indianapolis.

See OLYMPIANS, page 16

Special Olympian Bradley Johnson of Whiteland completes a jump in the broad jump portion of a National Football League-like combine event for athletes with developmental disabilities on Feb. 22 at the Indianapolis Colts practice facility in Indianapolis. Assisting him are, from left, former Indianapolis Colt Jim Sorgi, a member of St. Susanna Parish in Plainfield; and two members of the Knights of Columbus, Dennis Gochoel, a member of St. Simon the Apostle Parish in Indianapolis; and Pat Rondinella, a member of St. Malachy Parish in Brownsburg.

Photo by Sean Gallagher



# Pope Francis, with retired Pope Benedict present, creates new cardinals

VATICAN CITY (CNS)—On a feast day commemorating the authority Jesus gave to St. Peter and his successors—the popes—Pope Francis created 19 new cardinals in the presence of retired Pope Benedict XVI.

To the great surprise of most people present, the retired pope entered St. Peter's Basilica about 15 minutes before the new cardinals and Pope Francis. Wearing a long white coat and using a cane, he took a seat in the front row next to Lebanese Cardinal Bechara Rai, patriarch of the Maronite

Catholic Church. Pope Benedict's presence at the consistory on

See related column, page 4.

Feb. 22, the feast of the Chair of Peter, marked the first time he had joined Pope Francis for a public liturgy in the basilica. Pope Benedict resigned on Feb. 28, 2013, becoming the first pope in almost 600 years to do so.

Cardinal Theodore E. McCarrick, retired archbishop of Washington, said all the already existing cardinals went over to greet Pope Benedict. "The ushers kept saying, 'Please, your eminences, take your seats, the Holy Father is coming,' and we thought, 'But, but . . .'"

Before beginning the liturgy, Pope Francis walked over to Pope Benedict, who removed his zucchetto to greet Pope Francis. The scene was repeated at the end of the consistory.

The new cardinals publicly recited the Creed and swore obedience to the pope and his successors before receiving from Pope Francis a red hat, known as a biretta, a ring and the assignment of a "titular church" in Rome, becoming part of the clergy of the pope's diocese.

After they received their red hats, each of the new cardinals walked over to Pope Benedict and greeted him.

Only 18 of the prelates Pope Francis had chosen to be among the first cardinals created during his pontificate were present.

The oldest of the new cardinals—and now the oldest cardinal in the world—Cardinal Loris Capovilla, 98, was not present at the ceremony although he became a cardinal the moment that Pope Francis pronounced his name. A papal delegate will deliver his red hat to his home in northern Italy.

In his homily, Pope Francis did not mention the standard point that the cardinals' new red vestments are symbols of the call to serve Christ and his Church to the point of shedding their blood if necessary. Rather, he focused on their being called to follow Christ more closely, to build up the unity of the Church and to proclaim the Gospel more courageously.

The Bible, he said, is filled with stories of Jesus walking with his disciples and teaching them as they traveled.

"This is important," the pope said. "Jesus did not come to teach a philosophy, an ideology, but rather a 'way,' a journey to be undertaken with him, and we learn the way as we go, by walking."

After listening to a reading of Mark 10:32-45, Pope Francis also spoke about the very human, worldly temptation of "rivalry, jealousy [and] factions" the

first disciples faced.

The reading is a warning to the cardinals and to all Christians to put aside concerns of power and favoritism, and "to become ever more of one heart and soul" gathered around the Lord, he said.

Pope Francis told the new cardinals, who come from 15 different countries—including very poor nations like Haiti and Ivory Coast—that the Church "needs you, your cooperation and, even more, your communion, communion with me and among yourselves.

"The Church needs your courage," he said, "to proclaim the Gospel at all times" and "to bear witness to the truth."

The pope also told the cardinals that the Church needs their "compassion, especially at this time of pain and suffering for so many countries throughout the world," and for so many Christians who face discrimination and persecution. "We must struggle against all discrimination," he said.

The 18 cardinals who received their red hats from the pope were Cardinals:

- Pietro Parolin, Vatican secretary of state, Italy, 59.
- Lorenzo Baldisseri, general secretary of the Synod of Bishops, Italy, 73.
- Gerhard Muller, prefect of the Congregation for the Doctrine of the Faith, Germany, 66.
- Beniamino Stella, prefect of the Congregation for Clergy, Italy, 72.
- Vincent Nichols, archbishop of Westminster, England, 68.
- Leopoldo Brenes Solorzano of Managua, Nicaragua, 64.
- Gerald Lacroix of Quebec, Canada, 56.
- Jean-Pierre Kutwa of Abidjan, Ivory Coast, 68.
- Orani Tempesta of Rio de Janeiro, Brazil, 63.
- Gualtiero Bassetti of Perugia-Citta della Pieve, Italy, 71.
- Mario Poli of Buenos Aires, Argentina, 66.
- Andrew Yeom Soo-jung of Seoul, South Korea, 70.
- Ricardo Ezzati Andrello of Santiago, Chile, 72.
- Philippe Ouedraogo of Ouagadougou, Burkina Faso, 69.
- Orlando Quevedo of Cotabato, Philippines, 74.
- Chibly Langlois of Les Cayes, Haiti, 55.
- Fernando Sebastian Aguilar, retired archbishop of Pamplona, Spain, 84.
- Kelvin Felix, retired archbishop of Castries, St. Lucia, Antilles, 81.



Retired Pope Benedict XVI greets Pope Francis at the conclusion of a consistory at which Pope Francis created 19 new cardinals in St. Peter's Basilica at the Vatican on Feb. 22. Pope Benedict's presence at the ceremony marked the first time he had joined Pope Francis for a public liturgy.



Pope Francis embraces new Cardinal Chibly Langlois of Les Cayes, Haiti, after presenting a red biretta to him during a consistory in St. Peter's Basilica at the Vatican on Feb. 22. Pope Francis created 19 new cardinals in the presence of Pope Benedict XVI, who made his first public appearance at a liturgy since his retirement.

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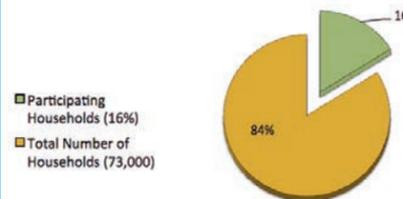
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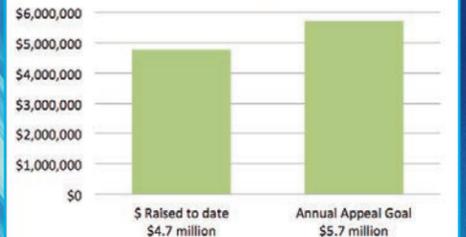
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The Criterion

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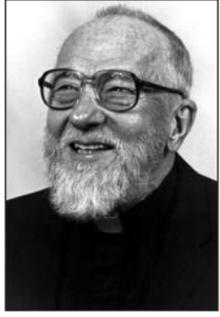
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# Widower and father, Father Elmer Burwinkel was devoted to Mary

By Sean Gallagher

Father Elmer J. Burwinkel, a retired priest of the Archdiocese of Indianapolis, died on Feb. 18 at Franciscan St. Francis Health Hospital in Indianapolis. He was 93.



Fr. Elmer Burwinkel

The Mass of Christian Burial was celebrated on Feb. 24 at the chapel of the St. Paul Hermitage in Beech Grove, where Father Burwinkel had, in recent years, been a resident.

Archbishop Joseph W. Tobin was the principal celebrant of the Mass.

Father Stephen Giannini, archdiocesan vicar for clergy, religious and parish life coordinators and vice chancellor of the

archdiocese, was the homilist.

Burial followed at St. Patrick Cemetery in Madison.

Ordained a priest at age 63 in 1984, Father Burwinkel was perhaps the oldest man to be ordained in the history of the Archdiocese of Indianapolis. He was also one of the first priests of the archdiocese to be ordained after having been a husband and father.

At the time of his ordination, he was the father of seven children and had grandchildren. Father Burwinkel's wife of 32 years, Mary (Benkert) Burwinkel, had died in 1980.

He was also a retired teacher, having spent nearly 30 years teaching social studies in public schools in Cincinnati and at Father Michael Shawe Memorial Jr./Sr. High School in Madison.

Msgr. Joseph Schaedel was ordained just two years before Father Burwinkel. He said that Archbishop Edward T. O'Meara appreciated Father Burwinkel's willingness to begin service in the Church as a priest at his age.

"I think Archbishop O'Meara admired him very much because at that point in his life, Elmer Burwinkel could have just taken his retirement and taken it easy," Msgr. Schaedel said. "But he had such a devotion to the Church and such a good work ethic that he wasn't about to stop working and wanted to get involved in the priesthood."

Father Burwinkel's eldest child, Bob Burwinkel, said that his father had been a seminarian before marrying his mother.

And because of his father's history, he wasn't caught off guard after his mother's death when his father began to discern a possible call to the priesthood.

"It wasn't a big surprise to me anyhow," Burwinkel said. "He had taught grade school and high school religion classes as a volunteer in his parish for a lot of years."

Once ordained, Father Burwinkel wasted no time in working hard to serve the faithful.

*'... He had such a devotion to the Church and such a good work ethic that he wasn't about to stop working and wanted to get involved in the priesthood.'*

—Msgr. Joseph Schaedel

"Being a little older coming into [the priesthood], he was very hard working, very dedicated," Msgr. Schaedel said.

Burwinkel was glad to see his father experience such fulfillment in his priestly life and ministry.

"I was happy to see that he was enjoying the work that he was doing," Burwinkel said. "He put his whole heart and soul into it. That was his life."

In addition to his dedication to priestly ministry, Father Burwinkel was also known for his love for the Blessed Virgin Mary, which flowed out of his participation in the Schoenstatt Apostolic Movement, which developed in the Catholic Church in Germany about 100 years ago.

"It was particularly interesting when devotion to Mary had been on the wane a little bit, and was just coming back into style," said Msgr. Schaedel of Father Burwinkel's devotion to Mary. "And I think this Schoenstatt devotion was also a new devotion that people had not heard of."

Father Giannini reflected on Father Burwinkel's love for Mary in his homily at the priest's funeral.

"Father Elmer called us all to enter into a relationship with Mary, the Mother of God, the Queen of Angels and Saints, to know her as our Mother and Queen, confidant and friend, intercessor and companion on our journeys of faith with her son," Father Giannini said. "Mary, the Mother of our Savior, a name shared with Father Elmer's wife, Mary, was the one to whom Father Elmer sought out to aid us in his and our struggles."

Many Catholics across central and southern Indiana came to learn about devotion to Mary through Schoenstatt, and Father Burwinkel constructed a Marian shrine on a farm he owned in southeastern Indiana between Versailles and Madison.

Father John Meyer, who was pastor of Prince of Peace Parish in Madison during part of the time that Father Burwinkel promoted devotion to Mary at his shrine, was impressed when Father Burwinkel would periodically come to the parish in Madison.

"He lived a very simple, Christ-like life at the [shrine]," Father Meyer said. "It was pretty moving that someone who lived a full life as a husband, father and grandfather chose to fulfill another vocation as a priest."

Elmer J. Burwinkel was born on Aug. 28, 1920,

in Mt. Healthy, Ohio, to Henry Burwinkel and Otilia (Wilhelm) Burwinkel. He was baptized on Sept. 5, 1920, and confirmed on May 21, 1928, at St. Michael Church in Sharonville, Ohio, by Archbishop John T. McNicholas of Cincinnati.

After graduating from St. Gabriel High School in Glendale, Ohio, Father Burwinkel studied for two years at the University of Notre Dame in northern Indiana and two years at Xavier University in Cincinnati.

He married his wife, Mary (Benkert) Burwinkel, in 1948. They lived for the next three decades in and around the Cincinnati area, and were parents to seven children while Father Burwinkel taught in public schools in Cincinnati before retiring in the late 1970s. Mary died in 1980.

After discerning a call to the priesthood in the early 1980s, Father Burwinkel received his priestly formation at Sacred Heart School of Theology in Hales Corners, Wis.

Archbishop O'Meara ordained him a priest on June 23, 1984, at the former St. Mary Church in Madison. Father Burwinkel celebrated a Mass of Thanksgiving later that day at St. Patrick Church in Madison.

Beginning on July 5, 1984, Father Burwinkel served for a year as associate pastor of St. Malachy Parish in Brownsburg.

He then served from 1985-87 as pastor of St. Pius V Parish in Troy and St. Michael Parish in Cannelton.

From 1987-93, Father Burwinkel served as pastor of St. John the Baptist Parish in Dover and St. Peter Parish in Franklin County.

He then ministered as pastor of the former Holy Guardian Angels Parish in Cedar Grove from 1993-95.

From 1995-2005, Father Burwinkel was retired from active ministry. But from 2005-06, he served as administrator of St. John the Baptist Parish in Osgood and the former St. Mary Magdalene Parish in New Marion.

Surviving are seven children: Mary Jo Kimble, Bob, Bill and Mark Burwinkel, all of Cincinnati; Judy Strzelecki of Oxford, Mich.; Jim Burwinkel of St. Louis and Larry Burwinkel of West Chester, Ohio. Also surviving are seven grandchildren and one great-grandchild.

Memorial contributions can be made to the St. Paul Hermitage, 501 N. 17th Ave, Beech Grove, IN 46107. †

## Annual women's conference set for March 22 at Indiana Convention Center

By Briana Stewart

Viewed as a celebration of faith, mercy and heart, the 9th annual Indiana Catholic Women's Conference will be held in Indianapolis on March 22.

The all-day event at the Indiana Convention Center is being presented by the Marian Center of Indianapolis in partnership with the Archdiocese of Indianapolis.

The main theme of the conference will be, "The greatest gift of all ... mercy," according to Kathy Denney, director of the conference and the Marian Center.

Denney said the theme is a tribute to Blessed John Paul II, who stressed during his tenure as pontiff the importance of divine mercy and the new evangelization.

"We always pray and make a decision on the theme for the conference, and since Blessed John Paul II is about to be made a saint in April, we thought we would take up his cause this year," Denney said.

Speakers at the conference—which will be held from 8 a.m. to 4:45 p.m.—will include some of the most influential Catholic women today.

Julia Calandra Lineberg will speak about the life of St. Padre Pio, an Italian priest who had a deep love for God and who received the wounds of Christ, the stigmata, in the early 1900s.

"We thought we would [make the life of] St. Padre Pio

[part of the conference] because he wrote about divine mercy really before anyone knew about it," Denney said.

Wanting to add a contemporary influence among its speakers, conference organizers also lined up Janet Sahn, an Indianapolis native and graduate of Bishop Chatard High School in Indianapolis who is a co-founder and style editor of *Verily*, a magazine for young women.

Denney shared her thoughts on the importance of having Sahn speak at the conference: "[Blessed] John Paul told us to get into the mainstream and change the way—the direction—society was going by bringing in goodness and wholesomeness, and this is what this woman does."

The third speaker at the conference is Our Lady of Mercy Sister Caterina Esselen. She will talk about divine mercy.



Sr. Caterina Esselen, O.L.M.

Denney is excited about the cooperation between the Marian Center and the archdiocese for this year's women's conference.

"They [the archdiocese] have always supported the conference, but this year we are in partnership with them so that's something new for us," Denney said.

The archdiocese's role in the conference extends beyond its financial contributions.

Archbishop Joseph W. Tobin is scheduled to participate during the conference. So is Father Patrick Beidelman, executive director of the secretariat for spiritual life and worship for the archdiocese.



Janet Sahn

Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, will celebrate Mass during the conference. Priests from the archdiocese will offer the sacrament of reconciliation. Opportunities for eucharistic adoration will also be available.

The women's conference is more than just a day to get together and talk about faith, it is a time for life-changing experiences, Denney said.

"We [sponsors] are hoping that the message of divine mercy changes hearts and that it spreads."

