



The

Criterion

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Our Lady of the Most Holy Rosary Parish to host Lenten speaker series, page 9.

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'To the threshold'



Pope Benedict XVI greets Bishop Christopher J. Coyne, apostolic administrator, during a Feb. 9 meeting with bishops from Indiana on their *ad limina* visits to the Vatican. Bishops from Illinois, Indiana and Wisconsin were making their *ad limina* visits to the Vatican to report on the status of their dioceses.

During *ad limina* visit, Bishop Coyne tells pope about strengths of local Church

By Sean Gallagher

Bishop Christopher J. Coyne, apostolic administrator, landed in Rome on Feb. 8 for the *ad limina* visit of the bishops of Illinois, Indiana and Wisconsin with Pope Benedict XVI and the leaders of various offices at the Vatican.

Each diocesan bishop around the world makes an *ad limina* visit every five to eight years. In advance of the trip, surveys about the life of the diocese are filled out by the bishop and his pastoral staff for review by the pope and various cardinals and bishops who assist him. Parts of these surveys for the archdiocese can be viewed

online at www.archindy.org/adlimina.

Ad limina is Latin for "to the threshold" and refers to the bishops journeying to the threshold of the tombs of Sts. Peter and Paul, who were both martyred in Rome.

In Rome, Bishop Coyne hit the ground running. He and his brother bishops began their first full day there by celebrating an early morning Mass at the tomb of St. Peter in the crypt of St. Peter's Basilica.

Cardinal Francis E. George of Chicago was the principal celebrant.

Although that is a special place for a Mass, Bishop Coyne put it in perspective in an e-mail interview with *The Criterion*.

"It is always a joy to be able to celebrate

Mass wherever I can," he said. "Certainly, some places would be a more profound place to celebrate than others. Each brings its own resonance of faith and history. The tomb of St. Peter is one."

Other groups were celebrating Mass at the same time in nearby chapels.

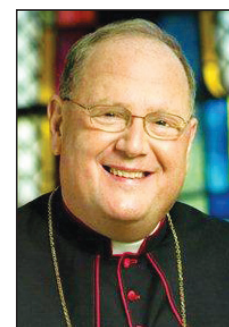
"You could hear them singing their songs," said Bishop Coyne in a video posted on the Internet later that day.

"There were different languages echoing through the space. ... We had the opportunity to reflect upon what it means to be a bishop in this modern day and age, drawing upon the Church's tradition.

See COYNE, page 8

USCCB president says revised HHS mandate won't solve problems

ROME (CNS)—Cardinal-designate Timothy M. Dolan of New York said on Feb. 13 that President Barack Obama's



Cardinal-designate Timothy M. Dolan

revision to the contraceptive and sterilization mandate in the health reform law did nothing to change the U.S. bishops' opposition to what they regard as an unconstitutional infringement on religious liberty.

"We bishops are pastors. We're not

politicians. And you can't compromise on principle," said Cardinal-designate Dolan, president of the U.S. Conference of Catholic Bishops. "And the goal posts haven't moved, and I don't think there's a 50-yard line compromise here.

"We're in the business of reconciliation so it's not that we hold fast, that we're stubborn ideologues, no. But we don't see much sign of any compromise," he said.

"What [Obama] offered was next to nothing. There's no change, for instance, in these terribly restrictive mandates and this grossly restrictive definition of what constitutes a religious entity," he said. "The principle wasn't touched at all."

Announced on Feb. 10, Obama's revision of the U.S. Department of Health and Human Services' mandate left intact the restrictive definition of a religious entity and would shift the costs of contraceptives and sterilizations from the policyholders to the insurers, thus failing to ensure that Catholic individuals and institutions would not have to pay for services that they consider immoral, Cardinal-designate Dolan said.

For one thing, the cardinal-designate said, many dioceses and Catholic institutions are self-insuring. Moreover, Catholics with policies in the compliant insurance companies would be subsidizing others' contraception and sterilization coverage. He also objected that individual Catholic employers would not enjoy exemption under Obama's proposal.

See DOLAN, page 7

Despite president's 'accommodation,' local Church leaders are determined to defend religious liberty

By Sean Gallagher

Leaders in the Archdiocese of Indianapolis and other Catholic organizations in central and southern Indiana remain determined to defend religious liberty, and want Catholics across the state and nation to join them in this effort.

They also expressed skepticism about the Feb. 10 announcement by President Barack Obama that an "accommodation" had been made in a U.S. Health and Human Services (HHS) regulation requiring most religious organizations to provide contraceptives and sterilizations in their health insurance plans for their employees.

According to Obama, insurance companies will now pay for these medicines and procedures, not religious employers.

But Bishop Christopher J. Coyne, apostolic administrator, said from Rome,

during his *ad limina* visit, in an e-mail interview that "nothing has changed" for Catholic organizations and private employers across the nation.

"The announcement is basically a distinction without a difference," Bishop Coyne told *The Criterion*. "We are still going to have to violate Church teaching by providing access to contraception through our health insurance policies.

"It is not just about who pays for it. It is about how it is provided and who provides it. We do. As far as the HHS mandate goes, we need to fight this one all the way. If not, this is only the beginning in terms of allowing the government to determine how people of faith will be allowed to live their faith."

For the time being, though, the health insurance plan offered to employees of the Archdiocese of Indianapolis won't be forced to offer contraceptives and sterilizations, said

Edward Isakson, archdiocesan director of human resources.

That is because it has not been significantly changed since Obama signed the Patient Protection and Affordable Care Act into law in March 2010. Therefore, the plan has been "grandfathered" in, Isakson said.



Edward Isakson

"We're hopeful that we can maintain grandfathered status for several years," he said.

In the meantime, Isakson said it will be important for archdiocesan Catholics to take action to promote the elimination of the

See HHS, page 8

Lenten penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

Feb. 24, 10 a.m. to 10 p.m. for St. John the Baptist, Dover; St. Joseph, St. Leon; St. Martin, Yorkville; and St. Paul, New Alsace, at St. Martin, Yorkville
 March 4, 1 p.m. for Immaculate Conception, Millhouses; St. Denis, Jennings County; and St. Maurice, Napoleon, at Immaculate Conception, Millhouses
 March 7, 4 p.m. to 5:30 p.m. and 6:30 p.m. to 7 p.m. at St. Mary-of-the-Rock, Franklin County
 March 7, 7 p.m. for St. Charles Borromeo, Milan; St. Mary Magdalen, New Marion; St. Pius, Ripley County; and St. John the Baptist, Osgood, at St. John the Baptist, Osgood
 March 9, 8:30 p.m. to 10 p.m. at St. Teresa Benedicta of the Cross, Bright
 March 10, 8 a.m. to 11 a.m. and 1 p.m. to 3 p.m. at St. Teresa Benedicta of the Cross, Bright
 March 12, 7 p.m. at St. Lawrence, Lawrenceburg
 March 14, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
 March 15, 4 p.m. to 5:30 p.m. and 6:30 p.m. to 7 p.m. at St. Peter, Franklin County
 March 21, 7 p.m. at St. Joseph, Shelbyville
 March 22, 7 p.m. at St. Mary, Greensburg
 March 27, 7 p.m. for St. Anthony of Padua, Morris, and St. Nicholas, Ripley County, at St. Anthony of Padua, Morris
 March 28, 6:45 p.m. at St. John the Evangelist, Enochsburg
 March 28, 7 p.m. at St. Vincent de Paul, Shelby County
 April 4, 10 a.m. to 10 p.m. for St. John the Baptist, Dover; St. Joseph, St. Leon; St. Martin, Yorkville; and St. Paul, New Alsace, at St. Joseph, St. Leon

Bloomington Deanery

March 13, 7 p.m. at St. Agnes, Nashville
 March 22, 7 p.m. at St. Martin of Tours, Martinsville
 March 25, 3 p.m. for St. John the Apostle, Bloomington; St. Paul Catholic Center, Bloomington; and St. Charles

Borromeo, Bloomington, at St. Charles Borromeo, Bloomington
 March 27, 7 p.m. at St. Vincent de Paul, Bedford

Connersville Deanery

March 1, 7 p.m. at St. Mary (Immaculate Conception), Rushville
 March 6, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
 March 8, 7 p.m. at St. Bridget of Ireland, Liberty
 March 14, 7 p.m. at St. Gabriel, Connersville
 March 22, 7 p.m. at St. Andrew, Richmond
 March 29, 7 p.m. at St. Rose, Knightstown

Indianapolis East Deanery

Feb. 23, 7:30 p.m. at St. Michael, Greenfield
 March 5, 7 p.m. for Our Lady of Lourdes, St. Bernadette and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
 March 7, 7:30 p.m. at Holy Spirit
 March 8, 7 p.m. at St. Thomas the Apostle, Fortville
 March 14, 7 p.m. for Holy Cross and St. Philip Neri at Holy Cross
 March 27, 6 p.m. at St. Rita
 March 29, 7 p.m. for SS. Peter and Paul Cathedral and St. Mary at St. Mary

Indianapolis North Deanery

March 11, 2 p.m. at St. Pius X
 March 12, 7 p.m. at St. Pius X
 March 13, 7 p.m. at St. Pius X

Indianapolis South Deanery

March 7, 7 p.m. at St. Roch
 March 19, 7 p.m. at Nativity of Our Lord Jesus Christ
 March 20, 7 p.m. at St. Jude
 March 21, 7 p.m. at St. Mark the Evangelist
 March 25, 3 p.m. at Good Shepherd
 March 29, 7 p.m. at St. Ann
 April 2, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

Feb. 28, 6:30 p.m. at St. Monica
 March 6, 7 p.m. at St. Thomas More, Mooresville
 March 8, 7 p.m. at St. Malachy, Brownsburg
 March 8, 7 p.m. for Holy Angels at Marian University
 March 13, 7 p.m. at St. Gabriel the

Archangel
 March 13, 7 p.m. at St. Anthony
 March 21, 7 p.m. at Mary, Queen of Peace, Danville
 March 21, 7 p.m. at St. Christopher
 March 27, 6:30 p.m. at St. Susanna, Plainfield
 March 27, 9 p.m. at Marian University
 March 28, 7 p.m. at St. Joseph
 March 31, 9:30 a.m. to 5 p.m. at St. Michael the Archangel

New Albany Deanery

Feb. 28, 7 p.m. at Most Sacred Heart of Jesus, Jeffersonville
 March 6, 9 a.m. to 7 p.m. at Our Lady of Perpetual Help, New Albany
 March 7, 7 p.m. at St. Michael, Charlestown
 March 10, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 13, 7 p.m. at St. Mary, Lanesville
 March 14, 7 p.m. at St. Joseph, Corydon
 March 18, 4 p.m. for Holy Family, New Albany, and St. Mary, New Albany, at St. Mary, New Albany
 March 21, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 22, 6:30 p.m. at St. Paul, Sellersburg
 March 26, 7 p.m. at St. Joseph, Clark County
 March 28, 7 p.m. at St. Mary, Navilleton
 March 29, 7 p.m. at St. Michael, Bradford
 April 1, 1 p.m. at St. John the Baptist, Starlight

Seymour Deanery

March 6, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace,

Madison, at Prince of Peace, Madison
 March 11, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
 March 14, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
 March 15, 7 p.m. at St. Bartholomew, Columbus
 March 28, 6 p.m. at St. Patrick, Salem
 March 29, 6 p.m. at American Martyrs, Scottsburg
 April 2, 7 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County

Tell City Deanery

March 7, 6:30 p.m. at St. Meinrad, St. Meinrad
 April 1, 2 p.m. at St. Paul, Tell City

Terre Haute Deanery

March 1, 12:30 p.m. and 7 p.m. at Sacred Heart, Clinton
 March 4, 7 p.m. at St. Joseph, Rockville
 March 8, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute
 March 8, 7 p.m. at St. Benedict, Terre Haute
 March 13, 7 p.m. at Annunciation, Brazil
 March 21, 7 p.m. at St. Paul the Apostle, Greencastle †

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 Feb. 22.

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

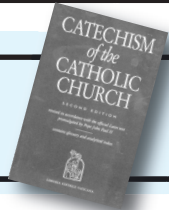


according to one's needs, but eating solid foods between meals is not permitted.

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 April 5. †

CATECHISM 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 regard 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/.) †



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Pope calls on Syria to address citizens' legitimate demands

VATICAN CITY (CNS)—As a sectarian conflict in Syria intensified, Pope Benedict XVI called on all Syrians to begin a process of dialogue and reminded the government of its duty to recognize its citizens' legitimate demands.

In Beirut, the patriarch of the Syriac Catholic Church warned against toppling Syrian President Bashar al-Assad, calling for dialogue to solve the crisis in the country.



Pope Benedict XVI

"Our fear since the beginning of the bloody crisis in Syria was that the refusal of any sort of dialogue between the regime and the opposition will surely create a state of chaos that will definitely lead to a civil war," Syriac Patriarch Ignatius Joseph III Younan told Catholic News Service.

"The world must sustain all efforts for a dialogue to solve problems and uphold the democracy in a realistic and gradual way. Forcing the departure of the Syrian president will be a step for a civil war based on confessionalism," the patriarch said.



Patriarch Ignatius Joseph III Younan

In St. Peter's Square at the Vatican on Feb. 12, the pope expressed his concern for "the dramatic and increasing episodes of violence in Syria."

At the end of his Angelus prayer, he said he was praying for everyone who has been killed, injured and affected by a conflict that is "increasingly worrisome."

"I renew an urgent appeal to put an end to the violence and bloodshed," he said.

"I invite everyone, especially Syria's political authorities, to favor the path of dialogue, reconciliation and a commitment to peace," he said.

"It's urgent to respond to the legitimate aspirations of the various sectors of the nation, as well as to the wishes of the international community, which are concerned about the common good of the whole country and the region," he said.

A nationwide uprising against al-Assad's government began last March, but Syrian security forces stepped up efforts to defeat the opposition movement, especially in Homs, a center of resistance.

Intense artillery and rocket fire by government forces on Feb. 11 on residential areas in Homs left at least 200 people



Demonstrators gather during a protest against Syria's President Bashar al-Assad near Homs on Feb. 13. Intense artillery and rocket fire by government forces on Feb. 11 on residential areas in Homs left at least 200 people dead, opposition activists said.

dead, opposition activists said.

Bomb blasts in Aleppo on Feb. 10 left at least 28 people dead and 200 others wounded.

The United Nations has not provided an updated death toll since it estimated in December that more than 5,000 people had been killed since the violence began last March.

Patriarch Younan, noting that Syria is among the most secularized countries in the Middle East, warned that a confessional war in Syria would be far worse than a political one.

"Remember Iraq," he said, "where Christians were abused, killed in their churches and houses and forced to exile." As a result, "they have been reduced to less than one-third of their previous numbers."

The patriarch said that, so far, he has not heard of any direct targeting against churches in Syria, but he pointed to

"the innocent victims—civilians as well as some clergy—[that] have fallen since the beginning of armed opposition."

"We also hear of a massive exodus from villages and neighborhoods, due to threats coming from the so-called revolutionary committees in the name of God," he said.

A native of Hassakeh, Syria, Patriarch Younan is the patriarch of approximately 150,000 Syriac Catholics worldwide, with nearly 40,000 in Syria.

The Archdiocese of Homs, he said, is the second-largest Syriac eparchy among the four still existing in Syria. The province of Homs, home to Sunnis, Alawites and Christians, used to be known for its tolerance until the last two decades with the resurgence of Islamic radicalism, he said.