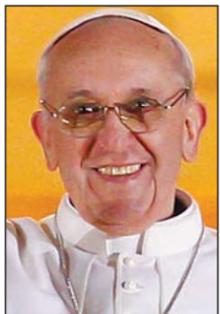
*(To receive more information or to register for the conference, call 317-888-0873 or visit the website, [www.indianacatholicwomen.com](http://www.indianacatholicwomen.com). Registration for the conference by March 1 is \$45. Registration after March 1 is \$50. The cost for students and religious is \$20. All participants will receive lunch as part of their registration fee.) †*

## Pope Francis: Professing the faith without good works is just spouting hot air

VATICAN CITY (CNS)—Understanding God's commandments and Church doctrine is useless if those truths aren't put into practice, Pope Francis said.

"A faith without bearing fruit in life, a faith that doesn't bear fruit in works, is not faith," the pope said in a Mass homily, focusing on the day's first reading from the Letter of St. James (Jas 2:14-24).

Professing the faith without giving a witness makes the Gospel "words and nothing more than words," he said on Feb. 21 during his early morning Mass in the



Pope Francis

Domus Sanctae Marthae, where he lives.

"We, too, make this mistake many times," he said. "It's often the case when a person thinks, 'But I have lots of faith. I believe everything.'"

However, look at how that person lives life. It may be "a lukewarm, weak life" where "faith is like a theory," and not lived out in practice, the pope said.

"You may know all the commandments, all the prophecies, all the truths of the faith, but if this isn't put into practice, is not translated into works, it serves nothing." As the Apostle James noted, even demons know the Creed, but that doesn't mean they have faith, the pope said.

Christians can be this way, too, he said, seeing the faith "as a system of ideas." But in reality, such people are what

James considered them to be, "the anti-Christ, ideologues of the faith," the pope said.

"Having faith isn't having knowledge," the pope said. Instead, it is "receiving God's message" as brought by Christ.

There can be people who know very little or nothing about doctrine, "but have lots of faith" because rather than embracing "abstract truths," they embrace the living Christ, the pope said.

"Faith and witness are indissoluble," he said. "Faith is an encounter with Jesus Christ, with God," and always leads to witnessing.

"A faith without works, a faith that doesn't get you involved, isn't faith," he said. "It's words and nothing more than words." †



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

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## Editorial

# Be more intentional this Lent, thanks to God's love and mercy

We are creatures of habit. Or so the adage reminds us.

And when it comes to the Lenten season, many of us live up to that saying.

We already have our minds made up that the practices we've implemented in years past will do just fine—again.

When Lent begins on Ash Wednesday, March 5, and continues for the next six weeks, some people will refrain from things that satisfy their sweet tooth, pass on soft drinks or coffee, or fast from something else that has become a necessary part of their everyday lives.

Others will focus on improving their lives of prayer by adding recitation of the rosary or daily Scripture reflection, while some will make a concerted effort to focus more intently on almsgiving—donating money or goods to the poor and performing other acts of charity.

All these practices are admirable, but maybe the Spirit has been gently nudging you to be even more intentional this year—whatever you decide to do—thanks to God's love and mercy.

Pope Francis offered a unique perspective in his Lenten message. We published an article about this message in the Feb. 14 issue of *The Criterion*.

The pope focused on the theme of Christ's poverty, with the title: "He became poor, so that by his poverty you might become rich" (2 Cor 8:9).

In the Catholic News Service story, the Holy Father encouraged people to courageously follow Jesus in seeking out the poor and sinners, and in making difficult sacrifices in order to help and heal others.

People of faith, Pope Francis said, are called to confront the material, spiritual and moral destitution of "our brothers and sisters, to touch it, to make it our own and to take practical steps to alleviate it."

Saving the world, he continued, will only come "through the poverty of Christ," who emptied himself of the worldly and made the world rich with God's love and mercy.

God's love and mercy. Those two themes have been among the constants during Pope Francis' first year as universal shepherd.

Are we learning from our Holy Father's example?

As people of faith, we know that Lent is a time for each of us to become even more intentional about imitating Christ.

Whether it's through fasting, how we add to our lives of prayer, or what we do to assist our brothers and sisters in need through alms, God's love and mercy should be an integral part of our Lent, too.

If we fast from something this Lent, why not take a few moments each day to remember in prayer those who go without food, both here and abroad?

Planning to add to your life of prayer? Take some time as well to reflect on and pray for those



Pope Francis arrives for the afternoon session of a meeting of cardinals in the synod hall at the Vatican on Feb. 21. In his first Lenten message, the Holy Father encouraged people to courageously follow Jesus in seeking out the poor and sinners, and in making difficult sacrifices in order to help and heal others.

persecuted around the world for their religious beliefs. And pray for those considering vocations to the priesthood and religious life.

If almsgiving will be a central focus of your Lent, why not go beyond your original plan? If you were donating money, why not volunteer at a food pantry or shelter, too? If you are set to volunteer, why not donate goods or money as well?

The key is making sure we do more than go through the motions, and be more intentional, as we offer our Lenten practices.

"By loving and serving the poor, we love and serve Christ," Pope Francis said, but such service also entails conversion.

A homily recently shared by a priest offered an insightful perspective on the beatitudes, and how they must become part of our everyday lives of faith.

He noted that we live the beatitudes by having "an attitude of being Christ" to others.

Perhaps this Lent, we can also work on our "attitudes"—not only of being Christ to others, but seeing Christ in others.

Lent offers us a grace-filled opportunity to be more intentional, imitate Christ and grow in our lives of faith—thanks to God's love and mercy.

May we use these gifts to do just that.

—Mike Krokos

## OPINION

Reflection/Daniel Conway

# Reflections on the consistory that I was unable to attend

I was all packed and ready to go. I arrived at the airport two hours ahead of time, and



presented my passport to the agent at the Delta counter. I was booked on a flight to Rome for a few days of rest and relaxation, and to attend the consistory where Pope Francis would create

19 new cardinals on Feb. 22.

"I'm afraid we have a problem," the ticket agent said. "Your passport expires [on] April 13."

"But that's seven weeks from now," I answered. "I'll be back long before then."

"I'm sorry, but the Department of State has issued a new regulation," she said. "All passports must be renewed within 90 days of foreign travel. You don't qualify."

"I've never heard of this rule," I protested. "Is there anything I can do?"

"You can apply for an expedited passport, but that will take two days and cost \$500," she said. "I'm afraid there are no other options."

Disappointment doesn't even come close to describing my emotions at that moment. I wanted to scream at someone.

But it wasn't the agent's fault, although I was mad at Delta Airlines for not telling me ahead of time that a not-yet expired passport was not good enough. I thought about writing an angry letter to the Secretary of State, but what good would that do?

In the end, there was only one thing I could do: Let go. Let go of my anger and disappointment, and find some other way to relax for a few days and to share in the celebration of the feast of the Chair of St. Peter.

I find that when I can surrender, I can find peace. In the grand scheme of things, missing a trip to Rome is not a big deal. I have been blessed to visit Rome many times. I have no cause to be anything but grateful.

Instead of a week in Rome, I visited friends here in the U.S., and I spent time with my family. I also took time to begin writing a new book. I should be—and am—very grateful for these gifts.

Like millions of others, I participated in the consistory from afar. Catholic News Service, the agency sponsored by the U.S. Conference of Catholic Bishops, does an excellent job of capturing occasions such as these. As a result, Catholic newspapers like *The Criterion* have instantaneous coverage with photos

## Letter to the Editor

### Securing borders is first step in immigration reform

This letter is in response to John F. Fink's editorial ("The cruelty of U.S. deportations") in the Feb. 21 issue of *The Criterion*.

Securing protection of our borders is putting both immigrants and citizens' human dignity and well-being primary.

The opening statement of the bipartisan immigration reform passed by the U.S. Senate concludes by saying: "All parts of this Act are premised on the right and need of the United States ... to protect its borders and maintain its sovereignty."

If this reform theory is based on protection of its borders and sovereignty, logic makes it reasonably clear that the first priority is securing our borders from illegal entry. As a nation, we have the right and responsibility to make our borders safe. Why?

- To lock entry of one more illegal;
- To protect citizens;
- To reconcile and shelter existing illegal immigrants;
- To provide safety for both citizens and illegal immigrants.

The opening statement of the Senate reform bill also reads: "We have a right, and duty, to maintain and secure our borders, and

and a video that help to share the experience. (See related story on page 2.)

Still, I would like to have been there—in St. Peter's Basilica—to experience the joy-filled surprise when Pope Emeritus Benedict XVI walked quietly to the front row wearing a long white coat and carrying a cane. It would have been wonderful to see the ushers trying—unsuccessfully—to prevent the already existing cardinals from walking over to the retired pope to greet him. And what a joy it would have been to see the two popes together, warmly embracing, with radiant smiles.

Pope Benedict would be the first to say that the consistory was not about him, and I know for certain that he was embarrassed by all the fuss made over him before the ceremony began.

But it's been more than 600 years since we had a retired pope to fuss over, and it's fitting that a celebration of the Feast of the Chair of St. Peter would pay tribute to him for at least a moment!

Pope Francis' first "class" of cardinals reflects, in remarkable ways, the diversity of the Church. The man who came "from the farthest corners of the earth" to serve as the Bishop of Rome has appointed 19 new cardinals and admonished them "to follow Christ more closely, to build up the unity of the Church, and to proclaim the Gospel more courageously." The pope who strives to serve with humility and simplicity expects no less from the cardinals who assist him as pastor of the universal Church.

Courage, compassion and communion were themes especially emphasized by the Holy Father as he challenged the new cardinals to join him in being "peacemakers, building peace by our actions, hopes and prayers."

I didn't get to experience the consistory firsthand, but I shared in the joy of popes Francis and Benedict, of the new cardinals with their families, friends and local Churches, and of the whole Church.

May these new cardinals truly serve the Church as responsible stewards—without rivalry, jealousy or ideologies, as men of courage, compassion and communion, peacemakers who help build up the Body of Christ!

(Daniel Conway, who serves as senior vice president for planning, marketing, and advancement at Marian University in Indianapolis, is a member of *The Criterion's* editorial board.) †

to keep our country safe and prosperous."

It places this statement in a hierarchical position, and then follows with this statement: "As a Nation founded, built and sustained by immigrants we also have a responsibility to harness the power of that tradition in a balanced way that secures a more prosperous future for America."

Again, logic makes it reasonably clear that the power of this tradition would honor order, law and protection of their nation they founded.

Protecting the border is again given a hierarchical positioning and then is followed by to establish clear and just rules for seeking citizenship, to control the flow of legal immigration, and to eliminate illegal immigration, which in some cases has become a threat to our national security.

We must secure our borders before we can establish clear and just rules. We cannot control the flow of legal immigrants without border control. Illegal immigration will perpetuate profusely and create continual chaos until we secure our borders.

Syllogistics requires securing our borders as essential, and the first step before we can develop comprehensive immigration reform.

Gary Taylor  
Salem

# Revised marriage amendment will not go to voters this year

By Brigid Curtis Ayer

A revised resolution to change Indiana's Constitution to define marriage as being exclusively between one man and



one woman passed the Senate on Feb. 17 by a vote of 32-17, but since the

marriage amendment was changed from the resolution that passed in 2011, it will not go to voters this year.

To amend Indiana's Constitution, an identical resolution must be passed by two separately elected Indiana General Assemblies and then be approved by a majority of voters by referendum. The process to amend Indiana's Constitution was in its final stages and was expected to pass the Indiana General Assembly this year, and be put on the ballot for approval by state voters this November.

While the introduced version of HJR 3 had the identical language of the resolution that passed in 2011, when the Indiana House removed the second sentence, it caused the process to be postponed.

For more than a decade, the Indiana Catholic Conference (ICC) has supported a constitutional amendment to protect traditional marriage.

The Senate vote was met with mixed emotions by advocates on both sides of the debate. It now leaves the amendment in a state of limbo in Indiana.

Proponents of traditional marriage do not feel that HJR 3, in its current form, goes far enough to protect marriage because it was watered down in the

House, deleting a second sentence which would have prohibited civil unions and anything similar to marriage. Opponents do not want a constitutional ban or any restriction on same-sex marriage because they claim it is discriminatory.

A push to change Indiana's Constitution has been in the works for over a decade, said the bill's author, Rep. Eric Turner, R-Cicero. He added that "not having constitutional protection makes our state susceptible to judicial interpretation." Turner further noted that "the future of marriage belongs in the hands of Hoosiers."

Curt Smith, president of the Indiana Family Institute, a defender of traditional marriage who advocated passing the original version of HJR 3, testified in support of HJR 3 in the House. He urged the Senate to restore the second sentence language to HJR 3.

"It's not enough to define marriage in an amendment like this, you must defend marriage," Smith said. "That's the lesson we have learned from the courts around the country."

Smith quoted University of Notre Dame law professor Dr. Gerald Bradley, saying that one of Bradley's key conclusions regarding marriage is "the most effective way to preserve marriage as the union of one man and one woman is by making sure that no same-sex relationship is treated in law as substantially equivalent to it."

Megan Robinson, Freedom Indiana campaign manager, an opponent of HJR 3 and supporter of redefining marriage who has led the effort to defeat the bill, said, "We remain determined to defeat HJR 3." She added, however, that she was



*'The striking phenomenon and remarkable speed of changing attitudes of the nature of marriage show that the Church has more work to do in forming the faithful on the authentic nature of marriage. Defending the authentic nature of marriage is going to be an ongoing struggle in our modern secular culture, and an effort our faith community will be engaged in.'*

—Glenn Tebbe, executive director of the Indiana Catholic Conference

grateful that the Senate did not restore "the extremely dangerous second sentence that would permanently prohibit civil unions, domestic partnerships and other legal protections for same-sex couples."

Current Indiana law defines marriage as a union between one man and one woman. But there are concerns that without a constitutional amendment to explicitly define marriage as exclusively between one man and one woman and to disallow any similar legal relationships that are substantially equivalent to marriage, a challenge to Indiana's current law could force Indiana to recognize marriage between two people of the same sex.

Glenn Tebbe, executive director for the ICC, who serves as the official spokesman for the Catholic Church in Indiana on public policy matters, said the soonest the amendment could be approved by a referendum by state voters would be 2016.

"While it's disappointing that HJR 3 didn't pass in its original form, meaning the process to amend Indiana's Constitution will be delayed, it could prove to be a blessing in disguise," said Tebbe. "As we have seen play out in other states in recent weeks, a successful constitutional amendment of this nature would most certainly be challenged in federal court under the Equal Protection Clause of the U.S. Constitution. The

effect of this type of challenge could potentially speed up the unravelling of Indiana's current definition of marriage, inadvertently having a reverse effect.

"So rather than protecting traditional marriage, which is the goal of this constitutional amendment, it could have the unintended consequence of putting Indiana on a fast track of being forced to recognize same-sex marriage."

Tebbe added, "The striking phenomenon and remarkable speed of changing attitudes of the nature of marriage show that the Church has more work to do in forming the faithful on the authentic nature of marriage."

"Defending the authentic nature of marriage is going to be an ongoing struggle in our modern secular culture, and an effort our faith community will be engaged in."

The Indiana General Assembly only has a few weeks left to conduct legislative business because it must adjourn by March 14.

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



*'... not having constitutional protection makes our state susceptible to judicial interpretation. ... The future of marriage belongs in the hands of Hoosiers.'*

—Rep. Eric Turner, R-Cicero

## Constitutional amendments defining marriage as between one man and one woman

According to the National Conference of State Legislatures, 29 states have adopted constitutional amendments that define marriage as exclusively between one man and one woman.

Of these, nine refer only to the definition of marriage; 17 both define marriage and disallow

civil unions between people of the same sex; two define marriage as between one man and one woman but also disallow civil unions and other contracts unconstitutional as related to couples of the same sex; and two have been found by federal judges to be unconstitutional.