"Christians used to live in peace with their neighbors, either in the city of Homs or in the countryside, where some villages are all Christians," Patriarch Younan said. †

U.S. bishop: Church must discover why victims don't report abuse

ROME (CNS)—Catholic bishops should find out what is keeping sex abuse victims around the world from coming forward, said Bishop R. Daniel Conlon, chairman-elect of the U.S. bishops' Committee on the Protection of Children and Young People.

U.N. statistics have shown "that sex abuse is widespread and crosses all cultures and societies," and is not just a phenomenon plaguing the Church or Western nations, he told Catholic News Service on Feb. 13.

A further indication that abuse is a concern for the global Church is the Congregation for the Doctrine of the Faith's mandate for all bishops to establish anti-abuse guidelines by May this year, he said.

"We as a Church, we want to be at the forefront of society in helping to deal with this issue so, even in countries where there have not been allegations of abuse in the Church, the Church can still be a forceful agent for bringing about change in the larger society," he said.

Bishop Conlon, bishop of Joliet, Ill., was in Rome to attend two international gatherings dealing with the Church's response to child protection. The first was a Vatican-backed symposium on Feb. 6-9 organized by the Pontifical Gregorian University. The other was the Feb. 11-14 Anglophone Conference on the Safeguarding of Children, Young People and Vulnerable Adults.

The Anglophone conference has been meeting every year since 1996 and brings together bishops and experts in child protection to share concerns, successful policies and prevention programs.

Bishop Conlon said the annual conference takes a more practical, rather than theoretical, approach to what is happening in the field of protection and how policies can be improved.

The conference, which began as a meeting for bishops from English-speaking countries, has expanded to include lay child protection officers, social workers, lawyers and Church



"We as a Church, we want to be at the forefront of society in helping to deal with this issue so, even in countries where there have not been allegations of abuse in the Church, the Church can still be a forceful agent for bringing about change in the larger society."

—Bishop R. Daniel Conlon, chairman-elect of the U.S. bishops' Committee on the Protection of Children and Young People

leaders from around the world. This year, nearly 50 delegates attended from 15 countries, including Chile, Malawi, Zambia, Zimbabwe, Ethiopia, Malaysia, Singapore, Sri Lanka and Papua New Guinea.

Bishop Conlon said he would like to see even more bishops and representatives attend from Asia and Africa, even if they are not receiving many or any accusations of clerical abuse of minors.

He said, "They would recognize very much that there is domestic abuse" of children, which is also plagued by shame or silence that keeps the tragedy largely hidden.

At next year's Anglophone conference—to be co-hosted by the United States and Sri Lanka—"I'd like to have someone address the cultural realities in developing nations," he said, "to help us understand better what makes it unlikely at this point for a victim of sexual abuse as a child to come forward either as a child or later as an adult."

"We know that there's harm that was done. So as much as we find it painful to deal with those allegations, we know that for the sake of the one who was abused, it's beneficial to come forward" and say what has happened, he said.

Bishop Conlon said the Vatican's top investigator of clerical sex abuse,

Msgr. Charles Scicluna, spent almost an entire day on Feb. 13 with the participants of the Anglophone conference.

The monsignor spoke to the group last year, but spent much more time with the group this year going over what the Vatican expects and wants to see in each national conference's abuse guidelines.

He said that Msgr. Scicluna talked with participants "very humbly about how important it is for this dialogue to be going on. He wants people to tell him when they think that he's not on the right path in regard to something. And he goes out of his way to say that people do have access to the Holy See, and they should take advantage of that and, at the same time, that the Holy See is listening to what's going on."

Though cases involving the sexual abuse of a minor by clergy "sometimes do not move as quickly as they need to move," there is "no question" that the doctrinal congregation, the office that has juridical control of sex abuse accusations, "is very serious about child abuse and the protection of children."

"There is no question in my mind that putting children first is an article of faith here," the bishop said.

He said the annual conference is an important reminder that putting children first is a task that calls for constant

improvement, and is "not an issue that's going to pass off of the radar screen."



Msgr. Charles Scicluna

The protection of children and vulnerable adults has also become an integral part of the Church's mission "in the same kind of way the catechesis, the sacraments, supporting families, or taking care of the poor" are part of the Church's life, he said.

Bishop Conlon was one of four delegates representing the U.S. Conference of Catholic Bishops. The others were Al Notzon of San Antonio, chair of the bishops' National Review Board; Deacon Bernie Nojadera, executive director of the bishops' Secretariat of Child and Youth Protection; and Mercy Sister Mary Ann Walsh, USCCB director of media relations. †

How has faith affected your marriage?

The Criterion is inviting readers to share stories of how their Catholic faith has had an impact on their marriages, especially in specific moments of joy, struggle, heartbreak and hope.

Send your stories to assistant editor John Shaughnessy at jshaughnessy@archindy.org or in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your phone number in case additional contact is needed. †



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Editorial

ONS photo/Karen Callaway, Catholic New World



This prayer card promoting the canonization cause of Father Augustus Tolton, the first recognized American diocesan priest of African descent, is being distributed by the Archdiocese of Chicago. The archdiocese has launched the inquiry into the life and virtues of Father Tolton, an undertaking that could lead to his canonization.

Black Catholics in U.S. history

African-Americans and people across the United States observe the month of February as “Black History Month.”

Black Catholics have contributed greatly to that history, although they, as all African-Americans, suffered greatly as slaves and, later, from discrimination. Even some southern Catholic bishops and religious orders owned slaves at one time.

Many black slaves were Catholics. John Carroll, the first American Catholic bishop, who owned slaves, reported to Rome in 1785 that 20 percent of the Catholics in Maryland were black.

Several black American Catholics are among those being considered for possible canonization. I profiled them in my book *Future American Saints?: Men and Women Whose Causes Are Being Considered*. Although none have been beatified yet, two of them have been declared venerable, the step before beatification.

Venerable Pierre Toussaint (1766-1853) was a slave in Haiti when his owner moved to New York. Toussaint became a hairdresser, the most popular in the city. He became a free man when his owner died in 1807.

He purchased the freedom of Juliette Noel, who became his wife. It was their work among the poor blacks and orphans, plus Pierre’s spiritual devotion, that put him on the road toward sainthood. He is buried in St. Patrick’s Cathedral in New York, the only layman among cardinals and archbishops.

Venerable Henriette Delille (1812-62) was the daughter of a white man and his free black mistress in New Orleans. After she grew up, she served those like her, people who were discriminated against because they were of mixed race. She eventually founded the Sisters of the Holy Family in 1842.

Servant of God Mother Mary Lange (1784-1882) preceded Delille. Born in Haiti, she immigrated to Baltimore to escape political unrest in Haiti. She was the first founder of a religious order for black Catholic women, the Oblate Sisters of Providence.

Servant of God Augustus Tolton (1854-97) is considered the first African-American to be ordained a priest. He was a former slave in Missouri who became free in 1862 when his mother managed to take him and his brother across the Mississippi River to Illinois. He was ordained a priest in 1886, and eventually founded St. Monica Parish on the south side of Chicago.

Tolton is considered the first African-American priest only because the Healy family self-identified itself as white. However, the Healys were an amazing family.

Michael Healy owned a small plantation near Macon, Ga., in the early 19th century. He and one of his slaves, Eliza Clark, had 10 children together. Of course, laws then forbade interracial marriage and the children were considered slaves. Therefore, Michael sent them to the North for their education.

One of their children, James Augustine Healy, became the first U.S. Catholic bishop of African-American heritage. He headed the diocese of Portland, Maine, for 25 years, from 1875 to 1900.

His brother, Patrick, became a Jesuit priest and president of Georgetown University in Washington in 1866.

Their brother, Sherwood, was also ordained a priest and became rector of Holy Cross Cathedral in Boston.

Their sister, Josephine, joined the Hospitallers of St. Joseph in Montreal, and their sister, Eliza, joined the Congregation of Notre Dame, also in Montreal, and became mother superior of the Villa Barlow Convent in St. Albans, Vt.

All of these men and women overcame severe hardships and discrimination because of their race.

Father Tolton, for example, couldn’t find a seminary in the United States willing to accept a black man, and had to go to Rome to study and be ordained. Many lay Catholics in Baltimore reacted vehemently against Mother Lange’s religious congregation, refusing to accept black women religious.

After the Civil War, the Catholic Church began to evangelize among the blacks, especially those in the South. The Society of the Divine Word was founded for that purpose. Nevertheless, discrimination remained, as the story of Father Tolton indicates.

St. Katharine Drexel used the fortune she inherited to establish the Sisters of the Blessed Sacrament to work in schools for African-Americans and Native Americans. She also founded Xavier University in New Orleans, the only black Catholic university in the United States.

Today, there are about 3 million black Catholics in the United States. There are 16 black bishops, 250 black priests and 400 religious sisters.

—John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Nickels, dimes and family size

A few years ago, I spoke with a young man preparing to get married. His aunt



told him that she thought he and his fiancée were too financially strapped to have a child, and that it wouldn’t be fair to bring up a baby in poverty. Keenly aware of his joblessness and his minuscule bank

account, he concluded she was probably right.

The young man and his fiancée were ready to tie the knot in a few months, and they expected that she would be at the infertile phase of her cycle around the time of their honeymoon so they would be able to consummate the marriage while avoiding bringing a child into the world.

They agreed they would use Natural Family Planning (NFP) after that to avoid a pregnancy. A few years later when they felt financially secure, he told me, they would have their first child.

He admitted, however, that he was conflicted about whether they were really being “open to life” in their marriage if they were going into it with this kind of forethought and intention of avoiding children.

In marriage, it can certainly be challenging to harmonize spousal love with the responsible transmission of life.

Janet Smith and Christopher Kaczor, in an illuminating passage from one of their recent books, acknowledge this challenge and point to the need for a “spirit of generosity” when it comes to procreation.

“Pope John Paul II spoke of ‘responsible parenthood,’ in which a couple uses practical wisdom, prayer and a spirit of generosity in determining how many children they should have. Some Catholics believe that the Church permits the use of NFP only for reasons that verge on the truly desperate, such as a situation where a pregnancy would threaten a woman’s life or a family is living in dire poverty,” they wrote. “Magisterial documents, however, state that spouses may have physical, psychological, economic or social reasons for needing to limit family size, using several different adjectives to describe those reasons. One can have ‘just’ reasons, ‘worthy’ reasons, ‘defensible’ reasons, ‘serious’ reasons and ‘weighty’ reasons. In short, the magisterium teaches that spouses must have unselfish reasons for using NFP and limiting their family size.”

At times, then, our justifications for avoiding a pregnancy may merit further reflection and scrutiny on our part. When it comes to “poverty,” for example, would our poverty, in the true sense of the word, mean that the child would be

malnourished and without warm clothing, or would it simply mean that he or she would forego some of the latest technological gadgets that other children in the neighborhood might be enjoying?

I recall what a father of seven children on a tight budget once told me in a conversation. “Honestly, there’s always room around the table for one more, and with ‘hand me down’ clothing we always manage. And my goodness, isn’t it a momentous thing to receive that trust of preparing another soul for an eternal destiny with God?”

His wife pointed out how the older children ended up helping with raising the younger ones, lessening the burdens on mom and dad, and turning it into a “team effort.”

The ancient Christian teaching on the two-fold purpose of marriage, namely, the “procreation and education of children” and the “mutual help and sanctification of the spouses,” accurately summarizes the inner order of marriage.

As the future John Paul II wrote in his great 1960 book *Love and Responsibility*, radical personal openness to both of these purposes is essential to the success and meaning of any marriage. We should never enter into marriage with active opposition to the very ends for which it exists.

If a couple is preparing to embark upon marriage with the immediate intention of avoiding offspring—even if they are using morally acceptable means such as NFP—they perhaps ought to consider delaying the exchange of their vows until they have resolved the various impediments, whether financial, career-related or personal, that are leading them to be closed to the idea of having children.

I recall hearing about another family that had six children. They didn’t have two nickels to rub together. After the father began to suffer from a mental illness, the mother had to support the family single-handedly.

A clear-thinking woman with an unflinching faith, now elderly and reflecting on her past, she memorably remarked to her neighbor, “I’ve never seen the Lord send a child without also sending a lunch pail.”

God, who is the very source of the immortal souls of our children, is a provident God who invites us to examine the heart of our marriages. He invites us to entrust ourselves to him so that we might be courageous and authentically open to the gift of life he sends us in the midst of the marital embrace.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letter to the Editor

Reader questions priest’s response to lack of Communion services at parish

I am offended by the tone of Father Kenneth Doyle’s response to the question concerning Communion services in the Feb. 3 issue of *The Criterion*.

Father Doyle seems overly concerned with the possibility that the laity might “get confused” if Communion is distributed by a layperson outside the context of a Mass.

Let me see if I understand his logic. A layperson can look at the bread that has been consecrated and see Jesus, but can’t look at a man dressed in vestments standing behind an altar elevating the host and tell that he is a priest rather than a layperson or that this is a Mass and not a Communion service?

One could perceive this as one more attempt to limit the role of the laity that Vatican II fostered.

Will the next move be to have the priest speak a language that laypeople don’t understand—Latin—in order to eliminate any further “confusion”?

Father Doyle can use as much “Church-speak” as he chooses in his response, but the bottom line is this—Jesus is being withheld from those who wish to receive him at times when they may need him the most! There is no confusion about that!

Jim Welter
Indianapolis

Polish cardinal tours Florida shrine, recalls papal trip to Cuba

MIAMI (CNS)—Blessed John Paul II was mindful of his prayerful struggles against Nazism and communism in Eastern Europe as he undertook his historic 1998 visit to Cuba, according to a Polish cardinal who as a priest served as the late pope's secretary.

"Cardinal Karol Wojtyla was proclaiming the Gospel in spite of this [communist] system. He was defending the dignity of each person who was created in the image and resemblance of God," said Cardinal Stanislaw Dziwisz, the archbishop of Krakow, Poland, since 2005.

He celebrated Mass and visited with the Cuban-American community at the National Shrine of Our Lady of Charity on Feb. 5 during a visit to the south Florida region.

Accompanied by Miami Archbishop Thomas G. Wenski and retired Miami Auxiliary Bishop Agustin A. Roman, a native of Cuba, Cardinal Dziwisz discussed some of the context of the late pope's visit to Cuba and his legacy overall.

The papal trips to Cuba have been a source of lively discussion among Cuban exiles in south Florida, with Pope Benedict XVI's first papal visit to Mexico and Cuba set for late March.

In going to Cuba, Pope John Paul was primarily demanding religious freedom for the people, "which is not a privilege granted by the government, but a natural law of every human being," the cardinal said, adding that the subsequent opening of Cuba to international religious congregations and missionaries was a measure of the pope's intervention in Cuba.

"During his historic trip to Cuba, this was the most important message to this beautiful island, which is so dear to all of you and which continued to occupy a special place in his heart for it had shared some cruel experiences as his native Poland under communist domination," he said.

The last time that Cardinal Dziwisz visited Miami was as personal secretary to Pope John Paul in 1987 during that papal visit to the United States—one of 104 such trips outside of Italy that he made with the pontiff.

The cardinal celebrated the Mass in Spanish and presented a framed portrait of the late pope to the local rector, Father Juan Rumin Dominguez, while at the shrine. A focal point of Cuban-American Catholic life in Florida and around the nation, the shrine was constructed in 1967. Our Lady of Charity of El Cobre is patroness of Cuba, and the Church has marked the 400th anniversary of the apparition with celebrations over the last year.

"My dear friends of Cuban descent, John Paul II could repeat after St. Paul: 'I have become all things to all people so that by all possible means I might save some'" (1 Cor 9:22), the cardinal said. "In this context, how could we not recall today the apostolic journey of the Holy Father to your homeland, to Cuba, in January 1998.

"The Holy Father undertook this journey directed by love to the entire Cuban nation, trying at the same time to give support to the Church in Cuba, and its mission in proclamation of the Good News, and to strengthen your brothers and sisters in the faith and hope.

Only God knows all the fruits of this historic visit."

On hand for the cardinal's visit to the Cuban shrine was Hugo Fernandez, a member of the shrine's fraternal organization and financial supporter since 1996. He said the shrine gave Cuban exiles a way to give practicing Catholics and even non-practicing Cuban Catholics a place to gather.

Our Lady of Charity is also a national symbol of Cuba in its struggle for independence from Spain.

"It is a way of uniting Cuban people," he said.

During his visit, the cardinal mentioned that Krakow has become the center of the Divine Mercy movement, founded in the early 1900s by a Polish nun from Krakow, St. Faustina Kowalska, who is especially popular among Catholic Latinos.

"Pilgrimages from around the world are coming to the sanctuary of the Divine Mercy we have built," he said. Alongside the sanctuary, the John Paul II Center is being erected.

"Here we would like to conserve and develop the spiritual and ministerial heritage of the late pope for future generations," Cardinal Dziwisz said, adding that the center is being built through the generosity of people and institutions around the world, including the United States.

He said that he has become the "custodian and conservator of the remembrance and heritage" of Blessed John Paul II.

"In my travels, I am attempting to give testimony about the life of John Paul II, about his prayers and work, about church and his holiness. He did not cease to



Polish Cardinal Stanislaw Dziwisz presents a framed portrait of Blessed John Paul II to members of St. Patrick Parish in Miami Beach on Feb. 3. The cardinal, who was personal secretary to the pope on his 104 trips abroad, was in south Florida to raise funds and awareness for the John Paul II Center in Krakow, Poland.

accompany God's people on the paths of faith, hope and love."

The late pope's life is a gift for the universal Church, Cardinal Dziwisz added, "and we

would like to share this gift with others, disseminating his thoughts, his achievements, his way of serving people throughout the world." †

Food stamps ban for reformed drug offenders is being reconsidered

By Brigid Curtis Ayer

Kanda and her husband were both employed and working hard to save money before their son's birth. When the recession hit, they both unexpectedly found themselves unemployed.

Pregnant, with no income or food, Kanda applied for food stamps, but was denied. She had a previous drug-related conviction on her record, which bans her for life from receiving food stamps.

Kanda's story is not uncommon, said Cheryl Ashe, founder of Information Referral and Ex-Offender Services, a ministry at St. Augustine Parish in South Bend, Ind., in the Fort Wayne-South Bend Diocese, that helps ex-offenders successfully transition back into the community after incarceration.

"The road back to becoming a productive citizen is hard enough, but it is especially difficult for those who have a drug felony conviction," Ashe said. That is something that she would like to see changed.

And Ashe is not alone.

Sen. John Broden, D-South Bend, would, too. Broden, who is authoring a proposal, Senate Bill 102, to address the problem, said that he became aware of the issue when he attended a dinner at Dismas House in South Bend, and heard firsthand the frustration these individuals have encountered. To Broden's surprise, many of them were mothers with children.

"I felt that if people could demonstrate they had successfully completed a respected drug treatment program and had remained drug free that they should be eligible to get food stamps," Broden said.

The Indiana Catholic Conference, the

Church's official representative in the state on public policy matters, supports Broden's proposal.

According to Ashe, the drug felon ban was introduced with the federal Welfare Reform Act as an opt-in proposal for states. It gave states the choice to make former drug offenders ineligible for Federal Supplemental Nutrition Assistance Program (SNAP) benefits, a move intended to discourage drug offenders from

exchanging food stamps for drugs. Indiana is only one of 12 states that still has a lifetime ban on people convicted of a drug felony from getting food stamps.

But once a state opts in, state officials may also decide to reverse course and opt out of the ban through legislative action. Currently, 37 states and the District of Columbia have restored nutrition benefits to people with former drug offenses.

Broden's proposal would allow Indiana to opt-out of the federal law. Senate Bill 102 would let people convicted of a drug felony receive food stamps if they meet income guidelines, are enrolled in a drug treatment program, have lived in a non-profit halfway house, had not committed another drug offense in the last five years, and are drug tested every two months.

Broden said that while the federal legislation was well-intended, it ignores individuals who have received treatment, are in recovery and have reformed their lives.

Ashe said that an adult with no

income receives about \$200 a month in food stamps or \$2,400 in food stamps per year. According to the Indiana Department of Corrections website, it costs an average of \$54.28 per day or \$19,447.20 a year to keep an adult inmate incarcerated in Indiana.

"It's all about recidivism," Ashe said. "When people get the help they need—be it treatment, a place to live, a supportive family or food stamps—it really helps them remain drug free, and on the road to becoming self-sufficient and contributing members to their community. But when they don't, it increases their chances [that] they may become desperate and resort to drugs or crime."

Ashe also said there is research showing that good nutrition really helps ease drug cravings, which helps a person stay drug free. "If an ex-offender can stay drug free, then they have less chance of committing a crime to support a drug habit," he said.

"The federal government allows people living in drug treatment programs to use their food stamps to pay for meals furnished by the organization," Ashe said. "This would include the Salvation Army Adult Rehabilitation Centers in South Bend, Indianapolis, Fort Wayne and Gary, and

shelters like the YWCA of North Central Indiana and Center for the Homeless. People in Indiana convicted of a drug offense are currently ineligible for a food stamp card."

Allowing the clients to pay for meals using food stamps helps the organizations lower their food cost, Ashe added. "These organizations are not able to receive food stamp money for these individuals even though they are feeding them. Senate Bill 102 would allow these agencies to recoup the cost of feeding ex-offenders convicted of drug felonies."

Even though Senate Bill 102 did not receive a hearing in the Senate, Broden said that he is hopeful the language in the bill could still have a chance of passing this year.

Broden said that he is working on finding a new home for his bill, and hopes to get it amended into an existing bill that is moving.

"And if we can't get it passed this year, I will try again in 2013," he said.

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information about the Indiana Catholic Conference, log on to www.indianacc.org.) †

Stay connected with the legislature through weekly I-CAN updates

Get connected and join the Indiana Catholic Action Network—I-CAN.

Interested parties may join I-CAN electronically at the ICC Web page.

In addition to the I-CAN Update each week, people can obtain more detailed information regarding the bills and the legislative process through the ICC

Legislative Action Center.

Under policy tools, click on "issues and legislation," and access the state or federal bills by clicking "current legislation."

Also, people can access the archived updates, ICC positions and other background information at the ICC website at www.indianacc.org. †

Events Calendar

February 17

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

Catholic Business Exchange, Mass, breakfast and program, "God's Listening Even When You're Not," Wally Brandt, president, Indiana Oxygen Company, 6:30-8:30 a.m., \$14 members, \$20 non-members.

Reservations and information: www.catholicbusinessexchange.org.

February 17-19

Sisters of St. Benedict, 802 E. 10th St., Ferdinand, Ind. **"Come and See," vocations weekend for high school girls.** Information: 812-367-1411, ext. 2830, or www.thedome.org.

February 18

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants pro-life Mass,** Bishop Christopher J. Coyne, apostolic administrator, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and

Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **"Centering Prayer,"** workshop, 9 a.m.-2 p.m. Information and registration: 317-274-5384.

Holy Family Parish, 815 W. Main St., Richmond. **"Chocolate Fest,"** 6-9 p.m., \$10 advance sale, \$12 at the door, \$5 children ages 6-12, children under 5 no charge. Information: 765-966-3091 or lourke6@hotmail.com.

St. Mary School, 209 Washington St., North Vernon. **Dinner and two fundraisers to benefit school ministry,** 5:30 p.m., \$30 per person includes roast beef dinner and tickets, license #126284. Information and reservations: 812-346-3445.

February 19

Richmond Catholic Community, 701 N. "A" St.,

Richmond. **Charismatic prayer group,** 7 p.m. Information: dicksoncorp@parallax.ws.

Holy Trinity Parish, Bockhold Hall, 902 N. Holmes Ave., Indianapolis. **Euchre party,** 1:30 p.m., \$4 per person includes refreshments. Information: 317-631-2939.

February 22

Marian University, north side campus, 8435 Keystone Crossing Blvd., Indianapolis. **Marian Adult Programs, information meeting,** 6 p.m. Information: 317-955-6271 or kwebb@marian.edu.

February 24

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **"Praying the Lenten Weekday Lectionary,"** Bishop Christopher J. Coyne, presenter, 7 p.m., no charge. Information: 317-888-2861.

Our Lady of the Greenwood School, 399 S. Meridian St., Greenwood. **Lenten fish fry,**

5-7 p.m. Information: 317-888-2861 or michaelsdeer@gmail.com.

St. Mary Parish, 2500 St. Mary's Drive N.E., Lanesville. New Albany Deanery Catholic Youth Ministries, **"Family Lenten Presentation,"** Doug Brummel, comedian and storyteller from Lighten Up! Ministries, presenter, 6:45-8:45 p.m., free-will offering. Information: 812-945-2000 or marlene@nadyouth.org.

St. Lawrence Parish, Father Conen Hall, 6950 E. 46th St., Indianapolis. **Lenten fish fry,** 5:30-7:30 p.m., \$7 fish dinner, \$4 pizza or pasta, children 2 and under free. Information: 317-546-4065.

February 25

Knights of Columbus Hall, 624 Delaware Road, Batesville. **Oldenburg Academy, "A Night at the OA Corral,"** social, 6 p.m. Information: 812-933-0737 or lamping@oldenburgacademy.org.

oldenburgacademy.org.

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. New Albany Deanery Catholic Youth Ministries, **"Live, Laugh, Love," young adult conference,** 3-9 p.m., \$20 per person. Information: 812-945-2000 or marlene@nadyouth.org.

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. New Albany Deanery Catholic Youth Ministries, **"Family Lenten Presentation,"** Doug Brummel, comedian and storyteller from Lighten Up! Ministries, presenter, 6:45-8:45 p.m., free-will offering. Information: 812-945-2000 or marlene@nadyouth.org.

Ritz Carlton, 12156 N. Meridian St., Carmel, Ind. **O'Connor House gala,** fundraiser benefits ministry for single women experiencing crisis pregnancy, 6:30-10:30 p.m. Information and reservations:

317-844-8562.

February 26

St. Simon the Apostle Parish, Family Life Center, 8155 N. Oaklandon Road, Indianapolis. **Natural Family Planning class,** 1 p.m., \$75 per couple for the series includes book, registration deadline on Feb. 23. Information: 317-823-2198 or jkkovacs@sbcglobal.net.

St. Anthony of Padua Church, 316 N. Sherwood Ave., Clarksville. New Albany Deanery Catholic Youth Ministries, **"Family Lenten Presentation,"** Doug Brummel, comedian and storyteller from Lighten Up! Ministries, presenter, 3-5 p.m., free-will offering. Information: 812-945-2000 or marlene@nadyouth.org.

St. Mary Church, 7500 Navilleton Road, Navilleton. **Mass for high school students,** 6:30 p.m. Information: 812-989-9528. †

Retreats and Programs

February 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Reflection,"** \$38 per person includes continental breakfast and lunch. Information: 317-545-7681 or marcia.johnson@archindy.org.

February 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile," silent reflection day,** 8 a.m.-4 p.m., \$30 per person includes continental breakfast and lunch. Information: 317-545-7681 or marcia.johnson@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lenten Journey—Ways of Forgiveness,"** session one of four, Benedictine Sister Angela Jarboe, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 24-26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retrouvaille Weekend—A Lifeline for Marriages."** Information: 317-489-6811 or www.Retrouvaille_Indy.com.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Reading the Book of Hosea,"** Lenten retreat, Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

February 29

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lenten Journey—Ways of Forgiveness,"** session two of four, Benedictine Sister Angela Jarboe, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 1

Oldenburg Franciscan Center, Oldenburg. **"Four Contemporary Stories of Discovering One's Way,"** Lenten series, session one of four, Franciscan Sister Barbara Leonhard, presenter, 6:30-8 p.m., \$15 per session or two for \$25. Information: 812-933-6437 or center@oldenburgosf.com.

March 2-4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Desert Calls—A Weekend Lenten Retreat,"** Notre Dame Sister Catherine Griffiths, presenter, \$153 per person/\$286 per couple. Information: 317-545-7681 or marcia.johnson@archindy.org.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Praying the Psalms,"** Benedictine Father Harry Hagan, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

March 3

Oldenburg Franciscan Center, Oldenburg. **"What Does It Mean to Be the Salt of the Earth?"** Franciscan Sister Karla Barker, presenter, 9-11 a.m., \$25. Information: 812-933-6437 or center@oldenburgosf.com.

March 5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Hospitality—A Doorway into Lent,"** FBI (Fatima/Benedict Inn) evening of reflection, Benedictine Sister Carol Falkner, presenter, Mass, 5 p.m., buffet dinner and program, \$30 per person. Information: 317-545-7681 or www.archindy.org/fatima.

March 7

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lenten Journey—Ways of Forgiveness,"** session three of four, Benedictine Sister Angela Jarboe, presenter, 6:30-9 p.m., \$25 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org. †

Sanctity of Life awards dinner is March 8 in Indianapolis

Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis and director of the archdiocesan Mission Office, is the keynote speaker for the 2012 Archdiocesan Sanctity of Life Dinner on March 8 at the Riverwalk Banquet Center and Lodge, 6729 Westfield Blvd., in Indianapolis.

The awards dinner raises funds for the archdiocesan Office for Pro-Life Ministry.

This year's award recipients are Sylvan and Linda Ebert, members of

Our Lady of the Greenwood Parish in Greenwood; Holly Blagburn, a member of St. Lawrence Parish in Indianapolis; and Dr. Hans Geisler, a member of St. Luke the Evangelist Parish in Indianapolis.

Reservations are \$45 per person, \$85 for married couples and \$35 for students. Table reservations also are available.

For reservations or more information, call the archdiocesan Office for Pro-Life Ministry at 317-236-1569 or 800-382-9836, ext. 1569, by the Feb. 22 deadline. †



Distinguished pro-life service

The Wabash Valley Right to Life organization honored St. Patrick parishioner Cecelia Lundstrom of Terre Haute, right, on Jan. 26 for her distinguished service to the cause of life through the former Birthright of Terre Haute ministry to mothers and babies in need in west-central Indiana and east-central Illinois for 37 years. During the fundraiser at Saint Mary-of-the-Woods, Lundstrom accepted her award from the Rev. Paul Cooper, left, pastor of Marshall Baptist Church in Marshall, Ill., and vice chairman of the pro-life organization, and Sara Lee of Terre Haute, center, treasurer of Wabash Valley Right to Life.