As of January 2014, Massachusetts, Connecticut, Iowa, Vermont, New York, New Hampshire, Maine, Maryland, Washington, California, Rhode Island, Minnesota, New Jersey, Hawaii, New Mexico, Illinois and the District of Columbia have redefined marriage so as to allow it for couples of the same sex. †

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## Amendment to U.S. Constitution urged to protect traditional marriage

WASHINGTON (CNS)—A marriage amendment to the U.S. Constitution "would secure in law throughout the country the basic truth known to reason that marriage is the union of one man and one woman," said San Francisco Archbishop Salvatore J. Cordileone.

In a Feb. 19 letter, he urged the U.S. House of Representatives to pass the Marriage Protection Amendment, a joint resolution sponsored by Rep. Tim Huelskamp, R-Kan., and introduced last August.

The archbishop, who is chairman of the U.S. bishops' Subcommittee for the Promotion and Defense of Marriage, urged other House members to co-sponsor the measure.

To amend the U.S. Constitution, it must be approved by two-thirds of the House and the U.S. Senate and then be ratified by three-fourths of the states.

"An amendment to the U.S. Constitution is the only remedy in law against this judicial activism that may ultimately end with federal judges declaring that the U.S. Constitution requires states, and consequently the federal government, to redefine marriage," the archbishop wrote in the letter, which was addressed

to Huelskamp.

Archbishop Cordileone was referring to recent federal court decisions striking down a number of state marriage laws.

One of the most recent was a Feb. 13 ruling by a federal judge that struck down Virginia's voter-approved ban on same-sex marriage as unconstitutional. U.S. District Court Judge Arenda Wright Allen stayed her ruling to allow an appeal to be filed, so same-sex marriage licenses will not be granted immediately.

In recent months, decisions similar to Wright Allen's have been handed down by federal judges in Utah and Oklahoma. On Feb. 12, a federal judge ruled that Kentucky must recognize same-sex marriages performed in other states or other countries. A Kentucky couple sued the state on Feb. 14 to force the state to issue same-sex marriage licenses. Similar lawsuits have been filed in Alabama and Louisiana.

Catholic and other opponents of same-sex marriage point to the U.S. Supreme Court's decision in *United States v. Windsor* that found the federal Defense of Marriage Act unconstitutional, but also required the federal government to respect the primacy of the states in defining marriage. †

## Events Calendar

### February 28

Marian University, Library Auditorium, 3200 Cold Spring Road, Indianapolis. **Right to Life of Indianapolis, Pro-Life 101 Apologetics training for adults and young adults**, Mike Spencer, presenter, 7-9 p.m. Information: [www.rtlindy.org](http://www.rtlindy.org).

### March 1

Cathedral High School, Student Life Center Commons, 5225 E. 56th St., Indianapolis. **Right to Life of Indianapolis, Pro-Life 101 Apologetics training for students**, Mike Spencer, presenter, \$5, 9 a.m.-1 p.m. Information: [www.rtlindy.org](http://www.rtlindy.org).

Central Catholic School Multi-Purpose Room, 1155 Cameron St., Indianapolis. **Reverse Raffle for Benedict Inn Retreat and Conference Center**, doors open 6 p.m., dinner 6:30 p.m., buy two tickets get third free, \$50 per couple, Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org)

**Helpers of God's Precious Infants Prayer Vigil**, starts 9:30 a.m. at Planned Parenthood,

30 S. Third St., Terre Haute, park behind Vigo County Courthouse or on Ohio Blvd., 10 a.m. travel to St. Patrick Parish Adoration Chapel, 1807 Poplar St., Terre Haute, for prayer, ends with social 10:35 a.m. at St. Patrick soup kitchen.

### March 1-2

Kokomo High School, 2502 S. Berkley, Kokomo, Indiana. **Holy Family Catholic Conference, "Faith, Hope and Love—Use It or Lose It?"** Admission \$50 per single adult, \$90 per married couple, \$30 per teenager (not registered with their family), \$125 per family. Information: 317-865-9964 or [www.holyfamilyconference.org](http://www.holyfamilyconference.org).

### March 2

St. Malachy Parish, school gym, 330 Green St., Brownsburg. **Longaberger bingo**, 2 p.m. Information: 317-268-4238 or [dlmtimko2@aol.com](mailto:dlmtimko2@aol.com).

### 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: 317-370-1189.

### March 7

St. Mary Church, 317 N. New Jersey St., Indianapolis. **Young Adult Group, first Friday adoration**, 7 p.m., dinner and social, 8 p.m. Information: [ksahm@archindy.org](mailto:ksahm@archindy.org).

St. Joseph Church, 1375 Mickley Ave., Indianapolis. **First Friday devotion**, adoration, rosary, Benediction, 5:45 p.m.

### March 8

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.

Another Broken Egg Café, 9435 N. Meridian St., Indianapolis. **Marriage on Tap, "Dream, Disappointment, and Discovery: The Cyclical Nature of Marriage,"** Deacon Rick and Carol Wagner, presenters, 7-9:30 p.m., \$35 per couple includes dinner. Reservations: [www.stluke.org](http://www.stluke.org).

### March 9

St. Malachy Parish,

9833 E. County Rd 750 N., Brownsburg. **Mass in French**, 5 p.m., confession from 4-4:45 p.m. Information: Dabrice Bartet, [ccfindy3@gmail.com](mailto:ccfindy3@gmail.com) or 317-536-5998, or log on to [www.facebook.com/messeenfrancaisindianapolis](http://www.facebook.com/messeenfrancaisindianapolis).

### March 11

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Mass for deceased members, 11 a.m., meeting, 12:30 p.m. Information: 317-888-7625 or [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

### March 12

St. Joseph Church, 1375 Mickley Ave., Indianapolis. **Harvest House Seniors**, monthly gathering for adults ages 55 and older, noon Mass followed by luncheon and fellowship. RSVP: Shirley at 317-241-9878 or Rita at 317-244-0255.

St. Luke the Evangelist Parish, 7575 Holliday Drive East, Indianapolis. **Lenten Soup Supper and speaker, "Neurological Criteria for the Determination of Death (Brain Death) and the Ethical Issues Associated with**

**Organ Transplantation,"** Father Tadeusz Pacholczyk, Ph.D., presenter, Mass, 5:30 p.m., soup supper, 6:30-7:15 p.m., speaker, 7:15-8:30 p.m., reservations requested for the soup supper. Information: 317-259-4373, ext. 256 or [decarlo@stluke.org](mailto:decarlo@stluke.org).

The Columbus Bar, 322 4th St., Columbus. **Columbus Theology on Tap**, " 'But It's Mine!' Returning to God What You've Been Given," Deacon Steve House, presenter, 6:30 p.m. gather and socialize, 7:30 p.m. presentation. Information: 812-379-9353 ext. 241.

### March 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.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **5th Annual Lenten Speaker Series, "Begin Lent with Archbishop Tobin,"** 7 p.m.. Information: 317-888-2861 or [jerrykaren1@juno.com](mailto:jerrykaren1@juno.com).

### March 14

Cardinal Ritter House, Community Room, 1218 E. Oak St., New Albany. **Cardinal Ritter Birthplace Foundation, Irish coffee and lecture**, Most Rev. Joseph E. Kurtz, D.D., Archbishop of Louisville, speaker, 7 p.m., no charge, **reservations requested by March 7**. Information: 812-284-4534.

### March 19

St. Joseph Church, 1375 Mickley Ave., Indianapolis. **Lenten Soup and Bread**, Mass 6 p.m. followed by light supper and presentation by Benedictine Sister Angela Jarboe on forgiveness.

### March 20

St. Joseph Church, 1375 Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45.

### March 23

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Disabilities Awareness Mass**, 9:30 a.m. Information: 317-787-8246 or [www.stmarkindy.org](http://www.stmarkindy.org). †

## St. Joseph Parish in Indianapolis to host World Day of Prayer on March 7

St. Joseph Parish, 1375 S. Mickley Ave. in Indianapolis, is hosting a World Day of Prayer service at 7 p.m. on March 7.

World Day of Prayer is a worldwide ecumenical movement of Christian women who come together to observe a day of prayer and action on the first Friday of March each year. World Day of Prayer promotes justice and equality for women through prayer, partnerships, service and celebration.

Each year, a different country serves as the writer of the World Day of Prayer worship service. The country that wrote the 2014 service is Egypt.

All are welcome to participate and pray, especially for the women of Egypt in the service conducted by women of Mt. Olive United Methodist Church, Lynhurst Baptist Church, and St. Ann and St. Joseph Parishes, all in Indianapolis. †

## Ave Maria Guild installs officers and board of directors members for 2014 during meeting

The Ave Maria Guild of St. Paul Hermitage, a nursing home operated by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove, installed their 2014 officers and board of directors on Dec. 10.

The Ave Maria Guild provides aid and support to the Sisters of St. Benedict and the Hermitage staff in helping to make the daily lives of residents at St. Paul Hermitage more meaningful.



Officers, pictured left to right: Loretta Dunn, sergeant at arms pro tem; Betty Price, sergeant at arms; JoEllen Eckstein, corresponding Secretary; Ruth Koers, assistant to the treasurer; Anna Marie Marsh, treasurer; Flora Boehm, recording secretary; Emily Gutzwiller Vance, vice president; and Pat Ruth, president.



Members of the board of directors, pictured left to right: Edwina Dolack, Vicki Spicuzza, Shirley Miller, Barbara Carr, Sue Mandabach, and Mary Moody.

## George Weigel to speak at Our Lady of Mt. Carmel on March 8

George Weigel, distinguished senior fellow of the Ethics and Public Policy Center in Washington, D.C., will speak at Our Lady of Mt. Carmel Church, 14598 Oakridge Road in Carmel, Ind., in the Lafayette Diocese at 7 p.m. on March 8. He will speak on the topics of the Catholic Church in the 21st century; Pope Francis and the new evangelization; and the meaning of Lent.

Weigel is a Catholic theologian and one of America's leading public intellectuals.

He is the author or editor of 22 books, including the celebrated biography, *Witness to Hope: The Biography of Pope John Paul II*, as well as *The End and the Beginning: Pope John Paul II—The Victory of Freedom, the Last Years, the Legacy* (Doubleday, 2010).

Weigel has written essays,

op-ed columns, and reviews for major opinion journals and newspapers in the United States.

A frequent guest on television and



George Weigel

radio, he is also Vatican analyst for NBC News. His weekly column, "The Catholic Difference," is syndicated to 60 newspapers around the United States.

Copies of his books will be available for purchase and signing at the event.

No RSVP is required, and all are welcome to attend. †



## Scout Sunday

Benedictine Father Anthony Vinson, pastor of St. Meinrad Parish in St. Meinrad and St. Boniface Parish in Fulda, poses with Cub Scouts and Boy Scouts, along with Cub Scout leader Scott Gries and Boy Scout leader Rose Luebbehusen, on Feb. 2 at St. Meinrad Church. Scout Sunday was celebrated in Catholic churches around the United States on Feb. 2 in honor of the organization's founding on Feb. 8, 1910. According to the National Catholic Committee on Scouting's website, the Scout Sunday tradition was started to make Catholics aware of the organization and to allow Scouts to live out their "Duty to God" pledged each week.

# Archbishop Tobin featured in parish Lenten speaker series

By Sean Gallagher

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis, will host its 14th annual Lenten speaker series titled "Spaghetti and Spirituality," on March 12-April 2.

Prior to dinner and each week's presentation, the Blessed Sacrament will be exposed for adoration following the conclusion of the traditional Latin Mass at noon. Another Mass, celebrated in English, will start at 5:45 p.m.

A light, meatless pasta dinner begins at 6:30 p.m. at Priori Hall. Each presentation will begin at approximately 7:15 p.m. and ordinarily concludes by 8:30 p.m.

This year's series include Archbishop Joseph W. Tobin, who will speak on March 26 on the topic of "The Joy of the Gospel." It is the first time in the 14-year history of the series that the archbishop of Indianapolis has been a speaker.

Bruce Konicek, a Holy Rosary parishioner who helps organize "Spaghetti and Spirituality," is excited about Archbishop Tobin being a speaker.

"This year is incredibly special in that for the first time our own shepherd, Archbishop Tobin, will speak at 'Spaghetti and Spirituality,'" Konicek said. "This is a great blessing and a wonderful opportunity for everyone across the

archdiocese to get to hear the archbishop speak on the joy of the Gospel."

Rita Marker, a practicing attorney and former adjunct professor of political science and ethics at Franciscan University in Steubenville, Ohio, will kick off the series on March 12. She will discuss health care decisions that face families in light of the changes made by the Affordable Care Act.

Dr. Will Thierfelder, president of Belmont Abbey College in Belmont, N.C., will travel to Holy Rosary on March 19. A licensed sports psychologist and former Olympic athlete, Thierfelder will give a presentation titled "Less than a Minute to Go: The Secret to World-Class Performance in Sport, Business and Everyday Life."

Catholic author and speaker Mike Aquilina will conclude this year's "Spaghetti and Spirituality" on April 2 with a presentation titled "Martyrdom and the Eucharist."

Konicek is impressed by how people from across central and southern Indiana fill Priori Hall at Holy Rosary on the nights of "Spaghetti and Spirituality" in order to learn more about the faith.

"The foremost service [that] 'Spaghetti and Spirituality' provides is education," Konicek said. "Whether the subject is a current topic facing the Church today or a basic tenant of the catechism,



Mike Aquilina



Rita Marker



Dr. Will Thierfelder



Archbishop Joseph W. Tobin

this program attracts Catholics wanting to learn more about their faith. I guarantee everyone will learn something new at 'Spaghetti and Spirituality.'

(People interested in attending any of the presentations are asked to call

Holy Rosary Parish at 317-636-4478 by no later than 5 p.m. on the Monday prior to each seminar. For more information about "Spaghetti and Spirituality," log on to [www.holyrosaryindy.org](http://www.holyrosaryindy.org). To register for sessions in the series, log on to [www.kofcsantorosario.org/ss.htm](http://www.kofcsantorosario.org/ss.htm).) †

## Appeals court denies University of Notre Dame injunction on HHS mandate

CHICAGO (CNS)—The University of Notre Dame must provide free coverage of contraceptives, sterilization and abortifacients as required by the federal health care law despite its moral objections to doing so, said a panel of the 7th U.S. Circuit Court of Appeals in a late Feb. 21 ruling that denied the university an injunction against enforcement of the mandate.

The decision was handed down in the university's appeal of a Dec. 20 ruling by the U.S. District Court for the Northern District of Indiana denying it a preliminary injunction. Notre Dame then sought to obtain emergency relief from the 7th Circuit before the Jan. 1 deadline for the mandate to take effect and was denied.

In its lawsuit, Notre Dame argued that

the mandate's purpose "is to discriminate against religious institutions and organizations that oppose abortion and contraception."

Judge Richard Posner, joined by Judge David Hamilton, wrote the majority opinion in the 2-1 ruling, saying the university has the option of following a so-called accommodation in the mandate that says employers who object to the coverage on moral grounds can fill out a form and direct a third party to provide the coverage to their employees.

In a brief statement on Feb. 24, Notre Dame spokesman Paul J. Browne said: "Our concern remains that if government is allowed to entangle a religious institution of higher education like Notre Dame in one area contrary

to conscience, it's given license to do so in others.

"Our lawyers are reviewing the 7th Circuit ruling and contemplating next steps," he said.

Notre Dame and other Catholic entities that have brought dozens of lawsuits challenging the mandate on moral grounds say this third-party accommodation still does not solve their problem over being involved in providing coverage they reject for moral reasons.

In his ruling, Posner wrote: "If the government is entitled to require that female contraceptives be provided to women free of charge, we have trouble understanding how signing the form that declares Notre Dame's authorized refusal to pay for contraceptives for its students or staff, and mailing the authorization document to those companies, which under federal law are obligated to pick up the tab, could be thought to 'trigger' the provision of female contraceptives."

The mandate—under rules issued by the U.S. Department of Health and Human Services—requires nearly all employers to cover contraceptives, sterilizations and some abortion-inducing drugs to their employees in their company health plan. It includes a narrow exemption for some religious employers that fit certain criteria.

Religious employers who are not exempt can comply with the

third-party accommodation.

In his dissent, Judge Joel Flaum said it was "clear that if Notre Dame were forced to pay for contraceptive coverage against its religious beliefs or else incur significant monetary penalties, this would be a substantial burden. In the university's eyes, this form's 'purpose and effect'—evident from the face of the regulations—is to accomplish what the organization finds religiously forbidden and protests."

The deadline for employers to comply with the mandate was Jan. 1 or they would face thousands of dollars in daily fines.

On Jan. 2, according to the *National Catholic Register*, Notre Dame told faculty and staff that while its appeal of the mandate worked its way through the courts, a third-party administrator would notify them about access to contraceptives and other mandated non-objectionable services such as mammograms, prenatal care and cervical cancer screenings.

Flaum in his dissent noted that the form a nonexempt employer must use to direct a third-party administrator to provide the coverage "flatly states that it is 'an instrument under which the plan is operated.' Having to submit the [form], Notre Dame maintains, makes it 'complicit in a grave moral wrong' by involving it with a system that delivers contraceptive products and services to its employees and students." †



*'Our concern remains that if government is allowed to entangle a religious institution of higher education like Notre Dame in one area contrary to conscience, it's given license to do so in others. Our lawyers are reviewing the 7th Circuit ruling and contemplating next steps.'*

—Paul J. Browne, Notre Dame spokesman



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~Blessed John Paul II, *The Gospel of Life*

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# VATICAN

continued from page 1

procurement and the preparation of detailed financial statements.

"I have always recognized the need for the Church to be guided by experts in this area, and will be pleased to be working with the members of the new Council for the Economy as we approach these tasks," Cardinal Pell said in a statement released by the Archdiocese of Sydney, which said he would take up his new position at the Vatican "by the end of March."

Cardinal Pell is a "man who's got financial things at his fingertips, and he's a man who's very decisive, and I think he's got a good understanding of how Roman affairs work," South African Cardinal Wilfred F. Napier of Durban, who sat on one of the advisory panels that reviewed the arrangements before the pope's decision, told Catholic News Service.

Pope Francis established the council and the secretariat with an apostolic letter given "motu

proprio" (on his own initiative), dated Feb. 24, with the title "Fidelis dispensator et prudens" ("Faithful and prudent steward"), a quotation from St. Luke's Gospel (Lk 12:42). The same letter provides for the appointment of an auditor general, "who will be empowered to conduct audits of any agency of the Holy See and Vatican City State at any time."

The *motu proprio* makes no mention of the Institute for the Works of Religion, commonly known as the Vatican bank.

The pope acted on recommendations from the Pontifical Commission for Reference on the Economic-Administrative Structure of the Holy See, which he established in July to review accounting practices in Vatican offices and devise strategies for greater fiscal responsibility and transparency.

According to the Vatican, the commission "recommended changes to simplify and consolidate existing management structures and improve coordination and oversight across" the Vatican bureaucracy, and called for a "more formal

commitment to adopting accounting standards and generally accepted financial management and reporting practices as well as enhanced internal controls, transparency and governance."

The recommendations were "considered and endorsed" by the pope's eight-member advisory Council of Cardinals, which met for its third session on Feb. 17-19, and the 15-member Council of Cardinals for the Study of the Organizational and Economic Problems of the Holy See, which met for the last time on Feb. 24, since it ceased to exist upon the establishment of the new council.

According to Cardinal Napier, a member of the defunct council, at least some of the prelates on the new panel will be drawn from the former 15-member body.

"Something really needed to be done," Cardinal Napier said of the pope's actions. "For instance, there was no serious budgeting that you could call budgeting. ... It was quite clear that some of the procedures and processes that were in place were not adequate for today's world."

CNS photo/Paul Haring



Cardinal George Pell of Sydney arrives for Pope Francis' Mass with new cardinals in St. Peter's Basilica at the Vatican on Feb. 23. The Vatican announced on Feb. 24 that Pope Francis has appointed Cardinal Pell to head a new Vatican office overseeing Vatican finances.

The conclave that elected Pope Francis in March 2013 took place amid controversy provoked by the previous year's "VatiLeaks" of confidential correspondence sensationally documenting corruption and incompetence in various parts of the Vatican bureaucracy. Among other measures

in his first year, Pope Francis established a special commission to investigate the Vatican bank, expanded the scope and enforcement of Vatican City laws against money laundering and the financing of terrorism, and set in motion an overhaul of the Church's central administration, the Roman Curia. †

# WALTERMAN

continued from page 1

promise that I would start going to Mass again at least once a month," he says. "I obliged her and said that I would. But I didn't keep my promise—at least not until she got sick.

"A few years ago, on Mother's Day, my mom sat my brothers and I down and told us she had kidney cancer."

In the months that followed, his mother's condition declined in an unexpected way. While her cancer treatments seemed to be working, she started to "lose the fight to early onset dementia," Waltermann notes.

The family had to admit her to a nursing home for inpatient care.

"While my family and I went through this nightmare, I started thinking more and more that I should go back to Mass," he notes. "By this point, I realized I really did believe in God after all, and he was good—ironic, considering a lot of people in my position would have blamed God for such heartache. But I did not. In fact, my faith started to grow. But I didn't quite have the strength to go back to church just yet.

"I guess I was afraid that maybe I wouldn't belong anymore or it wouldn't feel right. I'm not sure. I just didn't have the courage yet. That is until one morning when I experienced something. It was the most amazing moment of my life."

## 'Like seeing an old friend'

On a Sunday morning a few years ago, Waltermann believes that God spoke to him, telling him, "Mike, it's time to go back to church."

Waltermann acknowledges that many people would say he's "crazy" to think he heard the voice of God, but he also insists, "I truly believe that God was speaking to me."

Living in the Garfield Park area on the south side of Indianapolis at the time, he knew that Good Shepherd Church was nearby so he headed there for the Mass

at 9 a.m. He was surprised and appreciated that several parishioners greeted him—a stranger—warmly as he sat near the back of the church. He was also surprised by how he felt being part of the celebration of the Mass.

"Despite a few minor differences in the liturgy since the last time I had been to Mass over a decade before, it seemed very familiar, like seeing an old friend after many years. It was a big step for me. After Mass, I felt like a new person, filled with joy and relief and hope."

He later met with Father Gerald Kirkhoff, pastor of Good Shepherd Parish. He shared his story about his friend's suicide, his falling away from God and the Church, his mother's illness and his call from God.

"He was very compassionate and welcomed me back with unconditional love," Waltermann says. "Despite my mother's sickness, I was as happy as I had been in years. I could feel something changing in me for the better."

He decided to prepare to receive the sacrament of confirmation at Easter that year. He just hoped that his mother could be there.

## A key to heaven

When Waltermann received the sacrament of confirmation at the Easter Vigil Mass at Good Shepherd, he was surrounded by his father, brothers, other relatives and friends.

"It was one of the happiest days of my life," he recalls. "I am grateful I was able to share that moment with the people closest to me, but it was bittersweet as my mother was too ill to attend.

"In the weeks leading up to Easter, her condition was worsening steadily. But there were still plenty of times when she would be coherent and alert when I would visit her. I would bring her figurines of angels and tell her all about going back to Mass and going through confirmation."

Waltermann believes those moments helped his mother find "a little peace in knowing that my soul was healing."

He also believes that one of the reasons God led him to return to the Church was to give him strength and faith during his mother's illness. He says he needed that strength

and faith when his mother died on May 13, 2013—the day after Mother's Day—of complications from Alzheimer's disease.

"At her funeral, I put a trinket in her blouse pocket. It was a little key—St. Peter's key to the gates of heaven, though she did not need it. I put it there as a reminder that she was my key to heaven. I don't claim to know or understand God's plan, but I do know that if it weren't for her, I would have never found my faith again."

## 'You are never too far gone for God'

Since his return to the Catholic faith, Waltermann has found a new direction and a renewed hope in his life. He has finished his apprenticeship as a carpenter, and he has earned a degree in construction technology.

"I feel like a whole person for the first time since I was a child. I am closer to God, and I am finally able to give my heart over to him. I know he has many more good things in store for me."

Now a member of St. Jude Parish in Indianapolis, Waltermann looks back on the transformation of his life during the past 15 years. He sees it as a story of faith, joy and renewal that he hopes will benefit other young adults who have left the Church and separated from God.

"I feel that if God could change my heart and bring me back to the Church, then he could do it for anyone. If you are depressed or lost or lonely or confused or hopeless, just remember that even if you have lost your faith in God, he still has faith in you.

"You are never too far gone for God to find you."

(Have you returned to the Church after being away from it for some time? If so, The Criterion would like to share your story of what led you to come back to the Church, and what it has meant to you. Please send your story to assistant editor John Shaughnessy by e-mail at [jshaughnessy@archindy.org](mailto:jshaughnessy@archindy.org) or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include a daytime phone number where you can be reached.) †

# New retreat hopes to help people who have 'Lost Sight of God'

By John Shaughnessy

Inspired by Pope Francis' image of the Church as a field hospital, Father Jeff Godecker hopes that a new retreat program at Our Lady of Fatima Retreat House in Indianapolis will lead to a sense of healing for people who are struggling in their relationship with God.

"Pope Francis has urged us to spend more time with those on the periphery of the faith," Father Godecker notes.



Fr. Jeff Godecker

"We think of people who have left the Church who are angry, those who have suffered significant loss and now have lost sight of God in their grief. We think of those who have just drifted away. We think of people who feel betrayed and also those who have lost hope.

"We could also add those who have simply become indifferent. Some of these people may even be sitting in the pews, and they struggle with God and faith. We would like to reach out to any who are struggling for whatever reason."

That desire is at the heart of the "Lost Sight of God" retreat program that will be led by Father Godecker and Mary Schaffner, associate director of spiritual ministries at the Fatima Retreat House, located at 5353 E. 56th St. in Indianapolis.

The "Lost Sight of God" program has three sessions, and interested people are invited to take part in any individual session or all the sessions.



Mary Schaffner

The first one, "The Courage to Step In," is from 5 to 9 p.m. on April 10.

The second session, "I will walk in the presence of the Lord in the land of the living," is from 9 a.m. to 2:30 p.m. on June 5.

The third session, "Walking toward Wholehearted Faith," is from 9 a.m. to 4 p.m. on Oct. 18. Each session is \$30 per person.

Father Godecker and Schaffner stress that listening to the retreat participants about their struggles with God will be a major part of the program. "It's a place to begin," says Father Godecker, a retired

priest of the archdiocese. "We would start by asking them what has brought them here, what are they struggling about. There will be a structure to the program, but, by and large, what we'll do will depend on what we hear."

The program will also use Scripture, the *Spiritual Exercises* of St. Ignatius of Loyola, and the experiences of Father Godecker and Schaffner as ministers to offer "an opportunity for hope and healing," the priest says.

"We hope that somehow this person has a sense of God's love of them once again," Father Godecker says. "Our primary purpose is working on their relationship with God and their relationship with Jesus Christ. Hopefully, that love can empower them to get past whatever is keeping them from God. We want that individual to be restored, renewed and healed.

"Of course, we would also like them to come back to the Church. Certainly one of the ways that healing can take place is in the sacraments, especially the Eucharist."

(Online registration for each session can be made by visiting the website, [www.archindy.org/fatima](http://www.archindy.org/fatima), and clicking "register." Registration is also possible by calling 317-545-7681.) †

# Lenten penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following list of services was reported to *The Criterion*.

## Batesville Deanery

- March 7, 10 a.m.-10 p.m. at All Saints, Yorkville (individual confession)
- March 10, 6:30 p.m. at St. Lawrence, Lawrenceburg
- March 12, 7 p.m. for St. Nicholas, Ripley County; St. Anthony of Padua, Morris; and St. Louis, Batesville, at St. Louis, Batesville
- March 13, 7 p.m. at St. Mary, Greensburg
- March 23, 1:30 p.m. for St. John the Baptist, Osgood; St. Maurice, Napoleon; and Immaculate Conception, Millhousen, at Immaculate Conception, Millhousen
- March 25, 7 p.m. at St. Catherine of Siena, Enochsburg
- April 2, 6:30 p.m. at St. Joseph, Shelbyville
- April 2, 6:30 p.m. at St. Vincent de Paul, Shelby County
- April 2, 6:30 p.m. at St. Peter, Franklin County
- April 4, 10 a.m.-10 p.m. at All Saints, Yorkville (individual confession)
- April 5, 9-11 a.m. and 1-3 p.m. at St. Teresa Benedicta of the Cross, Bright
- April 10, 7 p.m., at St. Mary, Aurora

## Bloomington Deanery

- March 25, 7 p.m. at St. Agnes, Nashville
- April 1, 7 p.m. at St. Martin of Tours, Martinsville
- April 8, 7 p.m. at St. Vincent de Paul, Bedford
- April 9, 6:30 p.m. at St. Jude, Spencer
- April 10, 6 p.m. at St. John the Apostle, Bloomington
- April 16, 6 p.m. at St. Paul Catholic Center, Bloomington

## Connersville Deanery

- March 11, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
- April 1, 7 p.m. at St. Gabriel, Connersville
- April 2, 6:30-8 p.m. at all Connersville Deanery parishes
- April 3, 7 p.m. at St. Bridget of Ireland, Liberty
- April 8, following 5:15 p.m. Mass for Richmond Catholic Community at St. Mary, Richmond
- April 10, 7 p.m. at St. Mary (Immaculate Conception) school gym, Rushville

## Indianapolis East Deanery

- March 10, 7 p.m. for St. Bernadette, Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the

- Infant Jesus (Little Flower)
- March 25, 7 p.m. at St. Mary
- March 26, 7:30 p.m. at Holy Spirit
- April 3, 7 p.m. at St. Michael, Greenfield
- April 8, 6:30 p.m. at St. Rita

## Indianapolis North Deanery

- April 6, 2 p.m. at St. Luke the Evangelist
- April 7, 7 p.m. at St. Luke the Evangelist
- April 8, 7 p.m. at St. Luke the Evangelist

## Indianapolis South Deanery

- March 23, 2 p.m. at Good Shepherd
- March 25, 7:30 p.m. at St. Jude
- March 31, 6:30 p.m. at Nativity of Our Lord Jesus Christ
- April 5, 9-11 a.m. at St. Mark the Evangelist
- April 8, 7 p.m. at St. Roch
- April 10, 6 p.m. at St. Barnabas
- April 14, 7 p.m. at Our Lady of the Greenwood, Greenwood

## Indianapolis West Deanery

- March 12, 6:30 p.m. at St. Joseph
- March 13, 7 p.m. for Holy Angels at Marian University Chapel
- March 19, 6:30 p.m. at St. Monica
- March 20, 7 p.m. at St. Malachy, Brownsburg
- March 24, 7 p.m. at St. Thomas More, Mooresville
- March 26, 7 p.m. at St. Susanna, Plainfield
- March 27, 7 p.m. at St. Gabriel the Archangel
- April 9, 7 p.m. at St. Michael the Archangel

## New Albany Deanery

- 6:30-8 p.m. at Holy Family, New Albany and St. Mary-of-the-Knobs, Floyd County (individual confession available every Wednesday during Lent excluding Ash Wednesday)
- March 12, 7 p.m. at St. Joseph, Corydon
- March 19, 7 p.m. at St. Michael, Charlestown
- March 20, 8 a.m.-8 p.m. at Our Lady of Perpetual Help, New Albany (individual confession)
- March 25, 7 p.m. at Most Sacred Heart of Jesus, Jeffersonville
- March 27, 7 p.m. at St. Michael, Bradford
- April 2, 7 p.m. at St. Anthony of Padua, Clarksville
- April 3, 7 p.m. at St. Mary, Lanesville
- April 9, 6:30 p.m. at St. Paul, Sellersburg
- April 13, 1 p.m. at St. John the Baptist, Starlight
- April 16, 7 p.m. at St. Mary, Navilleton



Bishop David A. Zubik of Pittsburgh hears a young woman's confession during a pro-life youth rally and Mass at the Verizon Center in Washington on Jan. 22. Thousands of young people gathered at the arena to rally and pray before taking part in the annual March for Life, which this year marked the 41st anniversary of the Supreme Court's *Roe v. Wade* decision that legalized abortion across the nation.