Vocations appreciation dinner

Three Knights of Columbus councils based in Aurora, Bright and Lawrenceburg hosted a vocations appreciation dinner on Jan. 13 at St. Lawrence Parish in Lawrenceburg. Honored at the meal were vocations directors and priests, religious and a deacon who minister in the Batesville Deanery as well as seminarians from that deanery. Among those attending the meal were, from left in the front row, Franciscan Sisters Shirley Gerth and Joan Miller, Fathers Jack Hartzler, Peter Gallagher, Aaron Jenkins and Shaun Whittington, Franciscan Sister Margie Neimer and seminarian Anthony Stange, and, from left in the back row, Fathers John Meyer, George Joseph Nangachiveettuk and Francis Eckstein, transitional Deacon Jerry Byrd, permanent Deacon Tim Heller, and Fathers Eric Johnson, Steven Donahue, Scott Nobbe and Jonathan Meyer.

USCCB official: Revision in coverage still violates religious liberty

WASHINGTON (CNS)—A revision in a federal health care mandate that would shift the payment of contraception and sterilization coverage from religious employers to health insurance companies still infringes upon religious liberty and must be addressed, said an official of the U.S. Conference of Catholic Bishops.

The mandate's narrow exemption for religious organizations and how the revision pertains to self-insured parties, like many dioceses and Catholic organizations, could still force entities morally opposed to contraception to pay for such services, said John Carr, executive director of the U.S. bishops' Department of Justice, Peace and Human Development.

"The fact is we have to go back to the beginning," Carr told several hundred people during the opening session of the Catholic Social Ministry Gathering on Feb. 12. "The best way to get out of this is to not get into it. We should not have the government deciding what's a ministry or not. We need the administration to revise it, we need the Congress to repeal it or we need the courts to stop it."

Carr also said that making no-cost contraception and sterilizations available to American women seems to be a top legislative priority of the administration.

"Lots of people have said, 'What are the priorities of the Obama administration?'" Carr told the gathering. "Well, we know one. It's free birth control for everybody."

President Barack Obama announced the revision on Feb. 10 after three weeks of intensive criticism over a federal mandate that would require most religious institutions to pay for coverage that they find morally objectionable. The rule allows religious employers not to offer such services to their employees, but would compel insurance companies to do so.

Shortly after the change was announced, Cardinal-designate Timothy M. Dolan of New York, USCCB president, called it "a first step in the right direction," but said "we reserve judgment on the details until we have them."

But Carr told the social ministers that the USCCB leadership subsequently scrutinized the new rule and realized the conference could not offer its support.

In a statement issued late on Feb. 10, the USCCB said

Obama's decision to retain the contraceptive mandate "is both unsupported in the law and remains a grave moral concern." The conference also said the continued "lack of clear protection for key stakeholders ... is unacceptable and must be corrected."

After his 45-minute address, which largely focused on the bishops' quadrennial document on "Faithful Citizenship" traditionally released in advance of a presidential election, Carr told Catholic News Service that the revision on who pays for contraception coverage still contains "the very things [that] we object to."

Carr cited the rule's "exceedingly narrow definition" of what constitutes a religious organization, which remains unchanged. He said the administration still does not seem to understand the role of religious organizations and the ministries that they offer to society.

"If you're not religious because you care for those who are not members of your faith, if you are not religious because you employ people who are not members of your faith ... that's the heart of who we are," he said.

"The inattention to self-insured plans is a major, major problem. It in some way doubles the problem," he added.

"Instead of all the moral gymnastics, why don't we say that religious institutions don't have to do what they think is wrong," Carr said. "Just do it."

Carr also questioned the process used by the White House in its effort to alleviate the concerns of religious groups about the rules first made public on Jan. 20 by Secretary of Health and Human Services Kathleen Sebelius.

"If you're going to try and deal with the problem, you ought to talk to people who have the problem," Carr said, explaining that in revising the mandate, no one from the White House had been in touch with any bishop or conference official.

Carr said that the White House only called Cardinal-designate Dolan as well as the USCCB on the morning of Feb. 10 hours before its announcement to provide details about the rule change. White House officials subsequently visited the USCCB to explain the revision and answer any questions, Carr added.

In an opinion piece that appeared in *The Philadelphia Inquirer* on Feb. 12, Archbishop Charles J. Chaput of Philadelphia wrote that the revised mandate "did not solve the problem."

"Many Catholics are confused and angry. They should be," Archbishop Chaput wrote.

He said that the HHS mandate, which he described as

"belligerent, unnecessary and deeply offensive to the content of Catholic belief," was simply the latest in a pattern of actions taken by the Obama administration that shows that it is "to put it generously—tone deaf to people of faith."

Archbishop Chaput exhorted Catholics to stand firm in faith in the debate regarding the regulation.

"Catholics should not be misled into accepting feeble compromises on issues of principle," he wrote. "The HHS mandate is bad law, and not merely bad, but dangerous and insulting. It needs to be withdrawn—now."

In his column, Archbishop Chaput referred to an open letter to Obama in which The Catholic University of America president John Garvey, University of Notre Dame law professor Carter Sneed, Harvard University law

professor Mary Ann Glendon, Princeton law professor Robert George and Yuval Levin, a fellow at the Washington-based Ethics and Public Policy Center, criticized the revised regulation.

The letter has since been co-signed by more than 100 scholars and university leaders from a variety of faith backgrounds from across the country.

The revised regulation "changes nothing of moral substance," the letter said.

Describing the revised mandate as "morally obtuse," the letter said it also "is a grave violation of religious freedom and cannot stand. It is an insult to the intelligence of Catholics, Protestants, Eastern Orthodox Christians, Jews, Muslims, and other people of faith and conscience to imagine that they will accept an assault on their religious liberty if only it is covered up by a cheap accounting trick."

Continuing the ecumenical and interreligious critique of the revised regulation were Cardinal Donald W. Wuerl of Washington; Charles Colson, an Evangelical Christian and founder of Prison Fellowship and the Colson Center for Christian Worldview; and Rabbi Meir Soloveichik.

In a column they co-wrote on the website of *The Wall Street Journal*, the three men said that the Obama administration is forcing religious organizations of all stripes that serve the common good "to make a choice—serving God and their neighbors according to the dictates of their respective faiths or bending the knee to the dictates of the state." †



John Carr



Archbishop Charles J. Chaput

DOLAN

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"My brother-in-law, who's a committed Catholic, runs a butcher shop. Is he going to have to pay for services that he as a convinced Catholic considers to be morally objectionable?" he asked.

Cardinal-designate Dolan said that he sent an e-mail to Sister Carol Keehan, a Daughter of Charity who heads the Catholic Health Association, on Feb. 10 to tell her that he was "disappointed that she had acted unilaterally, not in concert

with the bishops."

"She's in a bind," the cardinal-designate said of Sister Carol. "When she's talking to [HHS Secretary Kathleen] Sebelius and the president of the United States, in some ways, these are people who are signing the checks for a good chunk of stuff that goes on in Catholic hospitals. It's tough for her to stand firm.

"Understandably, she's trying to make sure that anything possible, any compromise possible, that would allow the magnificent work of Catholic health care to continue, she's probably going to be innately more open to [a compromise]

than we would."

In a Feb. 10 statement, Sister Carol praised what she called "a resolution ... that protects the religious liberty and conscience rights of Catholic institutions."

Cardinal-designate Dolan said Obama called him on the morning of his announcement to tell him about the proposal.

"What we're probably going to have to do now is be more vigorous than ever in judicial and legislative remedies because apparently we're not getting much consolation from the executive branch of the government," he said.

The cardinal-designate said the bishops are "very, very enthusiastic" about the Respect for Rights of Conscience Act, introduced by Rep. Jeff Fortenberry, R-Neb. Cardinal-designate Dolan said the legislation would produce an "ironclad law simply saying that no administrative decrees of the federal government can ever violate the conscience of a religious believer individually or religious institutions.

"It's a shame. You'd think that's so clear in the Constitution that that wouldn't have to be legislatively guaranteed, but we now know that it's not," he added.

In a phone interview with Catholic News Service in Washington, Bishop William E. Lori of Bridgeport, Conn., chairman of the bishops' Ad Hoc Committee for Religious Liberty, echoed what Cardinal-designate Dolan said about the need for legislative action to enact a religious right to conscience protection into federal law.

"Our religious freedom is too precious to be protected only by regulations," Bishop Lori said. "It needs legislative protection. More legislators, I think, are looking at it. There's more bipartisan support for it. There should be a lot of pressure exerted on Congress to pass it and for the president to sign it."

In Rome, Cardinal-designate Dolan

said that some "very prominent attorneys," some of them non-Catholic and even nonreligious, had already volunteered to represent the bishops.

"We've got people who aren't Catholic, who may not even be religious, who have said, 'We want to help you on this one.' We've got very prominent attorneys who are very interested in religious freedom who say, 'Count on us to take these things as high as you can.' And we're going to."

He said the bishops draw hope for that fight from the Supreme Court's recent unanimous ruling in *Hosanna-Tabor v. EEOC*, a case regarding the ministerial exception.

"You'd think that [the Obama administration] would be able to read the tea leaves, that these things are going to be overturned," the cardinal-designate said.

Bishop Lori told CNS that only after the original rule regarding contraception and sterilization coverage was revised and ready to be announced on Feb. 10 did the White House contact Cardinal-designate Dolan and the USCCB.

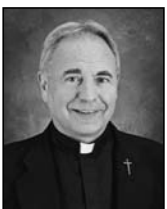
The bishop suggested that Obama administration officials would have better understood the concerns that religious organizations have about the rule had they tried to talk with the Catholic bishops, evangelicals and Orthodox Church leaders who objected to the measure.

"That certainly did not happen," he said.

Such a meeting would have allowed the bishops "to bring it home that our ministries of charity, health care and education flow from what we believe and how we worship and how we are to live."

An administration official told Catholic News Service in an e-mail on Feb. 13 that the White House planned to convene a series of meetings "with faith-based organizations, insurers and other interested parties to develop policies that respect religious liberty and ensure access to preventive services for women enrolled in self-insured group health plans sponsored by religious organizations." †

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COYNE

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It was really a special Mass for us.”

Bishop Coyne’s videos relating his experience of the *ad limina* visit can be viewed online at www.archindy.org/adlimina.

He and his brother bishops later met with the staff of the Pontifical Council for Promoting the New Evangelization led by Archbishop Rino Fisichella.

The council’s ministry is focused on re-evangelizing people in countries and cultures that were once primarily Christian, but where that is no longer the case. A meeting of the Synod of Bishops in the fall will discuss this topic.

“[Archbishop Fisichella] said that one of the most important things is to evangelize ourselves,” Bishop Coyne said. “If [we] are going to be committed to the work of the new evangelization, we need to be so committed to the person of Jesus Christ and to the Church and to the Church’s teachings so that there is an authenticity to what we do.”

Later that same day, the bishops of Indiana had a 20-minute audience with Pope Benedict XVI in the apostolic palace at the Vatican.

In his first video posted to the Internet later that evening, Bishop Coyne reflected on the visit with the pope in which each bishop had the chance to talk about the life and ministry of the local Church that he represented.

“I talked about the great opportunity that we have in the state of Indiana and the Archdiocese of Indianapolis for positive growth, for real growth in people coming to our Church because we are such a healthy Catholic community in central and southern Indiana,” Bishop Coyne said. “Whoever the next archbishop will be will have such an opportunity to continue to do the good work that Archbishop [Daniel M.] Buechlein did, and to foster people coming to our faith and to foster charitable works and to do new evangelization.”

Bishop Coyne said he appreciated the chance to spend time with the Holy Father.

“It was a very special moment to be able to sit down for 20 minutes with him,” he said. “We sat down and had a conversation. He asked questions as he listened to what we had to say. He was very enthusiastic about the work that’s going on in Indiana and in the Church.”

In a later e-mail interview with *The Criterion*, Bishop Coyne said that the audience with Pope Benedict also gave him a new appreciation of the spiritual communion binding together the Archdiocese of Indianapolis with the Holy Father and the universal Church, and how that affects the faithful in current events.

“To be present with the Holy Father, to be able to meet with him and share with



Bishop Christopher J. Coyne, apostolic administrator, center left, and other U.S. bishops from Illinois, Indiana and Wisconsin on their *ad limina* visits process out after concelebrating Mass at the Basilica of St. Paul Outside the Walls in Rome on Feb. 13. The bishops were making their *ad limina* visits to the Vatican to report on the status of their dioceses to the pope and Vatican officials.



him some of our life as the Catholic Church in Indiana, was an incredible experience of that unity of faith,” Bishop Coyne said. “I have also come to see how important it is for all of us who bear the name of Catholic to be united as a people of faith in our country, especially in light of the recent HHS [U.S. Department of Health and Human Services] mandate [regarding contraceptive and sterilization coverage]. The deposit of faith found in the Church’s dogmas, doctrines and creed should always serve as the basis of our lives.”

Bishop Coyne also noted in his e-mail

interview how happy he was to share this *ad limina* visit with the bishops of Illinois, Indiana and Wisconsin.

“[They] include Cardinal Francis George of Chicago and Archbishop Jerome ListECKI of Milwaukee,” Bishop Coyne said. “Among all of these men, there is this incredible wealth of knowledge and years. I just want to sit back and listen to them.”

Some meetings with Vatican officials have been cancelled due to a series of snowstorms that hit Rome and much of Italy prior to and during the start of the *ad limina* visit.



Above, Pope Benedict XVI meets on Feb. 9 with U.S. bishops from Indiana on their *ad limina* visits to the Vatican. Seated at left are: Bishop Christopher J. Coyne of Indianapolis; Bishop Timothy L. Doherty of Lafayette; Bishop Kevin C. Rhoades of South Bend; and Bishop Dale J. Melczek of Gary. Bishops from Illinois, Indiana and Wisconsin were making their *ad limina* visits to the Vatican to report on the status of their dioceses.

Left, Bishop Timothy L. Doherty of Lafayette, Ind., and Bishop Christopher J. Coyne of Indianapolis walk through snow in St. Peter’s Square at the Vatican on Feb. 11. The bishops were on their *ad limina* visits to the Vatican. This was the second snowfall in a week in a city where snow is as rare as a papal conclave.

“It’s very, very rare for this much snow to fall in Rome and the huge amounts that are falling all over the country,” Bishop Coyne said in his second Internet video. “It’s pretty phenomenal for them.”

The *ad limina* visit of the bishops of Illinois, Indiana and Wisconsin was scheduled to conclude on Feb. 17. As this newspaper went to press, the bishops of the three states were awaiting a concluding meeting with Pope Benedict, at which time the pontiff was to deliver an address about his views on the state of the Church in the U.S. †

HHS

continued from page 1

HHS regulation.

“Our protection is short term,” he said. “We cannot forever think that we can maintain grandfathered status. At some point, the rise in costs of health care will exceed our ability to adjust our plan within the limits that we’ve been given.”

Glenn Tebbe, executive director of the Indiana Catholic Conference, the public policy advocate for the Church in Indiana, said Catholics raising their voices in greater numbers will be vital to bring about the regulation’s removal.

Tebbe said that approximately 57,000 Catholics across the United States voiced their concern to HHS officials after the regulation was announced last August.

“But what we need is 557,000,” Tebbe said. “We need 5,057,000. That’s what’s going to get their attention. That’s what’s going to cause Congress to act.”

Tebbe said Catholics across central and southern Indiana can contact their U.S. representatives, senators and the White House about the HHS regulation through the Indiana Catholic Conference’s website at www.indianacc.org by clicking on “Legislative Action Center.”