## Seymour Deanery

- March 9, 2 p.m. for Holy Trinity, Edinburg, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
- March 13, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
- March 19, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
- March 30, 4 p.m. for St. Patrick, Salem and American Martyrs, Scottsburg at American Martyrs, Scottsburg
- April 3, 7 p.m. at St. Bartholomew, Columbus
- April 14, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County

## Terre Haute Deanery

- March 18, 7 p.m. at Annunciation, Brazil
- March 19, 7 p.m. at Sacred Heart, Clinton
- March 25, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute
- March 25, 7 p.m. at St. Joseph University, Terre Haute
- April 9, 7 p.m. at St. Paul the Apostle, Greencastle †

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## App present unique Lenten opportunity

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  - Room to fit an entire 22 hours of audio on your iPhone/iPad.
- To download the app, go to [www.downloadjesus.com](http://www.downloadjesus.com).

## Lenten activities available online

Be sure to visit *The Criterion's* Lenten Web page at [www.archindy.org/lent](http://www.archindy.org/lent).

The page consists of links to daily readings, archived Lenten columns by Archbishop Emeritus Daniel M. Buechlein, a full list of communal penance services taking place at parishes and other features.

## † Lenten disciplines include fasting, almsgiving, prayer

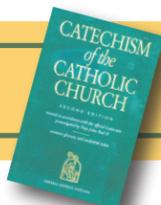
Abstinence from meat is to be observed by all Catholics 14 years and older on Ash Wednesday and on all Fridays of Lent. Ash Wednesday is on March 5.

Fasting is to be observed on Ash Wednesday by all Catholics who are 18 years of age but not yet 59. Those who are bound by this may take only one full meal. Two smaller meals are permitted if necessary to maintain strength according to one's needs, but eating solid foods between meals is not permitted.

The special Paschal fast and abstinence are prescribed for Good Friday and encouraged for Holy Saturday.

By the threefold discipline of fasting, almsgiving and prayer, the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday, which is on April 17. †

## GATECHISM CORNER



## What the catechism says about Lent

The season of Lent is mentioned in the *Catechism of the Catholic Church* in various sections.

It is brought up in #540 in the section that explains Christ's public ministry.

In #1095, Lent is discussed in regards to the way in which the Church, especially in its liturgy, sees Christ prefigured in various ways in the Old Testament.

Finally, in #1438, the penitential nature of Lent is discussed in the section on the sacrament of reconciliation.

#540 "Jesus' temptation reveals the way in which the Son of God is Messiah, contrary to the way Satan proposes to him and the way men wish to attribute to him (see Mt 16:21-23).

"This is why Christ vanquished

the Tempter for us: 'For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tested as we are, yet without sinning' (Heb 4:15). By the solemn forty days of Lent, the Church unites herself each year to the mystery of Jesus in the desert."

#1095 "... the Church, especially during Advent and Lent and above all at the Easter Vigil, re-reads and re-lives the great events of salvation history in the 'today' of her liturgy. But this also demands that catechesis help the faithful to open themselves to this spiritual understanding of the economy of salvation as the Church's

liturgy reveals it and enables us to live it."

#1438 "The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church's penitential practice.

"These times are particularly appropriate for spiritual exercises, penitential liturgies, pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing [charitable and missionary works]."

(To read the Catechism of the Catholic Church online, log on to [www.usccb.org/catechism/text/](http://www.usccb.org/catechism/text/).) †

# Pope: By taking care of elders, families show all life has value

VATICAN CITY (CNS)—Pope Francis said the worst thing about growing old is not becoming weaker or infirm, but the “abandonment, the exclusion, the deprivation of love” in today’s “throwaway culture.”

The pope’s remarks came in a written message sent to bioethicists, scientists, health care professionals, religious, theologians and other experts attending the Pontifical Academy for Life’s Feb. 20-21 workshop on “Aging and Disability.”

The pope thanked the academy for its “often tiring work because it demands going against the tide” in a world facing the “tyrannical domination of an economic logic that excludes and sometimes kills.

“We have created a ‘throwaway’ culture” that is no longer about exploitation or oppression, but about treating people as “the outcasts, the ‘leftovers.’” he wrote, citing his apostolic exhortation, “*Evangelii Gaudium*”

(“The Joy of the Gospel”).

The elderly are particularly affected by this trend of exclusion, especially if they are ill, disabled or vulnerable in other ways, he wrote.

People forget that human relationships “are always relationships of reciprocal dependence” in which the degree of dependence changes over the course of a person’s life, especially at its early and later stages and during periods of illness or suffering.

“The loss of health and having a disability are never a good reason for exclusion or, worse, eliminating a person,” he wrote in the message.

The best place to learn the real value of human life and the duty of solidarity is the family, he wrote.

“In the family, you can learn that the loss of health is not a reason to discriminate against some human lives; the family teaches not to succumb to individualism and to strike a balance between the ‘I’ and the ‘we.’”

It’s in the family that people learn that taking care of others is “a foundation of human existence,” the pope wrote. How families treat and care for their elders “becomes critical in order to reconfirm before all of society the importance of older people,” and the active role they should play in the community.

Though older people may seem to “take without anything to give,” he wrote, their experience “warns us not to foolishly repeat our past mistakes.”

Pope Francis noted the academy was celebrating 20 years since Blessed John Paul II established it to promote the dignity of life and study current challenges to life in the fields of medicine and law.

The academy’s work is meant to “let people of goodwill know that science and technology, when put at the service of the human person and his or her fundamental rights, contribute to the integral well-being of the person,” Pope Francis said. †



Pope Francis greets an elderly woman in a wheelchair during his general audience in St. Peter’s Square at the Vatican on Feb. 19.

# Nun, two activists go to prison for protest at nuclear weapons facility

WASHINGTON (CNS)—A woman religious and two Catholic peace activists were sentenced to prison for several years for breaking into a Tennessee nuclear weapons facility and defacing its walls in July 2012.



Sr. Megan Rice, S.H.C.J.

Sister Megan Rice, 84, of Washington, a member of the Society of the Holy Child Jesus, was sentenced on Feb. 18 to 35 months in prison on each of two counts—

degradation of property and one count of sabotage.

Michael Walli, 65, also of Washington, and Greg Boertje-Obed, 58, of Duluth, Minn., were sentenced to 62 months in prison each on the same counts.

All of the sentences were to be served concurrently, and the three were to be credited for the nine months they have been held in prison since their conviction in May.

The defendants were part of the group “Transform Now Plowshares.”

In announcing the sentences in a courtroom overflowing with supporters of the protesters, U.S. District Judge Amul R. Thapar said he respected the trio’s commitment to peacemaking but

that he settled on the sentences, in part, to act as a deterrent to future actions by the defendants or by others at the country’s nuclear weapons facilities.

All three faced sentences of about six to 10 years on each count under federal sentencing guidelines. They have participated in similar protests prior to their 2012 action.

Attorney Bill Quigley, who represented the activists pro bono, told Catholic News Service on Feb. 19 all three protesters were prepared to accept any sentence the judge handed down.

“Sister Megan told me if the judge released her, that would be a victory and if she was sentenced that would be a victory,” Quigley said.

After hearing her sentence, Sister Megan “raised her palms and just smiled,” Quigley said.

“She’s in great health. She enjoys the people she’s in prison with, and she feels she’s performing a ministry there,” he added.

Quigley also said that Walli, a Vietnam War veteran, and Boertje-Obed, were calm after the sentences were announced.

“People in the courtroom sang for them, prayed for them,” the attorney said.

The hearing was continued from Jan. 28 when a snowstorm closed federal offices in Knoxville. At the time, Thapar ordered the protesters to pay \$52,953 in restitution for fence repairs, cleaning a warehouse where bomb-making uranium is stored and security improvements at the Y-12 National Security Complex in Oak Ridge, Tenn.

The judge said the defendants could arrange to make payment quarterly given their limited incomes.

“I don’t think the government has any expectations that they are going to be making any restitution,” Quigley said.

During their trial, the trio admitted cutting through a fence at the complex, pouring blood on the warehouse, hanging crime scene tape, hammering off a small chunk inside the most secure part of complex and praying as they waited for security officials to arrive. They testified that their actions were nonviolent and symbolic, and were designed to call attention to the dangers of U.S. nuclear weapons production at the massive plant.

At the same time, they denied their guilt in violating federal law, saying their actions were motivated by their faith and the necessity to end what they consider the evil of nuclear weapons production. †

## Our Lady of Fatima Retreat House

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### Two great evening programs

#### The Woman at the Well

March 2, 2014

6:00-8:00 pm

Presented by Julie Paavola

Julie returns to Fatima to share this story of the Woman at the Well as an example of the grace and spiritual healing we are offered by Jesus. Can we glorify God in the simple actions of our daily lives and, in doing so, find the secret to holiness and joy?

\$20 per person includes dessert and beverages.

#### Pilgrim Heart: Lent as Pilgrimage

March 10, 2014

5:15-9:00 PM

Presented by Sr. Julie Sewell, O.S.B.

This program is in collaboration with The Benedict Inn for our F.B.I. series (Faith Building Institutions) and will take place at Our Lady of Fatima Retreat House.

A pilgrim is one who intentionally undertakes a journey with a specific spiritual intent. To go on pilgrimage, is to journey with that intent in mind. Come and explore how you can experience Lent as a pilgrimage toward Christ. We will explore together what it means to have a pilgrim heart and how viewing Lent as Pilgrimage can enrich our experience of Lent this year.

\$30 per person

Includes a light supper, program and materials



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## Lent prepares us to participate in Jesus' dying and rising

By Daniel S. Mulhall

Detox diets and drinks are all the rage. Each time you turn on the TV or look on the Internet, you will find someone promoting some combination of food and beverage that when consumed over a period of a few days is said to cleanse the body of toxins and other harmful substances.

Although there is no scientific proof that these detox diets are of value, they are being offered as a veritable fountain of youth, happiness and well-being.

Whether detox diets or drinks work, humans have long known the value of setting aside time to change one's consumption habits, including food and beverages, but other things as well. This includes fasting and praying to promote physical, spiritual, emotional, moral and psychological well-being.

For Christians, Lent marks that special time.

The season of Lent—a season of the Church's liturgical calendar—is celebrated by most Christians throughout the world. Lent begins on Ash Wednesday, which this year for Latin Rite Catholics falls on March 5, and concludes at the start of the Easter triduum—the three days of Holy Thursday, Good Friday and Holy Saturday. For Catholics, Lent ends at Holy Thursday with the start of the Mass of the Lord's Supper.

The season of Lent lasts for 40 days, a number of great significance in the Bible. For example, God made it rain for 40 days during the days of Noah; Moses stayed 40 days on Mt. Sinai after receiving the Ten Commandments; and, following his baptism, Jesus spent 40 days in the desert grappling with the devil.

By simply mentioning 40 days, the Bible indicates that something special is taking place, that time as we experience it by the movement of the sun and stars or the ticking of a clock (“*chronos*”) has been replaced by God's time (“*kairos*”). What takes place during the 40 days of Lent happens in a time set aside for us to experience God in unique and special ways.

While Lent is a season unto itself, it exists because of Easter. Everything that takes place during our Lenten journey prepares us to more fully participate in Jesus' passion, death and resurrection.

Just as Jesus, before he began his public ministry, went into the desert for 40 days “to be tempted by the devil”—as Matthew, Mark and Luke express it—so, too, must Christians confront our demons and come to understand the temptations that affect our lives.

While Lent is a period of penance, cleansing and reordering our lives, it is not a period of punishment, mortification or abuse. Rather, it is a time for taking control of our lives, getting our appetites under control, of hearing the good news of Jesus and being changed by it.

From the earliest days of Christianity, Lent has been understood as a time of preparation for Easter. St. Irenaeus



A woman receives ashes on Ash Wednesday at St. Francis of Assisi Church in New York on Feb. 13, 2013. Ash Wednesday marks the start of the penitential season of Lent, a time of reflection, prayer, fasting and charity before Easter.

in the second century mentions the Lenten fast as a 40-hour practice handed down from the Apostles.

For a time, Lenten practices became very austere. Christians were required to abstain from eating meat or any product that came from animals during the Lenten season, and to practice a stringent fast from most of life's pleasures.

The practice of Mardi Gras, or Fat Tuesday, and Carnival developed as a result of these austere practices: people ate all of the fat in their homes and had festive celebrations before Lent began because they knew that they would have little to eat or celebrate during Lent.

Today, the requirements for fasting and abstinence are less severe:

- On Ash Wednesday and Good Friday, Latin Rite Catholics 18 and older are asked to fast by limiting themselves to one full meal a day.
- On Ash Wednesday, all Fridays of Lent and Good Friday those 14 and older are to abstain from eating meat.

Pregnant and nursing mothers and those who are ill are exempt from these requirements. The fasting requirement is removed for those 60 and older. The practice of giving up something for Lent is still a valued practice,

but not required.

The Second Vatican Council revitalized the baptismal catechumenate. The catechumenate is the process used by the Church to prepare adults to enter its full communion through the sacraments of baptism, confirmation and Eucharist, received usually at the Easter Vigil.

St. Cyril of Jerusalem noted in the fourth century that Lent is a particular period of preparation for those wishing to enter the Church. The catechumenate now shapes the Lenten experience of all the faithful.

We are called to listen intently to the Gospel readings each Sunday, and ponder with those seeking baptism what it means to have been blind but now see because of Jesus, how Jesus offers us living water that fulfills all of our thirst and what it means to be born to a new life in Christ. This is now the heart of our Lenten journey.

May Lent be a sacred time for you, a period of cleansing and of confronting personal demons, of renewal and recommitment to faith in Christ Jesus.

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

## Lent is a time of spiritual training to help in resisting temptation

By Louise McNulty

As a child, I thought I deserved to celebrate on Easter if I'd managed to go 40 days without eating chocolate, biting my nails or humming in church.

My grandmother, however, threw a monkey wrench into such thinking when she said, “You can't judge your success in Lent by how you feel on Easter Monday.”

Lent is a way for us to imitate Christ by doing



Skaters from Canada and Austria compete on Feb. 11 in a speedskating event during the 2014 Winter Olympics in Sochi, Russia. The Lenten season can be likened to the efforts that athletes make to prepare for competition.

penance for 40 days—a kind of “thank you” for coming to Earth to suffer and die for our sins.

Lent isn't a time for “achieving” anything. It is a time of preparation.

In the Gospel of Luke, we're told that “in those days, [Jesus] departed to the mountain to pray, and he spent the night in prayer to God” (Lk 6:12).

Christ didn't spend 40 days in the wilderness to prove he could resist temptation. He did it to prepare for the days ahead when he'd be mocked, scorned, beaten, crowned with thorns and mercilessly crucified. He did it to strengthen himself and show us how to resist the devil.

In a sense, we're like athletes of a different kind during Lent. Athletes don't just go out and play a game or compete in a marathon without first going through rigorous training. St. Paul said in his First Letter to the Corinthians, “Every athlete exercises discipline in every way. They do it to win a perishable crown, but we an imperishable one” (1 Cor 9:25).

Athletes watch their diet, exercise appropriate muscles and build up a wellspring of strength and resistance to pain and fatigue. They prepare for the perils ahead by increasing their capacity for achievement and tolerance of pressure.

Like athletic training, we employ a diet of Scripture, we exercise in the form of prayer and we build up reserves during Lent that will come in handy when we

face our toughest battles throughout the year.

Remember that once it's over, Lent doesn't come around again for more than 300 days. So it's important to maintain this spiritual strength gained during Lent.

A marathon runner trains for a race for months. Win or lose, when it's over he might modify his grueling regimen. But he doesn't want to lose the stamina and muscle tone that took so much effort to build up. He'll continue, as should we, a moderate workout, a maintenance program. In our case, it should include a maintenance program of Scripture, good deeds and fasting.

Training during Lent will provide us with a touchstone of spiritual strength. Perhaps modifying instead of abandoning Lenten behaviors will merit spiritual gold medals.

Many people have seen smokers who gave up their habit for Lent, but made it the start of quitting for life. Daily Lenten Massgoers sometimes add a weekday Mass to their routine. People who shed a few pounds because of a Lenten diet often continue to eat healthier.

Perhaps extending Lenten behaviors is the key to retaining the moral stamina built up in the season, and keeping the joy of Easter alive all year long.

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

From the Editor Emeritus/John F. Fink

## Old Testament: The story of Judah and Tamar

*(Eighth in a series of columns)*

Before I write about the great masterpiece in Genesis about Joseph and his brothers, let me cover Chapter 38, which is inserted in the story but has nothing to do with Joseph. It's an important chapter, though, for several reasons.



It tells the story of Judah, one of Jacob's sons,

who married a Canaanite woman with whom he had three sons—Er, Onan and Shelah. When Er grew up, he married a woman named Tamar.

Then Er died. Jacob told Onan to marry Tamar, following the ancient Israelites' "law of the levirate" that required the deceased man's brother to have children with the widow to preserve the deceased man's line.

That law still existed in New Testament time when Sadducees questioned Jesus about the resurrection of the

body by using the law of the levirate. In their test of Jesus, they said that seven brothers married the woman and asked whose wife she would be at the resurrection. (See Mt 22:23-33.)

Onan married Tamar. However, knowing that any children they had would be considered his brother's and not his, "whenever he had relations with his brother's widow, he wasted his seed on the ground, to avoid contributing offspring for his brother" (Gn 38:9). Because that act greatly offended God, Genesis says, the Lord took his life, as he had done to Er.

One of the reasons sometimes given for the Church condemnation of contraception was this so-called "sin of Onan," although in this case it seems that God took his life because of Onan's violation of the law of the levirate rather than the means he used.

Judah, fearing that his third son, Shelah, might also die if he married Tamar, told Tamar to remain a widow. Years passed, and Judah's wife died.

One day, Tamar learned that Judah was going someplace, so she veiled her face and sat by the roadside. Judah thought she was a harlot and propositioned her.

He promised her a kid from his flock if she would have intercourse with him. She agreed, provided that Judah would leave his seal, cord and staff as a pledge until she received the kid.

Later, when Judah tried to send the kid, the prostitute could not be found.

Three months later, Judah learned that Tamar was pregnant. Indignantly, he demanded that she be brought out and burned. Then Tamar sent word to her father-in-law that she was with child by the man whose seal, cord and staff she displayed. Judah conceded that Tamar was more in the right than he was.

When Tamar gave birth, she had twins whom she named Perez and Zerah.

This episode is important because the Gospel of St. Matthew begins with the genealogy of Jesus and it includes this line: "Judah became the father of Perez and Zerah, whose mother was Tamar" (Mt 1:3).

Tamar is one of four women in the genealogy—the others are Rahab, Ruth and Bathsheba—all of whom were considered aliens by the Israelites, and who bore sons in strange and unexpected ways. †

Cornucopia/Cynthia Dewes

## Life, we learn over time, is our favorite land of opportunity

So much to learn. So little time. That seems to be the story of our lives. This world which God has kindly provided for us is so full of interesting, challenging, beautiful things that it would take an infinite number of human lifetimes to absorb them all.



Of course, there's always book learning—academic,

professional or industrial, but I'm talking about the other kind. So while we're working on our one life, it's fun to consider what's available to us. These things can turn up anywhere, but the arts are one thing we really enjoy—and learn from.

Take architecture, for example.

One of our favorite Sunday afternoon outings when the kids were young was to drive around different towns, admiring the old or historic houses and sometimes dropping in at a builder's open house to look at a new one. Later, I was pleased to learn that some of our children did the same with their kids.

Over time, we came to appreciate the work of local architect Evans Woolen. Among other things, he designed private homes, the Inn at New Harmony,

St. Thomas Aquinas Church, the addition to the monks' quarters at St. Meinrad Archabbey, and Clowes Hall on the Butler University campus.

This year is the 50th anniversary of Clowes, which generated a recent public panel conversation among Woolen, another local architect and informed experts. Here again was an opportunity to learn about the artistic process and a great building, as well as an inside look at famous and sometimes infamous people. One thing leads to another.

Often we learn things by chance. When my dad used to phone me every week, he'd invariably ask about our weather, and describe his up in Minnesota. Huh? I thought, what's so important about the weather? But now, living in a more rural area again, I understand. Dad was raised a farmer and weather was all-important in his world, as it now is in mine on a smaller scale. Now I know more than I ever thought possible about fronts, drought cycles, cloud formations and even wind direction.

Having kids often proves to be instructive. Personally, I've learned that some things I thought were important are not, such as when the baby innocently knocks over grandma's butter dish and it breaks into smithereens. Or when the

unreason of tiny baby eating and sleeping routines requires only one response, which is patience. I've learned that patience is indeed a virtue.

Aging has taught me that the slings and arrows of outrageous fortune abound in the human body as time goes by. And there's not a whole lot we can do to change that. However, it does make for a rich and constant source of conversation with old, i.e. old, friends.

Of course, as we all know, travel is educational. It provides lessons about other cultures and languages and geography. But, the most important thing I've learned from traveling is that people everywhere are much the same. They want to live peacefully, to love their families and friends, to feel respected, and to know that their work has value no matter what it is.

We didn't need to travel far to learn that most people are good. They constantly surprise us with their kindness, their generosity and their hopes for our well-being. People make us laugh and warm us with a smile. We've learned that God's delightful world is always available to us. And it's free.

*(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †*

Our Global Family/Carolyn Woo

## The Easter story in the context of marriage in today's world

The U.S. Conference of Catholic Bishops designated Feb. 7-14 as



National Marriage Week for us to celebrate the blessings of traditional marriage. My reflection on that took me to Southeast Asia where I grew up, a region that shows alarming rates of decline in marriage.

There are many reasons for this phenomenon, but of particular interest to me is that as women gain more education in some Southeast Asian countries, they are less likely to marry.

The role of women and particularly their relationships with their husbands in Asian marriages have probably not evolved to the same extent as they have in married couples in the U.S. This is not just a matter of whether household chores and care for children are shared (they are less so in Asian households), but pertains to the bedrock of any long-term loving relationship—good communication, mutual respect, sharing in decision-

making, growing together and fidelity.

In some countries, more women than men seek graduate degrees. But attitudes, roles and cultural norms take time to evolve, and the gap between women's expectations and their spouses' ability to find the common ground needs attention and work.

In my work with Catholic Relief Services, we work to support natural family planning. We recognize that it is not just a method for child spacing, but that it also embeds the hope that husband and wife will welcome a child with love and longing as the most sacred gift from God.

One of our programs works with couples to develop communication skills, to learn about maternal health and nutrition, and to engage in mutual decision-making pertaining to anything from finance to child rearing to provisions for the safe delivery of the baby.

It is a first step for husbands and wives to learn to relate, to be considerate of the other, empathize, cherish each other and see themselves bonded as a couple. Other programs embed a focus on livelihood. It enables women and their families to reverse perpetual hunger and poverty.

These programs build a level of security, of self-worth, and dignity, which in turn fosters happier marriages and families.

I often think that our vows would be audacious unless we recognize that Christian marriage is a divine pact: God is in us, God gives us to each other, God is with us, his grace is ever there for the asking.

Marriage grows through challenges and heartaches. I was deeply moved when a childhood friend told me that her faith truly grew when she decided to stay in a very difficult marriage when families and friends all advised her to seek a divorce. She did not want that and sought God because she could not do it on her own.

She now has chronic pain, and he is paralyzed from a stroke, but they have a new sense of appreciation for each other, eyes to see each other and hearts that open up for another chapter of this love story.

Love, disappointments, betrayals, wounds, healing, forgiveness, redemption, new life—these sound like the Easter story in the microcosm of a marriage.

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

Faith and Family/Sean Gallagher

## Lenten disciplines can be like doing chores around the house

My wife, Cindy, and I have for years tried to teach our sons how to do various chores around the house.



Some of them have gotten to the age where they help out a good bit. Our 11-year-old son Michael regularly washes the dishes after supper.

And all but the youngest of our children

(Colin, who is 5 months old) have after-meal chores to do in addition to taking their plates, silverware and cup to the sink. Some sweep up around the table. Others put away dishes that had been washed and set out to dry from the previous meal. Still others take recyclables to boxes we keep for them in our basement.

On Saturdays, the boys have such regular chores as folding and putting away their clothes, vacuuming various rooms in the house and picking up the sometimes vast amount of toys that get strewn on the family room floor in the basement.

All in all, I think we've developed a good system that both teaches our boys responsibility and takes some of the load off of our already often heavily laden shoulders.

But teaching the boys how to do these and other chores and helping them to be disciplined about doing them is hard work in and of itself.

There have been many occasions where Cindy and I have both said that it would be easier and quicker for us to do the chores ourselves than to have the boys do them.

But we know that, in both the short and long term, this would only hurt our boys and us and not help them or the family in general.

This approach we've taken to household chores reminds me of the Lenten practices that Catholics the world over will take up next week.

These spiritual practices of prayer, fasting and almsgiving are often referred to as our Lenten penance. A penance is something that we do to show sorrow for our sins.

It often involves us doing something that has relative degrees of difficulty, perhaps kneeling on the floor instead of using a kneeler. A penance can also include refraining from enjoying something we like, such as desserts or watching TV.

Obviously, these practices apply directly to the Lenten practice of fasting.

But prayer and almsgiving can also be penitential. When we take extra time for prayer, we are taking it away from other things that we might prefer to do.

The same applies to almsgiving. We might give away money, clothing or other possessions to help people in need that we would otherwise have control over.

The Church has encouraged the faithful to take up such penitential practices over the centuries, both within and beyond Lent, because they are ways in which we can participate in Christ's saving suffering, death and resurrection.

Just as the chores around our house could be done better and more quickly if Cindy or I just did them ourselves rather than having our boys help out with them, Christ's suffering was more than sufficient to achieve our salvation.

Yet we know from Scripture and the Church's tradition that Christ desires us to join him in his suffering, not in some morbid way to have us feel the pain that he experienced (which would be impossible in any case), but instead for us to grow in our communion with him.

So even if we fumble through our various Lenten disciplines like our boys have done as they've learned to do chores around the house, know that Christ is right there with us, drawing us closer to himself in love as we seek to offer up our prayers and sacrifices. †

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

# Sunday Readings

Sunday, March 2, 2014

- Isaiah 49:14-15
- 1 Corinthians 4:1-5
- Matthew 6:24-34

It is not difficult to imagine the frustration with which the author of the third section of Isaiah felt as he heard the despairing and critical remarks of the people around him. Times were bad. They were very bad. The people long had been assured, indeed as their ancestors had been assured, that God would protect them and sustain them.

Yet, they were starving and helpless. Of course, they cried out in disgust and anguish and asked if God truly was their merciful and providing Father, their guardian.

Isaiah insists that God has not forgotten them, any more than a devoted mother could forget her children.

The prophet employs a literary technique not uncommon in the Hebrew Scriptures. He wrote as if God were writing, in the first person. He did not simply quote God.

For the second reading this weekend, the Church offers a passage from St. Paul's First Epistle to the Corinthians. As is often the case in Paul's epistles, the great Apostle verifies his role, identifies himself as commissioned by the Lord and in effect as possessing authority conferred upon him by Jesus.

It is not here, nor ever, an effort in self-promotion by St. Paul. In fact, it was an act of service to any who might read the letter. It was an act of service to the Christians of Corinth. Quite clear in Paul's writings, and elsewhere in the New Testament, is the fact that imposters, well-intentioned or not, were moving through the Christian communities and pretending to speak in the Lord's name. They were not. Jesus had not called them. Without doubt, some, perhaps many, people followed these inauthentic spiritual leaders.

To guarantee that the true Gospel was accepted, St. Paul had to demand that

people listen to him.

St. Matthew's Gospel furnishes the Gospel reading. In this reading, the Lord is blunt and direct. No one can serve two masters. A person must choose either to follow Jesus and submit everything in heart and soul to God, or to surrender to some other goal. There can be no compromise.

The Lord then continues to give some specifics. He encourages his disciples to have trust. Do not the birds of the air enjoy the benefit of God's care and mercy? They neither sow nor reap, but God gives them all that they need for life.

## Reflection

Lent is days away. Beginning on Ash Wednesday, the Church will call all its children to reinforce their faith and to strengthen the commitment of their faith. It will require more than a general willingness not to sin. It will mean a complete turning to God, in which fears are ignored and trust in God reigns supreme.

It is good to remember that the Gospels were written when Christians already were in trouble before the authorities of the Roman Empire and certainly in the face of the prevailing culture. The Roman leadership played for keeps. Being a Christian could easily lead to terrifying consequences.

Followers of Jesus had to question themselves. Is my faith in Christ worth the price that it may cost?

Times have changed, thanks be to God. Christians in this country do not have to fear arrest, torture and execution under the most cruel of circumstances. Christians in other places in the world are not so fortunate.

Opposition to the Gospel, however, comes not just from unfriendly rulers and unjust laws. In our society, the culture that envelopes us, and that drives so much of what we do and how we think, is the Gospel's great competitor.

Loyal followers of Jesus cannot compromise. They cannot yield. They must be strong. Guiding them will be the revelation of the Lord, brought to them, as it truly is, by the Church. †



## Daily Readings

### Monday, March 3

St. Katherine Drexel, virgin  
1 Peter 1:3-9  
Psalm 111:1-2, 5-6, 9-10  
Mark 10:17-27

### Tuesday, March 4

St. Casimir  
1 Peter 1:10-16  
Psalm 98:1-4  
Mark 10:28-31

### Wednesday, March 5

Ash Wednesday  
Joel 2:12-18  
Psalm 51:3-6b, 12-14, 17  
2 Corinthians 5:20-6:2  
Matthew 6:1-6, 16-18

### Thursday, March 6

Deuteronomy 30:15-20  
Psalm 1:1-4, 6  
Luke 9:22-25

### Friday, March 7

Sts. Perpetua and Felicity,  
martyrs  
Isaiah 58:1-9a  
Psalm 51:3-6a, 18-19  
Matthew 9:14-15

### Saturday, March 8

St. John of God, religious  
Isaiah 58:9b-14  
Psalm 86:1-6  
Luke 5:27-32

### Sunday, March 9

First Sunday of Lent  
Genesis 2:7-9; 3:1-7  
Psalm 51:3-6, 12-13, 17  
Romans 5:12-19  
or Romans 5:12, 17-19  
Matthew 4:1-11

## Question Corner/Fr. Kenneth Doyle

### People are free to capitalize pronouns that refer to God or to put them in lower case

**Q** Why are pronouns referring to Jesus no longer capitalized? Using uppercase



would add clarity to many passages when a reader is trying to determine whether the word "he" refers to Christ or to another person in the account. We have no compunction about capitalizing "I." Yet the name at which every knee should bend is relegated to lowercase. (Decatur, Ill.)

**A** Whether to capitalize pronouns referring to the deity is largely a matter of personal preference and conviction, and there really is no "right" or "wrong." In the original languages of the Bible, the issue never arose.

In Hebrew, there was no such thing as capital letters, simply an alphabet. And in the original Greek manuscripts, the text was written entirely in capitals. So it is not a matter of conforming to original texts.

Publishers must look for consistency, and English-language book and magazine publishers, for the most part, follow the *Chicago Manual of Style*, a widely-regarded authority on grammar and usage. The style guide of the U.S. Conference of Catholic Bishops (USCCB) notes that deity pronouns are lowercase in USCCB publications.