Glenn Tebbe

While some religious employers like the Archdiocese of Indianapolis won’t fall under the HHS regulation immediately because their health insurance plan was grandfathered in, other religious employers in the archdiocese aren’t as fortunate. One is Franciscan St. Francis Health, a network of hospitals and health care providers in Indianapolis and Mooresville.

It is part of the larger Franciscan Alliance system that has 14 hospitals in Illinois and Indiana, and employs more than 18,000 people.

Kevin Leahy, Franciscan Alliance’s president and CEO, was skeptical about Obama’s announcement that insurance companies would pay for contraceptives and sterilizations, not religious employers.

“The cost of contraceptives, and other ‘preventative’ services, will be built into the overall cost of insurance premiums charged to employers, including faith-based employers, by their insurance carrier,” said Leahy in a press release. “Thus, the president is still coercing faith-based organizations to pay for services that violate their beliefs.”

He also wondered how the revised regulation would apply to self-insured religious employers. In such cases, insurance companies only use the funds of the employers themselves to pay for services.

Isakson said that the Archdiocese of Indianapolis and a large majority of dioceses in the U.S. are self-insured.

“The new policy requiring insurers to pay the cost isn’t helpful to most large employers, including large

Catholic employers and including the Archdiocese of Indianapolis,” he said.

Isakson has worked as the archdiocese’s human resources director for nearly 20 years. In that time, he has closely followed governmental regulations of employee benefits.

“This is an unprecedented intrusion on religious liberty,” Isakson said. “It’s requiring the Church in the United States to do something that goes against what we believe, which is very frightening, actually. If this occurs, you wonder what will be next in terms of limitations on churches to practice what they believe.”

Tebbe agreed and said that this regulation, even in its revised form, impinges on the religious freedom of Catholics and the Church, and opens the door to possible future limitations.

“This issue is not going to go away in a short time,” Tebbe said. “We’re going to have to go the long haul on this. We’re going to have multiple times that we’re going to have to call people to action. It’s just that important.”

“It goes to the fundamental nature of our Church. It goes to the fundamental liberties of our nation. It’s that important.”

(To learn more about the Church’s efforts to overturn the HHS regulation requiring religious employers to offer contraceptives and sterilization in their health insurance plans and to join in that effort, log on to www.indianacc.org and click on “Legislative Action Center” or log on to www.usccb.org/conscience.) †

Indianapolis parish to host annual Lenten speaker series

By Sean Gallagher

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis will host its 12th annual Lenten speaker series titled "Spaghetti and Spirituality," on Feb. 29, March 7, March 14 and March 21.

Before 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 Msgr. Priori Hall. Each presentation will begin at approximately 7:15 p.m. and ordinarily conclude by 8:30 p.m.

In years past, Holy Rosary's annual 40 Hours Devotion has been included during "Spaghetti and Spirituality." This year, it will take place in October near the feast of Our Lady of the Rosary, which is usually observed on Oct. 7.

Bruce Konicek, a Holy Rosary parishioner who helps oversee the "Spaghetti and Spirituality" series, said that the speaker series has drawn an average of 200 participants per session in recent years.

"Depending on the speaker, we can get visitors from nearly 50 parishes," Konicek said.

People attending sessions during this year's series will have the chance to learn about the Church's perspective on the continuing economic problems of many people in society, how the example of the

saints from the past can help us today, discuss the growing secularization of society and hear a presentation about caring for the elderly.

On Feb. 29, Charles Clark, professor of economics and senior fellow at the Vincentian Center for Church and Society at St. John's University in New York, will speak on the topic "A Catholic Perspective on the Financial and Economic Crisis."

"Professor Clark has written extensively both in this area and about Catholic social justice," Konicek said. "This is a timely discussion which I think will interest many Catholics."

On March 7, Holy Rosary will welcome Dominican Mother Mary Assumpta Long, a co-foundress of the Dominican Sisters of Mary, Mother of the Eucharist in Ann Arbor, Mich.

She will discuss "Great Saints in Turbulent Times: What about the Present Moment?"

In the next session on March 14, international Catholic apologist and speaker Raymond De Souza will give a presentation titled "De-Christianization and the Catholic Counter-Revolution."

"I am hopeful that both Raymond and Mother Mary Assumpta will convince each of us that we are called to live by examples set forth by Jesus Christ and by the saints," Konicek said.

"Spaghetti and Spirituality" will conclude on March 21 with a presentation by Carmelite Sister M. Peter Lillian Di Maria on the "Theology of Suffering."

Sister Peter Lillian has been director of the Germantown, N.Y.-based Avila Center

'Over 1,000 meals are prepared throughout this Lenten program. Knowing that visitors and parishioners alike are fed both spiritually and nutritionally makes me so proud ...'

—Bruce Konicek

What was in the news on Feb. 16, 1962? Holy Father urges priests to recite breviary for Council, and father of 'H-bomb' sees U.S. passing Russia in space race

By Brandon A. Evans

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



The Criterion.

Here are some of the items found in the Feb. 16,

1962, issue of *The Criterion*:

- **Recite breviary for Council, Pope John urges all priests**
 - **'God demands it': Bible-belt evangelist sparks 'right-wingers'**
 - **Says Council may define 'the Church'**
- "HEIDELBERG, Germany—The head of the Holy See's Secretariat for Promoting Christian Unity said here it is very important that the coming ecumenical council give a basic explanation of the position of non-Catholic Christians within the Mystical Body of Christ. Cardinal Augustin Bea, addressing a gathering of Protestant and Catholic students and university professors here, said that the nature of the one true Church of Christ should be spelled out by the council. The council must make clear the indelible effect of every valid baptism, he said, as all who are baptized are incorporated in Christ and made children of God. Such a declaration would serve to teach that all other Christian brothers and sisters are members of the one great family of Christ, he said."

- **New Albany Serrans set contests, exhibit**
- **'Anti-laism' peril seen by speaker**

- **Report from Yugoslavia: Religious freedom is largely an illusion**
- **Catholics in Australia boosted by immigration**
- **'Father of H-bomb' sees U.S. passing Russia in space race**

"PHILADELPHIA—Russia today is ahead in the field of space transportation, but the U.S. may surpass the Soviets by 1970, Dr. Edward Teller said here. The 'father of the H-bomb,' who is director of the University of California's Lawrence Radiation Laboratory, speculated before 1,000 students and faculty members of La Salle College here about 'What We Shall Find in Space.' 'I hope that when we do get to the moon,' Teller said, 'that the form of life we find there will not be Russian.' He envisioned for man more complete control over his environment and a super communications system stemming for the conquest of space. He cited a vast, global communication network for radio, television and telephone, totally accurate weather prediction and, eventually, weather control."

- **Can Catholic join the Birch Society?**
- **Variety of social events are on parish calendars**
- **School aid issue draws divergent viewpoints**
- **New language lab will be opened at Marian College**
- **Head of the POAU warns 'appeasing Protestants'**
- **Copenhagen paper backs Lombardi**
- **Yale sets series on Catholicism**

(Read all of these stories from our Feb. 16, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †



Charles Clark



Mother Mary Assumpta Long, O.P.



Raymond De Souza



Sr. M. Peter Lillian Di Maria, O. Carm.

for Gerontology since 1997. She has more than 30 years of experience in continuing care ministry, and has developed successful dementia care programs.

"I think we are seldom equipped, especially from a Catholic understanding, to reflect on our own calling for caring for an elderly parent, spouse or loved one," Konicek said. "I believe Sister Peter Lillian will shed light on this matter, and give an inspirational viewpoint from the Catholic Church's teachings."

Konicek is looking forward to the Lenten series at Holy Rosary, which highlights the hard work of the parish staff and the volunteerism of many fellow parishioners.

"I am absolutely amazed by the dedication of parishioners who [volunteer]

their time to make this program successful," Konicek said. "Over 1,000 meals are prepared throughout this Lenten program. Knowing that visitors and parishioners alike are fed both spiritually and nutritionally makes me so proud of our parish, its staff, volunteers and, of course, the endless support of [Holy Rosary administrator] Father [Michael] Magiera."

(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 Wednesday seminar. For more information about "Spaghetti and Spirituality" or to register for each session online, log on to www.holyrosaryindy.org/spaghetti.html.) †

Vocations are born from openness to the love of God, pope says

VATICAN CITY (CNS)—Love of God nurtures love of neighbor, especially in people with vocations to the priesthood or religious life, said Pope Benedict XVI in his message for the World Day of Prayer for Vocations.

The papal message for the 49th World Day of Prayer for Vocations, which will be observed on April 29, was released on Feb. 13 at the Vatican.

"The profound truth of our existence is thus contained in this surprising mystery: Every creature, and in particular every human person, is the fruit of God's thought and an act of his love, a love that is boundless, faithful and everlasting," Pope Benedict wrote.

"It is in this soil of self-offering and openness to the love of God, and as the fruit of that love, that all vocations are born and grow. By drawing from this wellspring through prayer, constant recourse to God's word and to the sacraments, especially the Eucharist, it

becomes possible to live a life of love for our neighbors, in whom we come to perceive the face of Christ the Lord," the pope wrote.

Pope Benedict wrote that love of both God and other people "must be lived with a particular intensity and purity of heart by those who have decided to set out on the path of vocation discernment toward the ministerial priesthood and the consecrated life."

Calling on the Church to "create the conditions that will permit many young people to say 'yes' in generous response to God's loving call," the pope recommended "Scripture, prayer and the Eucharist" as the most valuable means "enabling us to grasp the beauty of a life spent fully in service of the kingdom."

Quoting his predecessor, Blessed John Paul II, Pope Benedict called families the "primary and most excellent seedbed of vocations to a life of consecration to the kingdom of God." †

New law allows parents of Catholic school children to save in state income taxes

Criterion staff report

Thanks to a new law, parents of Catholic school children may be eligible to save \$34 per child in this year's Indiana state income taxes.

"It's part of the school voucher bill that was passed last April," said Glenn Tebbe, executive director of the Indiana Catholic Conference, the Church's official representative on public policy in the state.

"It provides a \$1,000 deduction per child who is enrolled in a non-public school or is home-schooled. It's not a credit. It's a deduction. As an example, if you have \$10,000 in taxable income and have one child in a Catholic school, then

you could deduct \$1,000 because of that child. You'd end up paying taxes on \$9,000."

With the state tax rate at 3.4 percent, Indiana taxpayers would save \$34 for each \$1,000 in deductions, Tebbe figured.

"It's a good thing and a step in the right direction," Tebbe noted. "It gives families something that recognizes the sacrifices they make, and the fact that the state saves money because they don't have to pay for these children in a public school."

For more information about the state tax deduction, see Income Tax Information Bulletin 107 at www.in.gov/dor/3650.htm. †

Lent marks renewed effort to bring Catholics back to Church

WASHINGTON (CNS)—Just as they have during the season of Advent in recent years, some U.S. dioceses make concerted efforts during Lent to invite Catholics who have stopped going to Church back into the fold.

Some dioceses have reported success with the “Catholics Come Home” campaign, while others have set their focus on using the sacrament of reconciliation during Lent to draw Catholics back who have drifted away from the practice of their faith.

Lent begins with Ash Wednesday, which this year is on Feb. 22. A day of fast and abstinence, it is not a holy day of obligation, but is one of the top three solemn occasions in the Church that draws the biggest crowds.

Catholics Come Home, an organization based in the Atlanta suburbs, has been used in 33 dioceses with television commercials reaching an estimated 40 million viewers in regional Lenten and Christmas campaigns—and 250 million in national campaigns, said the organization’s founder and president, Tom Peterson.

Not all dioceses have before-and-after numbers, but “in those dioceses that have had historical census data and have been able to track since Catholics Come Home, Mass attendance has increased an average of 10 percent,” Peterson said.

Waging such a campaign, especially with TV ads, can seem costly, Peterson admitted. “Bishops and dioceses don’t have extra money to do things like this, but when families and parishioners are asked if they have a relative, a friend, a neighbor or a co-worker away from the Church, nearly 100 percent say yes,” he said. “And when they’re asked, ‘Would you like them to come home?’ tens of thousands of people say yes” by contributing to the cost of such a campaign.

Peterson told Catholic News Service that a campaign can be undertaken “that would be bringing souls home for about

11 dollars apiece—a pretty good investment, in my view.”

The Diocese of Colorado Springs, Colo., used Catholics Come Home for “two or three years” when the program was still in its infancy, said Bishop Michael J. Sheridan.

“I, as any bishop, recognized the fact that there are many, many Catholics out there who for one reason or another have drifted away from the practice of their faith,” Bishop Sheridan told CNS.

“Yes, we had success. We haven’t continued to track it year after year to see how many have stayed with the faith as a result of that. But when those ads were done, there were significant bumps in attendance at Mass and at the confessional,” he said.

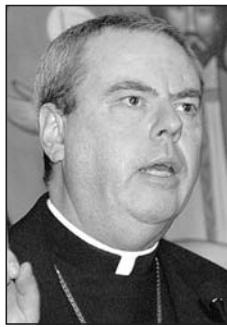
“It was as successful as anything I had ever seen. I’m glad to see it’s gone national,” Bishop Sheridan added. “Pastors tell me that they’re in the confessional for hours, more than their regularly scheduled time. People will come, and they’ll sit in there for two or three hours to hear confessions. It’s clear that people want to get reconciled with God and the Church. Many are regular faithful Catholics. Others are returning to the practice of their faith after many years.”

The Archdiocese of Boston worked with Catholics Come Home last year during Lent, said Scot Landry, the archdiocese’s secretary for Catholic media.

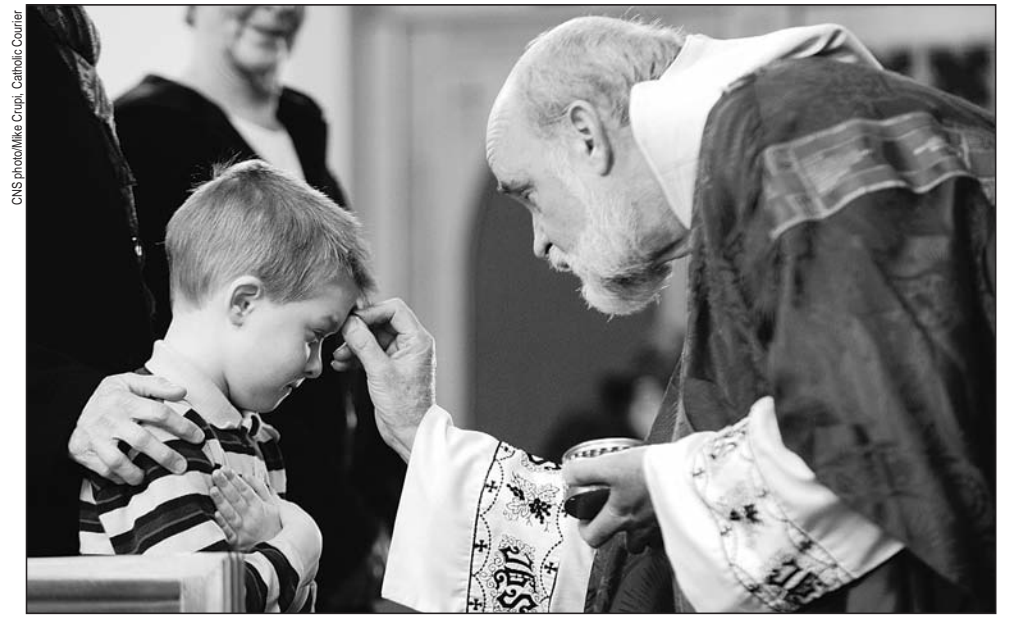
Landry said he first got in touch with the apostolate in 2008, after “somebody sent me

a link to their first commercial, and I thought it was the best presentation of the Catholic faith I had seen in just two minutes.”

Catholics Come Home served as a successor to “Arise Together in Christ,” an archdiocesan initiative that had



Bishop Michael J. Sheridan



Six-year-old Luke Likoudis receives ashes from Father John Tokaz during a 2011 Ash Wednesday Mass at St. James the Apostle Church in Trumansburg, N.Y. The Catholic Church observes the start of Lent by marking baptized Christians with a public and communal sign of penance. This year, Ash Wednesday is on Feb. 22.

finished the previous year.

The markers for success are “a little bit higher here,” Landry told CNS. “Some folks are disgusted by the Catholic Church here.” The archdiocese was the epicenter of the clergy sexual abuse scandal that broke 10 years ago. In addition, by the middle of the 2000s, the archdiocese had to close or consolidate dozens of parishes.

“Many Catholics held their head low here for many years,” Landry said. “But with the frequency of the commercials that were aired, they started saying, ‘Gee, I didn’t know the Church had been involved in all this for all these years.’”

Although the archdiocese didn’t track the effects



Scot Landry

statistically, it asked pastors for the feedback they were getting from parishioners. “Those that were already coming to Church felt that this campaign was a huge boost to their Catholic identity and their morale.”

The archdiocese also is participating in a campaign called “The Light Is On for You,” which encourages Catholics long absent from the Church to go to confession during Lent.

The initiative, started by the Archdiocese of Washington, has been “very successful for us in Lent,” Landry said. “This is our third year doing it, and it’s been very successful.”

Bishop Sheridan in Colorado Springs offered a succinct analysis of why such programs are effective. “Especially before Easter and during Lent, people have a heightened sense of need for conversion.”

Added Landry, “We see this as the first step of a long-term process of inviting people back to the Church.” †

Retired Hong Kong cardinal warns of ‘schism’ within Chinese Church

VATICAN CITY (CNS)—Chinese Cardinal Joseph Zen Ze-kui warned that the Chinese Catholic Church is “on the verge of a schism” between communities cooperating with government structures and those who refuse to register with government authorities, and he called on the Vatican and other Catholics to shun “organisms that are not only foreign but clearly hostile to the Church” in China.

Cardinal Zen, retired bishop of Hong Kong, made his comments in an article published on Feb. 8 by Asia News, a missionary news agency based in Rome.

“The situation of the Church in China is particularly unusual because not bishops, but bodies outside the Church ... are leading our Church,” Cardinal Zen wrote, noting the government’s continued supervision of the Church through the State Administration for Religious Affairs and the Chinese Catholic Patriotic Association.

China’s more than 10 million Catholics are divided

among communities registered with the communist government and those, sometimes called “underground,” who have refused to register.

In recent years, as many as 85 percent of government-approved bishops have been recognized by the Holy See, a “strategy of compromise” that Cardinal Zen argued has demoralized the unregistered communities.

“We can see that the underground community that once flourished so well now runs the risk of dying of frustration and discouragement, because it seems to be neglected and considered inconvenient by the Holy See,” Cardinal Zen wrote.

Noting the illicit ordinations of three government-approved bishops without the pope’s approval since November 2010, Cardinal Zen wrote that Beijing “still wants absolute control of religion, and in the case of the Catholic Church, China wants to detach the Church from obedience to the Holy See.”

A number of validly ordained bishops participated in those illicit ordinations, reportedly under duress.

Cardinal Zen criticized the decision by the Sant’Egidio Community, a Vatican-approved international association of the faithful, to invite one of those bishops, Coadjutor Bishop John Baptist Li Suguang of Nanchang, to an international conference in Germany last year.

“Inviting bishops who have compromised themselves in acts which are objectively destructive to the unity of the Church to meetings abroad seems very inconvenient,” the cardinal wrote, arguing that such events can be “abused as an endorsement for their actions by the rest of the Church.”

“The true good of the Church in China is not in continuing to bargain with organisms that are not only foreign, but clearly hostile to the Church,” Cardinal Zen wrote, “but in mobilizing bishops and faithful to rid the Church of them.” †

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ALL CALLS ARE COMPLETELY CONFIDENTIAL

God's greatness inspires humble fear and transcending love

By Fr. Dale Launderville, O.S.B.

When we behold the grandeur and vastness of the nighttime sky, we may be overcome not only with a feeling of joyful liberation but also with one of fearful powerlessness.

Such mixed emotions are reflected in the words of the psalmist who sighs: "Who can detect trespasses? Cleanse me from my inadvertent sins" (Ps 19:13).

This tension between joy and fear in the heart can lead to greater attentiveness—a point echoed in Psalm 111: "The fear of the Lord is the beginning of wisdom" (Ps 111:10, cf. Prv 1:7).

Fear has the potential to motivate. Those "who are in dread of the commandments of our God" (Ezr 10:3) may well be ready to go to great extremes to obey his will. At the heart of such obedience is an attentive listening to what God expects of us.

We tremble in terror when we imagine ourselves standing in the shoes of Abraham as he takes his beloved son, Isaac, up Mount Moriah to sacrifice him to the Lord.

When the angel of the Lord calls out to Abraham and stops him from killing the child, the angel says: "For now I know that you fear God, since you did not withhold from me your son, your only one" (Gn 22:12).

This particular divine test, which is unique to Abraham in the entire Bible, teaches us that we, too, in our own ways have times of testing in which we are stretched to the limits. In these trying times, we recognize that we are called to do God's will and not our own.

In the more typical circumstances of daily life, we are called to be aware that God is watching over our every action (Ps 33:8, 13-15). Such awareness is an important way of fearing the Lord.

Here the emotion of fear is not an intense feeling of trembling, but rather a steadiness that takes the form of loyal love (Dt 6:4-5, 13). To sustain such loyal love demands that the faithful one meditate on the law of the Lord (Ps 1:2-3; Jos 1:8).

The challenge of staying attentive to the Lord and knowing that the Lord is watching over all our thoughts and actions stands behind the exhortation.

CNS photo/Ricardo Moraes, Reuters



Christ the Redeemer statue is seen atop Corcovado Mountain in Rio de Janeiro, Brazil, on Feb. 7. The awesomeness of nature can elicit in people both feelings of joy and a humble fear in the face of something far greater than oneself. Similar feelings can also be experienced in a person's relationship with God.

"Keep repeating them [the commandments] to your children. Recite them when you are at home and when you are away, when you lie down and when you get up. Bind them on your arm as a sign and let them be as a pendant on your forehead. Write them on the doorposts of your houses and on your gates" (Dt 6:7-9).

This attentiveness to the teachings and commands of the Lord is a primary example of "fear of the Lord" in action. Such attentiveness to the Lord shapes one's conscience and becomes a key element in decision-making.

Learning how to obey God is a lifelong process that starts in the household and extends well into old age. Parents are to

instruct their children in the law of the Lord, but in turn children are to honor their parents (Dt 4:10; 5:16).

This respect for parents cultivates an attentiveness that is closely tied to the obedience we must give to God. Leviticus 19:32 states: "Stand up in the presence of the aged, show respect for the old, and fear your God. I am the Lord."

Those who cultivate an attitude of loyal attentiveness to the Lord express this in worship and in their way of life. The distinctiveness of the way of life of the faithful is highlighted by the psalmist as a key attribute of the person of integrity—one who "honors those who fear the Lord" (Ps 15:4).

This wholehearted devotion to God

became a central way of describing the followers of Christ (Acts 9:31, Rom 11:20).

These "God-fearers" (Acts 10:2, 22, 35; 13:16, 26) expressed their central convictions through worship of God (Acts 13:50; 16:4; 17:4, 17; 18:7).

According to John, "there is no fear in love" (1 Jn 4:18). The point here is that God, who is love, comes to dwell within us, and can move us to the point where we are fully confident that God will accept us in the final judgment. In such a loving heart, there is no room for fear.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †

Job life of questions reminds us that God's ways are beyond our understanding

By David Gibson

Do you remember the Old Testament man named Job? There is a lot of Job in a lot of us.

Job suffered shocking losses—and "suffered" is the appropriate word. At its outset, the Book of Job's wealthy main character loses all his possessions. All his children die. Such losses could push many of us to the brink!

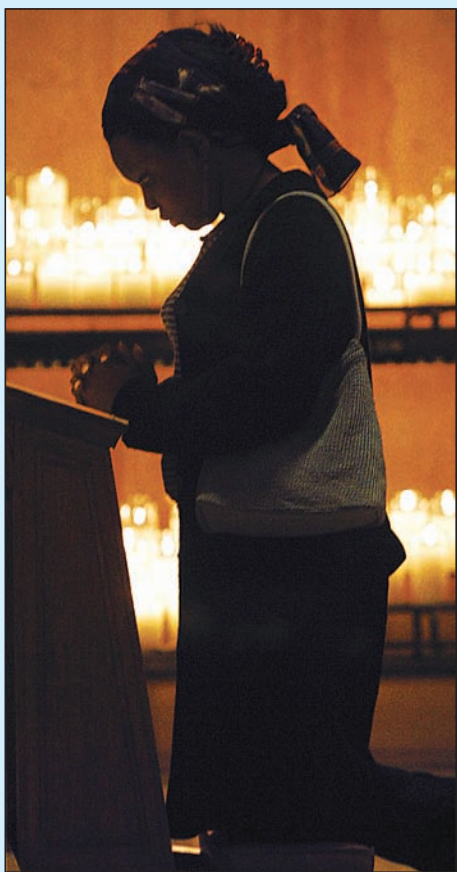
I should point out that, from the beginning, Job is presented as a good man. Even God considered him very good.

Moreover, the first chapter of Job reminds us three times that this man "feared God." It becomes clear, though, that Job's God-fearing ways did not mean he was too terrified or timid to defend himself to God.

Job's losses set the stage for a series of rather open, frank conversations about God and with God that form this biblical book's

A woman kneels in prayer at the Basilica of the National Shrine of the Immaculate Conception in Washington. The Old Testament's Book of Job reminds us that God's ways are ultimately beyond human understanding.

CNS photo by Nancy Wiechec



core. Job brings his anguish to God. He questions God. Job wonders aloud what kind of God could allow these hurtful losses to occur.

Why? That was Job's key question. Why did so much that was painful enter into the life of this good, God-fearing man?

Why? Isn't that also humanity's virtually universal question in the face of suffering? Job's question is our question.

Today's inquirer might ask, "Why do bad things happen to good people?"

Job's drama plays out as we listen and wonder what will become of a man whose faith is so strong, but who lost so much and suffers so greatly. Is his faith at risk?

Job found himself face to face with God's unsearchable ways. Job reached the limits of his human capacity to understand God.

And for Job this was frustrating, just as anyone's limited understanding of God's ways might prove frustrating.

The Book of Job prompts readers to consider the possible outcomes of loss and suffering in their own lives and the lives of others. Faced by suffering, some people report that they:

- Felt abandoned by God.

- Or ceased believing in God.
- Or discovered new seeds of goodness and grew in faith.

And what about Job? During the time he suffered and conversed with God, his faith in God expanded.

Finally, after his period of confusion, he said to God: "I know that you can do all things. ... I have spoken but did not understand. ... Now my eye has seen you" (Jb 42:2, 3, 5).

Job had wondered while he suffered if God considered him an enemy (Jb 13:24).

And Job had complained to God, saying: "I cry to you, but you do not answer me; I stand, but you take no notice" (Jb 30:20).

Still, Job always was a God-fearing man. In biblical terms, that meant he was bonded to God and lived accordingly. It meant that he revered and respected God.

It also implied that Job was wise. For, says the Book of Proverbs, "the beginning of wisdom is fear of the Lord" (Prv 9:10).

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

From the Editor Emeritus/John F. Fink

Biblical readings: The Book of Ecclesiastes

The Book of Ecclesiastes is read in the Office of Readings next week until Lent begins on Wednesday. Then the readings are from the Book of Exodus.



Ecclesiastes is arguably the most pessimistic book in the Bible. It was written by someone who didn't believe in life after

death. Since there are many people in our culture who also don't believe in life after death, we get some idea of how they may feel and think.

We have to wonder how the book became part of the Jewish Scriptures. Indeed, it didn't until the end of the first century.

"Ecclesiastes" is the English translation for the Hebrew "*Qoheleth*," which means something like "one who convokes an assembly." In this book, though, the writer identifies Qoheleth with Solomon in order to give greater authority to his words.

The book is a search for the meaning of life and of the relationship between God and the individual. The author's conclusion, given in the second verse, is, "Vanity of vanities! All things are vanity!" (Eccl 1:2). He admits that God has a plan for what happens in the world, but he says that it is hidden from humans, who seek happiness without ever finding it anywhere.

Qoheleth searches for happiness in many things—the pursuit of pleasure, wisdom and wealth—but concludes that all of them are only "vanity and a chase after wind"—a phrase he repeats often. Even the most successful people, or the wisest, must eventually die.

Since everything ends in death, he says, nothing that humans can accomplish can give meaning to life or result in happiness. In six separate places, he says that only God can give a person happiness. That's true.

Qoheleth says, "Here is what I recognize as good—it is well for a man to eat and drink and enjoy all the fruits of his labor under the sun during the limited days of the life which God gives

him; for this is his lot" (Eccl 5:17).

He also concludes, "Who knows what is good for a man in life, the limited days of his vain life [which God has made like a shadow]? Because—who is there to tell a man what will come after him under the sun?" (Eccl 6:12).

The philosophy in Ecclesiastes is contrary to that of most of the Jewish Scriptures. Even when there was no belief in life after death, people were encouraged to seek wisdom, and their reward would be a large family, wealth, a long life, and an honorable burial.

Ecclesiastes, though, says, "Should a man have a hundred children and live many years, no matter to what great age, still if he has not the full benefit of his goods, or if he is deprived of burial, of this man I proclaim that the child born dead is more fortunate than he" (Eccl 6:3).

Obviously, for us Christians, the Book of Ecclesiastes is incomplete. We believe that happiness is a gift of God, but we believe that it can be bestowed on us both in this life and in its fullness in the life to come. †

The Bottom Line/Antoinette Bosco

After 37 years, columnist bids farewell to faithful readers

There comes a time for all of us when we have to make a difficult decision, maybe



one that is painful. That is what I am feeling as I write this. The time has come to end my longstanding, wonderful relationship with Catholic News Service and with my faithful readers.

My work with CNS began 37 years ago, in 1975, when the late Richard Guilderson, one of the greatest gentlemen I ever met, and who then worked for Catholic News Service, called me.

He complimented me on my years of writing for Catholic publications, and asked me to be a columnist for CNS. I thanked him and said I would think about it. He knew, of course, I would never refuse such an honor.

We had worked together at the *Long Island Catholic*, the newspaper for the Rockville Centre Diocese.

Back then, I was working full time with the Health Sciences Center at the State University of New York at Stony Brook. I

was the sole support for six children who were still at home—an older adopted son, Sterling, had served in the Navy and was by then married and a father.

Guilderson encouraged me to write about the changing issues facing Catholic women. Our place in the world was expanding, with new doors opening as many familiar ones slammed shut. I found excitement in this new opportunity to write for Catholic women, but also to work with tremendous Catholic female editors.