Similarly, Catholic News Service uses lowercase, as does the Associated Press.

Most of the English-language translations of the Bible follow that same practice, including *The New American Bible*, which is the text used at Catholic Masses. Similarly, the *Catechism of the Catholic Church* uses lowercase for such pronouns. That having been said, you are free, of course, to write it as you wish.

If you feel that capitalizing pronouns referring to God or Jesus shows greater respect, by all means do so. That is what I do when I put my Sunday homily on our parish website.

**Q** A few years ago, I fell away from the practice of my Catholic faith. During that time, I ended up marrying a man who was very abusive verbally and mentally. I divorced him recently, but not without waiting and praying for a change in behavior that would save the marriage.

The situation has brought me back to the Catholic Church, where I have gone to confession, have been attending Mass weekly and reading the Bible daily.

I feel blessed to know that I have

such a loving and merciful Savior and heavenly Father. But my question is this: When I married this man, we were married by his father, who is a pastor of a nondenominational church. (The ceremony took place in the minister's house.)

Was this marriage recognized by God? And if I were ever to date again, would that be adultery? (At this point in my life, I am quite content to spend my time with the Bible, but I was curious as to where I stood.) (Ilion, N.Y.)

**A** I am assuming that you did not seek permission ahead of time for your wedding to occur in a non-Catholic setting and to be witnessed by a non-Catholic minister. If this assumption is correct, your marriage would not be recognized as valid by the Catholic Church.

As to whether it was recognized by God, I don't presume to know, but I do feel sure that God approved your leaving that man, especially since he was abusive and since you made a good-faith effort to try and make the marriage work. So yes, you are certainly free to date.

If you ever decide to marry in the Catholic Church, you would first need to meet with a priest and do a bit of paperwork, which he would then submit to the diocese to have your first marriage officially declared invalid. (The technical term is "lack" or "absence" of canonical form.) This is a fairly simple process that in most dioceses has a turnaround time of only a few weeks.

I would suggest, though, that you do that sooner rather than later. Not only would it clear the way for you, should you ever decide to marry on rather short notice, but you might also feel a sense of closure and peace in putting that first marriage clearly in the past.

### Readers may submit prose or poetry for faith column

*The Criterion* invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

## My Journey to God

### Love Wins

By Sandra Bierly

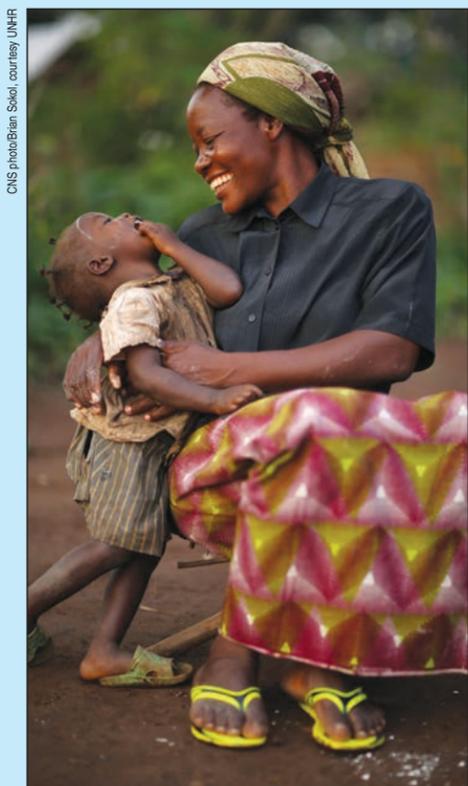
It is the grateful heart  
That understands  
That it's God's Love that will triumph  
In the end.

It's not wealth or fame  
But simple love  
That is found in every moment  
That will win.

To see God's presence  
In every heart  
Is a loving gift  
That changes hearts.

It brings God's kingdom  
To birth each day  
Reminding us  
That love will win  
In the end.

(Sandra Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Sister Angelique Namaika, a member of the Augustine Sisters of Dungu and Doruma, embraces a Congolese child at a site for internally displaced people on Aug. 1, 2013, in Congo.)



CHS photo/Brian Sekel, courtesy UNHR

# 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.

**ANDREWS, Helen (Hemmelgarn),** 79, St. Jude, Indianapolis, Feb. 16. Wife of George Andrews. Mother of Gail Bailey and Kim Fatout. Sister of Rosemary Cox. Grandmother of five.

**BAIRD, Amy C. (Magness),** 44, St. Anthony, Indianapolis, Feb. 7. Wife of Peter Baird. Daughter of Ronald Magness. Stepdaughter of Ruth Magness. Sister of Sarah Cash and Elizabeth Coskren.

**BAUERLA, Nelta,** 85, St. Augustine, Jeffersonville, Feb. 6. Mother of Diana Haffield, Teresa Hoffmeister, Connie Patterson, Frank Jr. and Mike Bauerla. Grandmother of 14. Great-grandmother of 18.

**BONNER, Ruth,** 79, St. Augustine, Jeffersonville, Feb. 2. Mother of Tony Kinnaird, Marianne, John and Thomas Bonner. Sister of Veronica Mitchem and Jack Kinnaird. Grandmother of 14. Great-grandmother of 13.

**BROWN, Michael R.,** 39, St. Vincent de Paul, Bedford, Feb. 10. Son of Richard and Sheila Brown. Brother of Johna Jennings. Half-brother of Scott Hatfield. Grandson of Geneva Brown.

**BRYANT, Carmen (Montesinos),** 83, St. Jude, Indianapolis, Feb. 16. Wife of Claude Bryant. Mother of Sylvia Grinstead, Michelle Hurlbut, Carmen Quick, Claude Jr. and Joe Bryant. Sister of Ana Geere, Estela Montesinos and Mariana Ordonez. Grandmother of nine. Great-grandmother of two.

**CARROLL, Donald P., Sr.,** 76, St. Augustine, Jeffersonville, Feb. 4. Husband of Beverly Carroll. Father of Kimberly and Donald Carroll Jr. Brother of Marylou and Kenneth Carroll, and Immaculate Heart of Mary Brother Dominic Carroll.

**CARROLL, Marian Rose (Miller),** 94, Our Lady of Perpetual Help, New Albany, Feb. 10. Mother of Kathy Adams, Bruce and Tommy Carroll.

Grandmother of nine. Great-grandmother of seven.

**CLEVENGER, Robert W.,** 66, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 6. Husband of Mary Cleverger. Father of Joe, Mark, Michael, Richard and Robbie Cleverger. Brother of David Cleverger. Grandfather of 13. Great-grandfather of one.

**DAVIS, Rebecca Ellen,** 62, Our Lady of Perpetual Help, New Albany, Jan. 24. Wife of Daniel Davis. Mother of Jill Cline, Dr. Daniel II, John and Joseph Davis. Grandmother of two.

**DOMOGALIK, Benjamin Stanley,** 95, Holy Trinity, Indianapolis, Feb. 4.

**FATTIC, William James,** 98, Christ the King, Indianapolis, Feb. 6. Father of Mary Mueller, Carol Roller, Gerald, John and William Fattic Jr. Brother of Richard Fattic. Grandfather of five.

**FITZGERALD, Thomas Lawrence,** 64, St. Peter, Harrison County, Jan. 22. Husband of Barbra (Adkins) Fitzgerald. Father of Daniel, Master Sgt. David and Stephen Fitzgerald. Son of Dr. F. J. Fitzgerald. Brother of Mary Anne Veltman, Daniel, Michael and Patrick Fitzgerald. Grandfather of five.

**FULLENKAMP, Rosemary,** 85, Holy Family, Oldenburg, Feb. 13. Mother of Deborah Dickey, Patricia Suhre, Jon and Thomas Fulenkamp. Sister of Sally Miller and Leo Wettering. Grandmother of six. Great-grandmother of five.

**GILLAND, Hazel Mae,** 89, St. John the Baptist, Osgood, Feb. 12. Mother of Dora McIntosh, Kathleen Muse, David and George Gilland. Grandmother of eight. Great-grandmother of eight.

**GORDON, Lorraine F.,** 84, Our Lady of the Greenwood, Greenwood, Feb. 13. Wife of Roy Gordon. Mother of Joyce Gilmore. Sister of Marion Harrison and James Preuss. Grandmother of one. Great-grandmother of one.

**HARDESTY, Ruth L.,** 92, St. Jude, Indianapolis, Jan. 27. Mother of Sandy Carson, Janet Taylor and Norma Wheeler. Sister of Joe Powers. Grandmother of seven. Great-grandmother of 12.

**HESTER, Willard E.,** 94, St. Barnabas, Indianapolis, Jan. 31.

**HOLLIBAUGH, Marianne,** 87, St. Luke the Evangelist, Indianapolis, Feb. 13. Mother of Missy and Pam Cheshire and Tony Hollibaugh.

**HORTON, George, Sr.,** 87, St. Augustine, Jeffersonville, Feb. 13. Father of Pam Marva, Carolyn, Denise, Dianne and Jenee Horton. Grandfather of 14. Great-grandfather of 18. Great-great-grandfather of two.

**LALIK, Stella J.,** 98, St. Gabriel, Connersville, Feb. 9. Grandmother of six. Great-grandmother of 19. Great-great-grandmother of nine.

**LAMPERT, Adolph,** 84, Holy Trinity, Indianapolis, Jan. 8.

**McFEELY, Maxine,** 73, St. Gabriel, Connersville, Feb. 7. Mother of Samantha LaMar, Margaret Swogger, Abigail, Daniel and Michael McFeely Jr. Sister of John and Ron Anderson. Grandmother of 16. Great-grandmother of four.

**McKIBBEN, Frances E.,** 90, Our Lady of Lourdes, Indianapolis, Jan. 31. Mother of Jean Bisesi, Kathleen Nebel, Stephen and William McKibben. Grandmother of nine. Great-grandmother of 19. Great-great-grandmother of one.

**MILANO, Anthony,** 60, St. Gabriel, Connersville, Feb. 14. Husband of Cathy Milano. Father of Gabriella, Gina and Michael Milano. Brother of Lillian Baney, Frances Hopping and Joseph Milano.

**POHLMAN, Harry Augustus,** 71, SS. Francis and Clare, Greenwood, Feb. 7. Husband of Patricia (McCool) Pohlman. Father of Julia and James Pohlman. Brother of Kathy Beckom, Betty Fentz, Pauline Murphy, Carol Walls, Tricia, Providence Sister Paula Pohlman and Richard Pohlman Jr. Grandfather of six.

**SMITH, Dennis L.,** 66, St. Joseph, Clark County, Feb. 9. Father of Christy VanGilder. Brother of Rosalie Boyd, Juanita Kearney, Jeanette Williams, Gerald, Guy, Mitchell and Thomas Smith. Grandfather of one.

**SMITH, James C.,** 84, St. Joseph, Clark County, Feb. 8. Husband of Aline Smith. Father of Lana Green, Amy Spalding, Craig, James and Neil Smith. Grandfather of 11. Great-grandfather of two.

**SPAINHOUR, Mary A.,** 77, St. Mary-of-the-Knobs, Floyd County, Feb. 15. Wife of Ronald Spainhour. Mother of Dennis, Glenn, Gregory, Patrick, Richard and Ronald Spainhour. Sister of Anthony Becht. Grandmother of seven. Great-grandmother of five.

**SPRINGMEYER, Gary D.,** 55, St. Mary, Greensburg, Feb. 14.



## Playing for the pope

Students from the touring orchestra from St. Anthony's High School on Long Island, N.Y., play instruments during Pope Francis' general audience on Feb. 19 in St. Peter's Square at the Vatican.

Father of Adam and Andrew Springmeyer. Son of Ruth (Lambert) Springmeyer. Brother of Regina Badgley, Dorothy Lecher, Linda Meyer and Sharon Siefert.

**TOLEN, Mary Kaye,** 91, St. Andrew, Richmond, Feb. 10. Mother of Louise Melander, Betsy Sperling, Kathleen, Mary Ann, Fred, Jim and John Tolen. Sister of Adele Coons and Irene Wood. Grandmother of 19. Great-grandmother of four.

**TOSCHLOG, Marilyn,** 78, St. Andrew, Richmond, Feb. 14. Wife of Lorin Toschlog. Mother of Debbie Brim, Lori Roots, Sandy Seider and Darin Toschlog. Grandmother of 11. Great-grandmother of seven.

**VAUGHN, Frances A.,** 96, St. Pius X, Indianapolis, Feb. 17. Mother of Carol Patterson, Janice Stetzel and Richard Vaughn. Grandmother of 11. Great-grandmother of 15. Great-great-grandmother of five.

**WILHELM, Angela Elizabeth,** 92, All Saints, Dearborn County, Feb. 13. Wife of Leo Wilhelm. Mother of Melissa Baker, Joyce Bittner, Laura DePue, Mary Jane Telles, Marlene Vogelsang, Connie, Dan, David, Jim, Leo, Melvin, Ron and Tim Wilhelm. Grandmother of 65. Great-grandmother of 72.

**WITMER, Mary,** 97, St. Mary, Richmond, Feb. 5. Sister of Louise Keesling.

**ZINS, Joan A.,** 80, St. Michael, Brookville, Feb. 16. Mother of Becky Davis, Richard and Robert Zins. Sister of Jeroma Brown and Frances Senefeld. Grandmother of seven. Great-grandmother of three. †

## Providence Sister Cordelia Moran ministered in education, communications in archdiocese

Providence Sister Cordelia Moran, previously Sister Ann de Sales, died on Feb. 13 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 83.

The Mass of Christian Burial was celebrated on Feb. 20 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Cordelia Ann Moran was born on May 8, 1930, in Adrian, Mich.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1951, and professed final vows on Jan. 23, 1959.

Sister Cordelia earned a bachelor's degree at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, and a master's degree at Indiana University.

During 62 years as a member of the Sisters of Providence of Saint Mary-of-the-Woods, Sister Cordelia ministered for 13 years as a high school teacher and staff member, including four years at Our Lady of Providence Jr./Sr. High School in Clarksville. She was a journalism instructor at Saint Mary-of-the-Woods College from 1967-76.

She later worked in communications for the congregation, and then as coordinator of public relations and marketing for Our Lady of Fatima Retreat House in Indianapolis from 1985-90.

Sister Cordelia also served at St. Matthew the Apostle Parish in Indianapolis from 1993-98 and retired to the motherhouse in 2004. She dedicated herself entirely to prayer beginning in 2011.

She is survived by her brother, Chris Moran of Pittsboro, N.C.

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

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# RSVP matches retired and senior persons with volunteer opportunities

By Natalie Hoefler

GREENWOOD—When Carolyn Crowell retired, she looked forward to doing “nothing.”

“My first year of retirement, I decided I worked all my life so I didn’t want to do anything, and that’s what I did,” said the 69-year-old former health care worker.

“Now I’m getting kind of bored. ‘Nothing’ is nice for a while, but then you need something,” said Crowell.

The something she chose was a nearby volunteer opportunity working with immigrants on their language skills.

It’s an opportunity she said she would not have discovered without the help of the Retired and Senior Volunteer Program (RSVP).

RSVP is a national volunteer network for people ages 55 and older. It is a service of Senior Corps, a group of programs administered by the Corporation for National and Community Service federal agency (CNCS).

“RSVP is a clearinghouse of volunteer opportunities,” said Monica Woodsworth, director of RSVP of Central Indiana, a branch operated by Catholic Charities Indianapolis that covers Hamilton, Hendricks, Johnson and Marion counties. (See sidebar for other RSVP branches in the archdiocese.)

“Depending on what the volunteers are interested in and how much time they want to spend, it’s our job to help them find a good fit in the community.”

The benefits to those ages 55 and older who volunteer are numerous, according to studies cited in CNCS literature.

Such benefits include improved physical and mental health, enhanced longevity, reduced chronic pain, reduced depression and anxiety, increased independence and self-esteem, and improved quality of life.