Over the years, I had many responses from my Catholic female readers, 2nd sometimes men, too, who, reading about the sorrows I endured in the 1990s as a mother of three deceased sons, offered condolences that brought me joy and lessened my tears.

I have had letters from readers that brought humor, smiles and often laughter into my life. I have also heard from readers bearing great pain. While I knew my responses could not take away their sorrow, I could always hope that perhaps something I wrote could help, even if just a bit.

One truth we must all learn in life is that we are not always in charge of what happens, but we can and must take charge

of how we respond to life's challenges. Right now I face a major challenge—growing old.

But no complaints. God is good, and celebrations are frequent when you have grandchildren. And I do have a few—17 grandchildren and 16 great-grandchildren, thanks to my adopted son, Sterling, in heaven.

Now I can look forward to spending more time with them, and perhaps, as one of my beloved granddaughters suggested, write another book.

Again, I want to say thank you from my heart to all those I call sisters and brothers because of our fidelity to our Lord Jesus, because of the Church he gave us and the teachings he left us. This is, as a nun once told me long ago, "the gift that keeps giving." I learned long ago that if Sister said it, it has to be true.

Finally, I must say thank you to Carole Greene, who had been my main editor for a quarter century. She is a faith-motivated professional—and a friend.

(Antoinette Bosco writes for Catholic News Service.) †

Catholic Education Outreach/G. Joseph Peters

What's the scoop on school vouchers and tax credit scholarships?

School vouchers and tax credit scholarships for non-public school students are now a reality in Indiana.



The Office of Catholic Education wants qualifying families to understand their options and to consider a Catholic school education for their child or children for the 2012-13 school year.

We also want potential donors to understand and invest in tax credit scholarships to enable eligible families to choose Catholic schools, and receive significant state tax benefits for themselves in return.

Indiana School Vouchers • A family who meets eligibility guidelines for the federal Free and Reduced Lunch Program can receive a scholarship from the state to cover part of Catholic school tuition at the least of three amounts: 1) The amount of tuition and fees charged by the school. 2) A maximum of \$4,500 for a student in grades 1-8—more in grades 9-12. 3) An amount based on the per-student state funding for public schools in the family's school district of residence as follows:

- 90 percent of the local funding amount if household income is up to

100 percent of Reduced Lunch eligibility;

- 50 percent of the local funding amount if household income is up to 150 percent of Reduced Lunch eligibility (see accompanying chart); and 4) The eligible child must be a student in grades 2-12 enrolling in a Catholic school after attending at least one year—two semesters—in an Indiana public school, or 5) The eligible child must be a current non-public school student in grades 1-12 who received a Tax Credit Scholarship for a prior school year—two semesters. The law allows eligible kindergarten and first-grade students in Catholic schools to receive tax credit scholarships that can make them eligible for a state school voucher the following school year.

Indiana Tax Credit Scholarships • These are scholarships provided through the Educational CHOICE Charitable Trust that provide a minimum of \$500 toward the tuition of a student in a non-public school of the parents' choice. A student can qualify if the family's income is up to 200 percent of the Federal Reduced Lunch Program guideline or less (see chart).

Donating for Tax Credit Scholarships • Donors—individuals or corporations—are eligible for a 50 percent credit against their state tax liability for contributions made through an Indiana Scholarship Granting Organization (SGO). The SGO for the archdiocese is the Educational CHOICE Charitable Trust. A change in the law

allows gifts to be designated by the donor to a specific school or group of schools, but not to specific students. An individual school must establish a fund within the trust of at least \$5,000 to allow donor designation.

The goal of the archdiocese is to have Catholic schools identify each and every eligible potential kindergarten or first grade student and offer the opportunity for a CHOICE Tax Credit Scholarship so that the student may be eligible next fall for an Indiana state school voucher. Eligibility can only be

See **VOUCHERS**, page 15

Income Eligibility Levels (2012-2013 School Year)			
Household Size	90% Voucher 100% FR	50% Voucher 150% FR	Tax Credit Scholarship 200% FR
1	\$20,665	\$30,977	\$41,330
2	\$27,991	\$41,986	\$55,982
3	\$35,317	\$52,975	\$70,634
4	\$42,643	\$63,964	\$85,286
5	\$49,969	\$74,953	\$99,938
6	\$57,295	\$85,942	\$114,590
7	\$64,621	\$96,931	\$129,242
8	\$71,947	\$107,920	\$143,894

Revised IDOE 02/12

Consider This/Stephen Kent

A year to 'adapt'? No thanks

Anyone looking for validation of the pope's frank assessment of the state of the culture in the United States didn't have long to wait.



A day after Pope Benedict XVI described to a visiting delegation of American bishops his view of hostility to unchanging moral truths in the United States, the government offered the perfect example to

prove his point.

The U.S. Department of Health and Human Services (HHS) rejected requests from Catholic leaders, institutions and thousands of Catholic lay people to revise the religious exemption from its requirements that all health insurance plans cover contraceptives and sterilization free of charge.

Showing what was either a gratuitous insult or abysmal ignorance, Kathleen Sebelius, HHS secretary, said groups that do not currently provide contraceptive coverage will have an additional year "to adapt to this new rule."

The secretary showed no lack of chutzpah to say those who hold to millennia of traditional moral teaching have a year to abandon their beliefs, as if basic truths are some sort of platform issue.

Moral truths are not the same as the flip-flop philosophy of politicians for whom long-held beliefs may extend from one election to another.

At the heart of every culture, the pope said, is a consensus about the nature of reality and the moral good.

"Today, that consensus has eroded significantly in the face of powerful new cultural currents which are not only directly opposed to core moral teachings of the Judeo-Christian tradition, but increasingly hostile to Christianity as such," he said.

These meetings between pope and bishop, known as *ad limina* visits, are usually polite affairs where a pope will comment on certain situations in the visiting bishops' dioceses to which they respond.

Not often do you hear a pope say, as did Pope Benedict, that "it is imperative that the entire Catholic community in the United States come to realize the grave threats to the Church's public moral witness presented by a radical secularism which finds increasing expression in the political and cultural spheres."

Curtailed the proclamation of truths by "suppressing it in the name of political power or majority rule," he said, is a "threat not just to Christian faith, but also to humanity itself."

Assaults on the freedom of religion will not come by big things—jackbooted soldiers ransacking churches before locking their doors. It will come by the erosion of so-called little things such as these HHS regulations, easily overlooked as technical rule-making, their significance not grasped.

Religious freedom means more than freedom of worship. It means the freedom to practice beliefs. It is meaningless without respect for freedom of conscience, as the pope said.

"The Church has a critical role to play in countering cultural currents which, on the basis of extreme individualism, seek to promote notions of freedom detached from moral truth," the pope told the U.S. delegation.

"There can be no doubt that a more consistent witness on the part of America's Catholics to their deepest convictions would make a major contribution to the renewal of society as a whole," challenged the pope.

Government grants "a year to adapt." That can also become a "year to reject," and to provide that witness that freedom of conscience will prevail.

(Stephen Kent, now retired, was editor of archdiocesan newspapers in Omaha and Seattle. He can be contacted at Considerks@gmail.com.) †

Seventh Sunday in Ordinary Time/Msg. Owen F. Campion

The Sunday Readings

Sunday, Feb. 19, 2012

- Isaiah 43:18-19, 21-22, 24b-25
- 2 Corinthians 1:18-22
- Mark 2:1-12

The Book of Isaiah is the source of this weekend's first reading.

These verses are from the second section of Isaiah. At the time of their composition, the long, dreary exile of Jewish survivors of the Babylonian conquest generations earlier of the two Jewish kingdoms had ended.



These exiles, or their descendants, yearned for their homeland. The

opportunity to return came when the Persian emperor, Cyrus, overwhelmed Babylonia. He allowed the exiles to go home.

The religiously devout among the exiles saw God as the true deliverer. Cyrus merely was the instrument of God in this process.

It is not all glorious and happy. God accuses the people of allowing despair to overtake them in Babylon, and abandoning hope that God would protect them.

Regardless, God was true to the Covenant. Return to their homeland was bittersweet. The land was desolate and unaccommodating. The prophets still faced the task of sustaining and fortifying the people's faith.

St. Paul's Second Epistle to the Corinthians provides the second lesson for this weekend's liturgy.

Corinth was a chief city in the Roman Empire. With a large population, including people from throughout the Mediterranean world, it was a destination for pioneer Christian missionaries. Converts were made in Corinth. A Christian community was formed there.

Evidently, however, these converts were the source of some anxiety for Paul because they were quarrelling among themselves, straying into sin and pagan practices, and being proud and stubborn. Paul called for uncompromised loyalty to the Gospel.

For its last reading, the Church presents a passage from St. Mark's Gospel.

The account of Jesus healing the

paralyzed man is marvelous, and the details about how his friends lower him through the roof make it all the more dramatic.

But instead of being impressed, the scribes present at the event took offense. The Lord's statement of forgiving the paralytic's sin infuriated them since they held firm the belief that only God can forgive sins as sins offend God. They refused to accept Jesus as the Son of God, the identity that Mark so carefully asserted in his Gospel writings.

This reading and the context of the times link this man's paralysis and sin. Pious Jews of that day looked upon physical maladies as the result of sin. Perhaps the victim of the maladies had sinned. Perhaps ancestors had sinned. Jesus confirmed this link by forgiving the man for his sins.

Incidentally, roofs at the time were quite flimsy by modern standards. They were wooden beams laid horizontally from one wall to the directly opposing wall of a house. Then thatch was laid on the beams, loosely held together by mud. It kept out the hot rays of the sun, which was much more of a problem in the Holy Land than rain water.

Reflection

Since Christmas, through the readings at Mass, the Church's emphasis has been on Jesus as the Savior and Son of God. With divine authority, Jesus forgives sin. Ultimately, the presence of God among us, in Jesus, is the marvel, exceeding even the cure of the paralytic.

The attitudes of the paralytic and the scribes, and their responses to Jesus, are important to note. The paralytic's anxious hope for a cure is obvious. Still, the connection between his physical plight and sin very likely was on his mind. The Lord's forgiveness came as much as a disabling of the effect of sin as a restoration of physical wholeness. He accepted Jesus as the Son of God.

Scribes, able to read as well as write in an age of illiteracy, knew Judaism and Jewish history. They knew God's intervention in rescuing the exiles from Babylon. They knew that God had sent the prophets.

Still, despite their knowledge, they did not, or could not, recognize Jesus. The lesson is that God will forgive us through Jesus, but we must humble ourselves. Otherwise, our pride may paralyze us. †

Let my spirit,
like that of the now-sleeping springtime,
take the time,
make the space,
for Your life within me to grow.

By Sister Susan Marie Lindstrom, O.S.B.

(Benedictine Sister Susan Marie Lindstrom is a member of Our Lady of Grace Monastery in Beech Grove.)



Photo by Mary Ann Garber

Daily Readings

Monday, Feb. 20

James 3:13-18
Psalm 19:8-10, 15
Mark 9:14-29

Tuesday, Feb. 21

St. Peter Damian, bishop and doctor
James 4:1-10
Psalm 55:7-11, 23
Mark 9:30-37

Wednesday, Feb. 22

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

Thursday, Feb. 23

St. Polycarp, bishop and martyr
Deuteronomy 30:15-20
Psalm 1:1-4, 6
Luke 9:22-25

Friday, Feb. 24

Isaiah 58:1-9a
Psalm 51:3-6a, 18-19
Matthew 9:14-15

Saturday, Feb. 25

Isaiah 58:9b-14
Psalm 86:1-6
Luke 5:27-32

Sunday, Feb. 26

First Sunday of Lent
Genesis 9:8-15
Psalm 25:4-9
1 Peter 3:18-22
Mark 1:12-15

Question Corner/Fr. Kenneth Doyle

Reverence for the Eucharist dictates that silence be observed in churches

QI was raised a Catholic in the 1950s and '60s. I left the Church in the 1980s, but am now starting to attend Masses again.



However, I am very distressed by the amount of noise in church, especially right after Mass.

As soon as the priest processes out, our parish church sounds like a sports bar during the Super Bowl. I see children running between the pews, yelling to their friends, while their parents seem to pay no attention because they are talking to their friends.

Back in the '50s and '60s, you could hear a pin drop in church, and if it became necessary to speak you always did so in a whisper. We were taught that this was God's house, and that we were there to pay honor and reverence.

The way I see it is this: God gives us 168 hours a week. Can't we devote just one of those hours to God alone while we are in his house? We would still have 167 other hours to socialize.

The Mass is the re-creation of Christ's Passion and crucifixion. I don't imagine that Mary and John walked away from Calvary discussing John's new haircut or how Mary's veil looked! (Martinsburg, Pa.)

AYour concern is well-expressed and serves as a helpful reminder of the importance of reverence in what is clearly a sacred space.

While there is no "rule" about talking in church, a few thoughts might help us to think about an appropriate solution.

First, the *General Instruction of the Roman Missal* says, "Even before the celebration itself, it is a praiseworthy practice for silence to be observed in the church, in the sacristy, in the vesting room and in adjacent areas, so that all may dispose themselves to carry out the sacred celebration in a devout and fitting manner" (#45).

Although the instruction makes no specific reference to silence at the end of Mass, it would seem that a period of quiet at that time would allow gratitude to fill the soul for the special gift received.

The countervailing argument, of course, is that prayer is not just vertical, but also horizontal. It puts us in closer touch not only with the Lord, but also with the

community of disciples who share our faith in Jesus.

It's a natural instinct and a good thing for parishioners to want to welcome one another and catch up on one another's lives—and it is often a sign of a parish's vitality that people genuinely enjoy socializing before and after the Sunday Eucharist.

So the question becomes how to combine that value of community with the reverence due to Christ present in the tabernacle and the respect owed to people who are still praying after Mass is over.

Certainly a nod of recognition and a smile is appropriate when filing out of the pews, and even a few whispered words of greeting.

But an extended conversation at a normal decibel level is better postponed until parishioners are in the gathering area—the "lobby" for Catholics of my vintage. Some parishes make that preference explicit by signs or bulletin announcements.

That way, both quiet reverence and happy conversations have their proper settings.

Newer parish churches have been built with larger gathering areas to accommodate those twin goals.

Also, in order to foster the special attention that the Eucharist merits, I know of some parishes which, shortly before Mass starts, a lector makes an announcement that the next few minutes will be spent in silent preparation for the sacred celebration.

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

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*, Indianapolis, IN 46202-2367 or e-mail to criterion@archindy.org. †

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.

ARKINS, Robert Joseph, 77, St. Barnabas, Indianapolis, Feb. 4. Husband of Janice Arkins. Father of Katrina Dittmer, Christian and Dennis Arkins. Grandfather of two.

BRUNS, Mary Jane, 86, St. Michael, Brookville, Jan. 15. Mother of Marcia Eggers,

Lisa Holman, E. Marie Katz, Doris Tussey, Gerald and Glenn Bruns. Sister of James and Dr. Robert Stout. Grandmother of 14. Great-grandmother of nine.

CALES, Rita Nona, 91, St. Joan of Arc, Indianapolis, Jan. 27. Mother of Debra Giddens, Donald, Michael, Richard, Robert and Ronald Cales. Grandmother of seven. Great-grandmother of six.

CRUM, Macey, 19, St. Joseph, Rockville, Jan. 16. Daughter of Benny Schmeltz. Sister of Brittany, Lindsey and Mitchell Crum. Granddaughter of Daniel and Emma Crum, Rich Ritz, Lila Crum-Ritz and Linda Schmeltz.