## Every hour is ‘significant’

Woodsworth said the process starts with a background check and review of references because “volunteers could work with our most vulnerable citizens, like the elderly and children.”

Next, she said, “we give them

information to look through and see what their options could be, and let them prioritize what they want to do.”

Volunteer opportunities include anything from Catholic Charities services to community programs, said Woodsworth.

And RSVP is non-denominational.

“You don’t have to be Catholic to volunteer with RSVP,” she said. “It’s open to anybody.”

“Anybody” means no upper age limit—Woodsworth said she currently has volunteers ranging in ages from 55-96—and includes those with limitations, such as transportation.

“If someone doesn’t have transportation, we try to figure out how we can get them involved in the easiest way possible,” she said, including looking at public transportation and volunteer opportunities close to home.

“We tell the volunteers, ‘If you only have an hour once a week or every two weeks, that hour is just as significant to the person you’re helping as if you were able to give more,’” Woodsworth said.

## ‘We stay connected’

Once a volunteer is matched with an opportunity, RSVP representatives serve as a liaison between the volunteer and the organization where the person serves.

“We follow up with both the organization and the volunteer to make sure it’s working,” said Woodsworth. “If it is, that’s great.

“If it doesn’t [work out], we work with [the volunteer] in trying to figure out what didn’t work—did they have a change in priorities, or it just wasn’t what they thought it was going to be.

“Then we work with them [on finding something else]. Just because one opportunity didn’t work out, that doesn’t mean other opportunities aren’t still there,” she said.

Even after a successful volunteering match has been established, said Woodsworth, “We stay connected [with the volunteers] through educational programs and volunteer appreciation.

“At least once a year, we try to bring our volunteers together for a Senior Corps



RSVP volunteer Carolyn Crowell teaches English to a Burmese refugee on Feb. 10. RSVP is a clearinghouse of volunteer opportunities for those ages 55 and older.

luncheon,” she said.

“We’ve had [educational sessions] on disability and inclusion, and baby boomers as caregivers. We had [someone from] the Social Security Administration come in.

“We like to give out information that can potentially help [the volunteers] in addition to the people they’re helping as they volunteer,” Woodsworth said.

## ‘Anything we can to [offer] support’

Because all of the volunteers are at least 55, said Woodsworth, “we know that more than likely they’ll end up being a family caregiver at some point.”

In such situations, she said, continuing to volunteer, even if for less time, “gives them a sense of self-continuity throughout the caregiving. And when the caregiving ends, they haven’t lost everything,” she said.

Consequently, RSVP offers caregiver support.

“We have support groups. We do simple home modifications, anything we can to support [the volunteers] to do caregiving in the best way possible so they can keep their own life—which may include volunteering—but also help the person who needs them.

“We don’t want caregiving to be about [the volunteers] isolating themselves into a caregiving role,” said Woodsworth. “We want caregiving to be about making all the connections within the community that could possibly support them, as well as staying connected to volunteering if that has been a part of their life.”

## ‘A way to do something useful’

Crowell said she “just loves” her volunteer work for Catholic Charities Indianapolis’ refugee and immigration services, making welcome cards for

refugees from Burma and tutoring them in English.

“I enjoy helping people, especially these people trying to make something of their lives,” said Crowell, a mother of four and grandmother of seven. “They ask questions. They are so eager to learn. It’s just awesome.”

Crowell said that volunteering “gives me something to do. I figure this is a way to do something useful.”

The location where Crowell volunteers is just a few blocks from her home. Since she does not have a car, the proximity of the location not only makes volunteering possible for her, she said, but allows her to “get my exercise—it gets me out and moving.”

Jessica Inabnitt, a member of Our Lady of the Greenwood Parish in Greenwood, serves as the lead instructor for teaching English as a second language at the facility where Crowell volunteers.

“She’s been very helpful,” Inabnitt said of Crowell. “A lot of the refugees took to her right away. She’s got that grandmotherly, nurturing sense about her.

“Sometimes, I think we put the elderly in a box,” said Inabnitt. “After a certain age, we think they’re of no use, and that’s just not right.”

She looked over at Crowell, engaged in helping a young Burmese woman learn the days of the week.

“She is a great asset,” said Inabnitt. “And RSVP is a great program.”

(For more information on the Catholic Charities of Indianapolis’ branch of RSVP covering Hamilton, Hendricks, Johnson and Marion counties, contact Monica Woodsworth at 317-261-3378, or e-mail her at [mwoodsworth@archindy.org](mailto:mwoodsworth@archindy.org).) †



*“If someone doesn’t have transportation, we try to figure out how we can get them involved in the easiest way possible. ... We tell the volunteers, “If you only have an hour once a week or every two weeks, that hour is just as significant to the person you’re helping as if you were able to give more.””*

—Monica Woodsworth, director of RSVP of Central Indiana, a branch operated by Catholic Charities Indianapolis

## RSVP branches are located throughout central and southern Indiana

Following is a list of area RSVP branches:

- RSVP of Hancock, Hendricks, Johnson and Marion counties, sponsored by Catholic Charities Indianapolis. Contact: Monica Woodsworth at 317-261-3378 or e-mail [mwoodsworth@archindy.org](mailto:mwoodsworth@archindy.org).
- RSVP of Dearborn, Ohio, and Ripley County (Indiana), sponsored by Dearborn County Social Council Inc. Contact: Mary Lewis at 812-539-4005 or e-mail [rsvp@myrsvp.org](mailto:rsvp@myrsvp.org), or log on to [www.myrsvp.org](http://www.myrsvp.org).
- RSVP of Clark, Floyd, Harrison and Scott counties, sponsored by Hope Southern Indiana.

Contact: Ceil Sperzel at 812-948-1815 or e-mail [csperzel@hopesi.org](mailto:csperzel@hopesi.org).

- RSVP of Monroe and Owen counties, sponsored by Area 10 Agency on Aging. Contact: Rebecca Nunley at 812-876-3383 ext. 523 or e-mail [rnunley@area10agency.org](mailto:rnunley@area10agency.org), or log on to [www.area10agency.org/rsvp](http://www.area10agency.org/rsvp).
- RSVP of Jefferson County, sponsored by Hope Southern Indiana. Contact: Vickie Copeland at 812-265-3950 or e-mail [vcopeland@hopesi.org](mailto:vcopeland@hopesi.org).
- RSVP of Clay, Putnam and Vigo counties, sponsored by Western Indiana Community Action Agency, Inc.

Contact: Jeraldine Sowards at 812-232-1264 or e-mail [jsowards@wicaa.org](mailto:jsowards@wicaa.org).

- RSVP of Wayne County, sponsored by City of Richmond. Contact: Ronda Pope at 765-983-7309.
- RSVP of Crawford, Perry and Spencer counties, sponsored by Lincoln Hills Development Corporation. Contact: Kim Scales at 812-547-3435 ext. 230 or e-mail [rsvp@lhdc.org](mailto:rsvp@lhdc.org).
- RSVP of Hancock, Henry and Rush counties, sponsored by Interlocal Community Action Program, Inc. Contact: Mary Malone at 765-529-4403 or e-mail [mmalone@icapcaa.org](mailto:mmalone@icapcaa.org). †

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# OLYMPIANS

continued from page 1

"It was really exciting for all the athletes and the parents to see this," said Jerry, a Special Olympics athlete from Cicero, Ind. "This has just been a great experience. I hope that they do this again."

The athletes participated in the same kind of drills that were taking place that same weekend at Lucas Oil Stadium in Indianapolis where hundreds of the country's top college football players showed off their talents during the annual National Football League (NFL) Scouting Combine.

Coaches and officials from all 32 NFL teams gather at the event to measure the athletic skills of up-and-coming football players and to interview them prior to the NFL draft, which will begin on May 8.

Fewer eyes watched the drills and flag football game that took place at the Colts practice facility.

But that didn't matter to the Special Olympians, who had fun running the 40-yard dash and doing the broad jump and other combine-like drills.

The event was co-sponsored by Catholic Athletes for Christ and the Knights of Columbus.

Founded in the 1960s by Eunice Kennedy Shriver, Special Olympics is the world's largest sports organization for people with developmental disabilities.

Sporting a No. 12 Andrew Luck Colts jersey, Special Olympian Bradley Johnson of Whiteland was happy to play football on the Colts' practice field.

"It's cool. I'm a huge Colts fan," Bradley said. "I'd like to see them win the Super Bowl."

But he also had in mind the real purpose behind the event.

"It's fun," Bradley said. "Special Olympics is all about having fun."

Quite a contrast from the Combine at Lucas Oil Stadium, where athletes displayed their talents in hopes of being drafted and possibly earning

millions of dollars.

Former Indianapolis Colt backup quarterback Jim Sorgi said the Special Olympics combine was just as important as the NFL Combine.

"They're both the same in my eyes," said Sorgi, a member of St. Susanna Parish in Plainfield. "You've got the elite athletes who are going out and trying to make a living at the Combine downtown. And you have athletes here who just want to go out and have fun. That's what it's all about."

Four former Colts players and members of the football team at Brebeuf Jesuit Preparatory School in Indianapolis helped the Special Olympians in their drills and flag football game.

Sorgi, a former backup to Peyton Manning who is now the color commentator for the radio broadcasts of Colts games, said he is grateful to have made it to the NFL, so that now he can "be on a stage where I can help those who are less fortunate go out and have fun doing the exact same things that I did."

Lawrence Fuhr, state deputy for the Knights of Columbus and a member of St. Joseph Parish in Corydon, attended the event and was pleased with the excitement of the Special Olympians.

"The kids come in and look at this and their eyes light up. It's terrific," said Fuhr. "They get the feeling of what the pros do when they come out on the football field."

Ray McKenna, president and founder of Catholic Athletes for Christ, an Arlington, Va.-based organization that seeks to spread the Gospel in and through athletics, liked how the Special Olympics athletes were getting some attention on such a big weekend for the NFL.

"The Combine will be televised on the NFL Network and ESPN," McKenna said. "The best, strongest, most gifted college athletes will be there. We think it's a nice complement to have Special Olympics kids who have been faced with challenges also competing, and to have them highlighted and recognized and have NFL players coaching and encouraging them."

Also on hand for the event was



Above, Special Olympians from across central Indiana and members of the Knights of Columbus from across the state celebrate on Feb. 22 at the Indianapolis Colts practice facility after a National Football League-like combine and a flag football game.

Left, Special Olympian Houston Lyons of Indianapolis runs with the football during a Feb. 22 flag football game played at the Indianapolis Colts practice facility in Indianapolis.

Special Olympics Indiana chief executive officer Michael Furnish. He appreciated the support that his organization receives from the Knights of Columbus and how their principles coincide.

"The Knights of Columbus have a values system that mirrors that of Special Olympics in believing that each person has something to contribute, no matter how great or how modest your skill or resources may be," Furnish said. "It puts us on the same side of the fence on this conversation."

Watching the drills and the game was Norbertine Father James Baraniak, who

has served as the Catholic chaplain of the Green Bay Packers for the past 17 years.

He appreciated how Catholic beliefs about the dignity of each human person served as the foundation of the Special Olympics combine and flag football game.

"Everybody has something to deposit toward the common good," said Father James. "And these young people are certainly doing that in very beautiful ways."

(For a photo gallery from the Special Olympics combine and flag football game, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

## NFL coaches, team officials gather for Mass, dinner and fellowship



Jim Harbaugh, head coach of the National Football League's San Francisco 49ers, kneels in prayer during a Feb. 22 Mass at St. John the Evangelist Church in Indianapolis. NFL coaches and team officials from across the country attended the Mass and a dinner that followed. They were in Indianapolis for the annual NFL Scouting Combine, during which NFL draft-eligible college football players display their talents.



A member of the National Football League's Jacksonville Jaguars staff receives Communion from Father Michael Forge, a chaplain for the Dallas Cowboys, during a Feb. 22 Mass at St. John the Evangelist Church in Indianapolis.

By Sean Gallagher

Coaches, scouts and front office personnel from all 32 National Football League (NFL) teams have gathered in mid-February in Indianapolis for years for several intensive days of analyzing hundreds of top college football players who are eligible for the NFL draft, which starts this year on May 8.

It's called the NFL Scouting Combine and involves the players participating in a series of drills and interviews. With more members of the media attending the Combine each year, players and team coaches and officials also participate in several high-profile press conferences.

But while the hustle and bustle of the combine continued at Lucas Oil Stadium in Indianapolis, more than 100 Catholic coaches and other team officials stepped away for a while to spend time in prayer and fellowship.

They gathered late in the afternoon of Feb. 22 at St. John the Evangelist Church, just a few blocks from Lucas Oil Stadium, for Mass and a meal together afterward in the parish rectory.

"I was honored to be in there as I looked around the church and saw everybody," said Baltimore Ravens head coach John Harbaugh. "And the fellowship afterward has been incredible, sitting down with the coaches and breaking bread. It's been awesome."

Norbertine Father James Baraniak, chaplain of the Green Bay Packers for the past 17 years, was the principal celebrant at the Mass.

In his homily, he told the NFL leaders before him that each Mass includes both an affirmation and a challenge from Jesus.

"Christ loves us so much—affirmation—that even right here and right now he's willing to be broken and poured out for us, modeling who we are called to be for one another, equally broken and poured out," Father James said.

"And that's the challenge. Are we living up to it?"

Father James later said that NFL team leaders have to know "when to hug and pat on the back and when to kick in the butt, but always, always, always to build up and to never tear down."

Ultimately, Father James challenged his listeners to embody in their work the Lord's kindness and mercy, which were praised in the liturgy's responsorial psalm.

"Our fulfillment, our lifeblood, our success, our very salvation depends on that—the Lord's kindness and mercy," he said. "And it begs the question of every one of us in this church. To what degree are we kind and merciful?"

The Mass and dinner were co-sponsored by the Jack Del Rio Foundation, the Knights of Columbus and Catholic Athletes for Christ (CAC).

Ray McKenna, CAC's founder and president, said it has helped to organize the NFL Scouting Combine Mass for the past eight years because of the difficulty of Catholic team officials getting to Mass given the busy schedule of the weekend.

"It's a chance for them to gather together at a Mass as a family and to interact with each other and then break bread together," McKenna said. "They're united in their Catholicism. It's a chance they don't otherwise have during the season."

Some front office personnel and coaches like John Harbaugh have been part of the NFL family for many years.

They know that it has many ups and downs, and that faith can steady them in the uncertainty of their profession.

"Your faith is the only thing you really have. It's the only thing that's really real," said Harbaugh. "Everything else is manufactured. Your faith is the one thing that allows you to know that all things work for the good for those

who love God.

"It's a foundation, an anchor for the players, coaches, the organization. To me, that's where everything starts in our whole program."

Ben Steele also attended the Mass and dinner. But unlike Harbaugh, he is entering his first season as an NFL coach, serving as the offensive quality control coach for the Tampa Bay Buccaneers.

Yet he knows already that there are no promises of a bright future in the NFL. He was not drafted after attending Mesa State College in Grand Junction, Colo., and had to fight to make his way onto an NFL roster.

Steele's Catholic faith helped him during his six-year NFL playing career. He knows that it will be there for him as he begins his career as a coach.

"If you have a rock to lean on in your Catholic faith, God is always going to be there," Steele said. "And you have fellow coaches who share the same faith and values as you that you can lean on. That's a huge benefit going forward. And as a young coach, it's definitely encouraging for me because it's not an easy business. But my faith is always going to be strong."

Father Tom Belleque, a priest of the Archdiocese of Seattle and chaplain for the Seattle Seahawks, was a concelebrant at the Feb. 22 Mass. He said seeing so many Catholics from so many teams was a "hopeful sign" about "how many Catholics are out there" helping to lead NFL teams.

With the prominence that the NFL has in American culture, Father Belleque said that Catholic players, coaches and team officials are in a prime position to spread Gospel values to the broader public.

"Our guys do it by the quality of the lives that they live," Father Belleque said. "That's their testimony. They're preaching with the choices that they're making, and the example that they're setting." †