DICKMAN, Eugene J., 77, St. Louis, Batesville, Feb. 1. Brother of Sylvia Fuentes, Shirley Suttman, Alvin, Louis and Richard Dickman.

FIELDS, Kenneth B., 72, Holy Family, Oldenburg, Feb. 4. Son of Mary Stahley. Brother of Steve Stahley.

FRY, Dudley, 85, Holy Family, Richmond, Jan. 20. Father of Cory, Dudley Jr. and Michael Fry. Grandfather of nine.

GROSSMAN, Mary M., 71, St. Bartholomew, Columbus, Jan. 29. Wife of Raphael Grossman. Mother of Shirley Eaton, Leslie Farris, Lori Linton, Lynn Phelps and JoAnn Roberts.

HALL, Jacqueline, 87, St. Mary, New Albany, Jan. 17. Mother of Joyce Browning, Kitty Buckel, Karen Keeler, Nancy Seacat, David, Harold, John, Kevin, Michael and Ronald Hall. Sister of Marian Carroll. Grandmother of 28. Great-grandmother of 27.

HARRIS, Frances J., 85, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 23. Mother of Nancy Brown, Eileen Davis, Linda Jerrell and Bill Harris. Sister of Gloria Fierst. Grandmother of 11. Great-grandmother of five.

HAUSER, Lloyd, 75, St. Paul, Tell City, Jan. 31. Husband of Betty Hauser. Father of Barbara King, Lisa Lutgring, Dan, Jake, John, Mike and Tom Hauser. Brother of Cyril and Earl Hauser. Grandfather of 17.

HOLTSCLAW, Gordon D., 53, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 22. Father of Amber, Mary, Chris and John Holtsclaw. Grandfather of three.

JONES, Charlotte Linda, 64, Christ the King, Indianapolis, Feb. 1. Wife of James Jones. Mother of Jeanne Jones. Sister of Lucy Barnes and Damon Swain III.

KEEVERS, John S., 75, St. Mark the Evangelist, Indianapolis, Dec. 8. Husband of Ruthannah (Good) Keevers. Father of Brian and John Keevers. Grandfather of nine. Great-grandfather of seven.

KENT, Mary (Sims), 83, St. Bartholomew, Columbus, Jan. 28. Mother of Julia Johnson, Conventual Franciscan Father James Kent, John IV, Richard, Robert and William Kent. Grandmother of 12.

KINKER, Robert A., 84, St. John the Evangelist, Enochsburg, Jan. 30. Husband of Lillian (Hauert) Kinker. Father of Douglas, Robert Jr. and Stephen Kinker. Brother of Rita Mae Vanderpool and Paul Kinker. Grandfather of two. Great-grandfather of one.

KLOSTERKEMPER, Anne Jane, 67, St. John the Evangelist, Enochsburg, Jan. 27. Sister of Deborah Clemons, Joey Milburn, Teresa Ward and Brian Klosterkemper.

KRUER, John U., 84, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 4. Husband of Mary Ann (Banet) Krueer. Father of Amy Lindsey, Nancy McGarvey, Laura Sweney,

Dennis, John and Mark Krueer. Brother of Dorothy Frieders, Birdie Hoehn and Edmund Krueer. Grandfather of 11. Great-grandfather of seven.

LAUTNER, Mary Helen, 85, former member of St. Paul, Tell City, Jan. 30. Mother of Connie Blackford, Brenda Ingwalson, Annette Johnson, Terri Lautner-Uebelhor and Duane Lautner. Sister of Robert Lanman. Grandmother of seven. Great-grandmother of nine.

LOYD, Nadine (Rhoderick) Patterson, 86, St. Michael the Archangel, Indianapolis, Feb. 5. Wife of Edward Loyd Jr. Mother of Deborah Graham, Denise Mills, Edward III and Keith Loyd. Sister of Arthella Simpson, Catherine Smith and Gwendol Patterson. Grandmother of several.

MANALO, Emily, 75, St. Mark the Evangelist, Indianapolis, Nov. 26. Wife of Romeo Manalo. Mother of Marizel Justice.

MANSHP, Kathryn, 88, St. John, Osgood, Jan. 9. Mother of Germaine Grapevine, Deldea Klueber and Mary Manship. Grandmother of five. Great-grandmother of six.

MARTIN, Nancy C., 88, St. Christopher, Indianapolis, Jan. 28. Mother of Neal and Nelson Martin. Grandmother of eight. Great-grandmother of five.

MASSEY, Shirley, 75, St. Joseph, Rockville, Jan. 18. Wife of Lee Massey. Mother of Peggy Aughenbaugh, Cathy Cuthbertson, Theresa Watness and Diane Wood. Sister of Donna Lynnette, Becky Stevenson and Rose Stumpf. Grandmother of six. Great-grandmother of 14.

MATHIS, Marianne, 83, St. Charles Borromeo, Bloomington, Jan. 17. Mother of Silvia Mitchell. Grandmother of three. Great-grandmother of six.

McKINLEY, Janet L., 62, St. Joseph, Clark County, Jan. 26. Wife of Lawrence Phipps. Mother of David and Michael Curtis. Sister of Cheryl, Anthony, Michael, Robert and Timothy McKinley. Grandmother of three.

METZLER, Phyllis Anne, 78, St. Jude, Indianapolis, Jan. 27. Wife of Robert Metzler. Mother of Anne Allen and Mark Metzler. Sister of Pauline Graf, Carolyn Hines, Margaret Kennedy, Joe, Norman and William Bordenkecher. Grandmother of three.

MILTO, Philip, Sr., 82, St. Barnabas, Indianapolis, Feb. 1. Husband of Angeline (Caito) Milto. Father of Joanna Milto-Bergin, Jodie, Rosemarie, Philip Jr. and Tony Milto. Grandfather of eight.

MYERS, Phyllis, 82, St. Mary, Richmond, Jan. 24. Wife of Paul Myers. Mother of Renee Bowlin, Lynn Marinakes, Lisa, Dennis and Kevin Myers. Sister of Nancy Lash and Frank Tobias. Grandmother of 10. Great-grandmother of 15. Great-grand-grandmother of one.

NEULING, Sara, 84, St. Mary, New Albany, Jan. 27. Mother of Joan Fogarty and Bill Neuling. Sister of Frances Freeman, Marie French and Nancy Sandifer. Grandmother of two.

PENISH, Diane, 81, St. Roch, Indianapolis, Jan. 25. Wife of William Penish. Mother of Stacy Crane, Catherine Dawson, Lynne Gearries and William Penish Jr. Grandmother of six.

PURVIS, Gregory M., 62, St. Roch, Indianapolis, Jan. 29. Husband of Susan Purvis. Father of Nicole Acker and Julie Carlson. Brother of Pat Rumpel, Carl and Joe Purvis. Grandfather of four.

RAGON, Carl V., 75, Christ the King, Indianapolis, Jan. 22. Father of Carl Ragon Jr. Brother of Delores Apple and Helen Rusch.

REA, Leo J., 90, Our Lady of Lourdes, Indianapolis, Jan. 26. Father of Julia Hedlund, Mary Anne Kelley, Helen Secor, Pauline Turner, Cathy Wagner, James, John, Joseph and Thomas Rea. Brother of Catherine Lamperski and James Rea. Grandfather of 35. Great-grandfather of one.

REILLY, Elizabeth A., 97, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 23. Mother of Linda Carter, Marianne Jansen and Elaine Metzger. Sister of Rosemary Jennings. Grandmother of four. Great-grandmother of seven.

RUSSELL, Calvin, 64, St. Jude, Indianapolis, Jan. 30. Brother of Sheila Brunton, Frances and Kenneth Russell Jr.

SCHENE, Albert, 58, St. Louis, Batesville, Jan. 30. Father of Aaron, Duke and Nick Schene. Brother of Karen Cox, Barbara Hendrix, Bernadette Nunlist, Alvin, Anthony, Christopher, Gregory and Michael Schene. Grandfather of three.

SHOCKENCY, Joseph L., 87, St. Rita, Indianapolis, Jan. 24. Husband of Essie Shockency. Father of Jonna Dukes, Diane Gilliam, Rita Johnson, Paulette Williams, Gwendolyn Seay and Leonard Shockency. Grandfather of 10.

SINGER, Rosemary, 86, St. Michael, Brookville, Feb. 1. Mother of Karen Kolter, Patty Meyer, Mary Shepard, Doug, Greg and Jim Singer. Sister of Doris and Phyllis Bischoff, Shirley Lynch, Lucille Rubush and Richard Geiling. Grandmother of 14. Great-grandmother of nine. Step-grandmother of three.

SLOAN, Mary, 84, St. Mary, Rushville, Feb. 5. Mother of Susanne Evans, Jeni Hoover, Brian, Craig, Mark and Tim Sloan. Sister of Dennis Delles. Grandmother of 14. Great-grandmother of four.

SPRINGER, Mary C., 85, St. Mark the Evangelist, Indianapolis, Dec. 22. Mother of John and Thomas Springer.

Sister of Patricia Gates. Grandmother of two. Great-grandmother of two.

STARK, Robert J., 79, St. Joan of Arc, Indianapolis, Jan. 24. Father of Mary Gorgol, James, Joseph, Michael, Thomas and Timothy Stark. Grandfather of 20. Great-grandfather of five.

STEEB, Rosemary L., 90, St. Jude, Indianapolis, Feb. 1. Mother of Dorothy Burns, Helen Dabrot, Marty Dunham, Arlene Sicry and Edward Steeb. Sister of Rita Thorne, Providence Sister Dorothy Ellen Wolsiffer and John Wolsiffer. Grandmother of 11. Great-grandmother of 13.

STENGEL, Norma Jane, 90, Most Sacred Heart of Jesus, Jeffersonville, Jan. 29. Wife of John Stengel. Mother of Bruce Stengel. Grandmother of four. Great-grandmother of two.

STURRUP, Lamont Henry, 63, St. Charles Borromeo, Bloomington, Jan. 12. Father of Suzie Katterrega, Amesha Sturup-Ligue and Kizito Sturup. Brother of Beatrice Oliver, Wanda and Warren Sturup. Grandfather of one.

THOMPSON, Nancy A., 63, St. Vincent de Paul, Bedford, Jan. 7. Mother of Candace King, Kenya Leonard, Clinton and Kacey Thompson. Daughter of Geraldine Cannon. Sister of Jan Cotton, Beth Raggo, Kathy Williams, Bill and Robert Cannon. Grandmother of 11.

UNRUE, John E., 70, St. Malachy, Brownsburg, Jan. 15. Husband of Marianne (Hassey) Unrue. Father of Curtiss and Tommy Unrue. Brother of Judy Traxler. Grandfather of two.

VANSINGEL, Ellen Louise, 92, St. Malachy, Brownsburg, Jan. 17. Sister of Loretta Bocast, Rita Cross and Josephine Kritzell.

WATHEN, Elizabeth, 84, St. Paul the Apostle, Greencastle, Jan. 13. Wife of Robert Wathen. Mother of Lorie Soltis, Jeffrey Boyers, Pamela and Michael Ventura, and James Wathen. Grandmother of nine. Great-grandmother of 13.

WINSTON, Mary Lou, 86, Holy Angels, Indianapolis, Jan. 11. Mother of Gertrude Jones and Edward Williams.

WINZENREAD, Catherine R., 100, Immaculate Heart of Mary, Indianapolis, Jan. 25. Mother of Sheila Beck, Rosemary Kiefer, Kathleen Vernier and Ellen Winzenread. Grandmother of nine. Great-grandmother of 14.

YEAGER, William J., 88, St. Mark the Evangelist, Indianapolis, Jan. 18. Husband of Mary Jane Yeager. Father of Jane Simmons, James and Jeffrey Yeager. Grandfather of eight. Great-grandfather of 10. †



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Benedictine Sister Anna Rose Lueken ministered as a teacher, principal, librarian and retreat center administrator

Benedictine Sister Anna Rose Lueken, a founding member of Our Lady of Grace Monastery in Beech Grove, died on Feb. 4 at St. Paul Hermitage in Beech Grove. She was 73.

The Mass of Christian Burial was celebrated on Feb. 11 at Our Lady of Grace Monastery Chapel in Beech Grove. Burial followed at the sisters' cemetery at the monastery.

Anna Rose Lueken was born on Dec. 5, 1938, in Schnellville, Ind. She entered the Monastery Immaculate Conception in Ferdinand, Ind., in 1956 and made her first monastic profession in 1958.

In 1961, Sister Anna Rose helped to found Our Lady of Grace Monastery.

She celebrated 50 years of vowed life in 2008.

Sister Anna Rose earned a bachelor's degree in elementary education at the former St. Benedict College in Ferdinand, Ind., and master's degree in administration and supervision at Spalding College in Louisville, Ky.

In 1970, she earned an endorsement in library science.

During her 50-year ministry in Catholic education, Sister Anna Rose taught at St. Anthony of Padua School in Clarksville, the former St. Paul School in Tell City and St. Bartholomew School in Columbus.

She also ministered as a principal at St. Anthony of Padua School in Clarksville, the former All Saints School in Columbus, St. Therese of the Infant Jesus (Little Flower) School in Indianapolis, Pope John XXIII School in Madison and St. Ambrose School in Seymour.

Sister Anna Rose served as the administrator of the Benedict Inn Retreat and Conference Center in Beech Grove from 1988-95.

She retired in 2010 then ministered as the community's librarian at the monastery in Beech Grove.

Surviving are a brother, Norbert Lueken of Jasper, Ind., as well as several nieces and nephews.

Memorial gifts may be sent to the Sisters' Retirement Fund, Sisters of St. Benedict, Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †

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Government has no authority to redefine marriage, say Catholic leaders

WASHINGTON (CNS)—The archbishops of Los Angeles and New York criticized a federal appellate court decision on Feb. 7 that ruled unconstitutional California's Proposition 8, a 2008 voter-approved initiative that forbade same-sex marriage in the state.

"The government has no competence and no authority to 'redefine' marriage or 'expand' its definition to include other kinds of relationships," said Archbishop Jose H. Gomez of Los Angeles in a Feb. 7 statement. "To do that is to say that marriage no longer exists. And this would have grave consequences for children and for the common good of our society."

"Our government has a vital interest in promoting marriage for two reasons," Archbishop Gomez said. "First, because marriage is the foundation of society. Second, because government has a duty to promote the well-being of children, who have the right to be born and raised in a family with both their mother and their father."

He added, "This debate over marriage is not about equality or about the needs of individuals. It is much bigger than that. It is about the nature of the human person and the nature of society."

Cardinal-designate Timothy M. Dolan of New York called the 2-1 decision by a three-judge panel of the

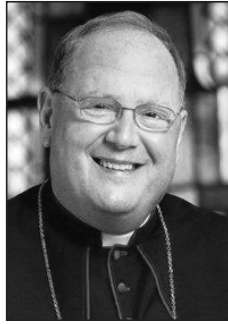


Archbishop Jose H. Gomez

U.S. 9th Circuit Court of Appeals "a grave injustice, ignoring the reality that marriage is the union of one man and one woman" in a Feb. 7 statement.

"The Constitution of the United States most assuredly does not forbid the

protection of the perennial meaning of marriage, one of the cornerstones of society," said Cardinal-designate Dolan, who is president of the U.S. Conference of Catholic Bishops. "The people of California deserve better. Our nation deserves better. Marriage deserves better."



'The Constitution of the United States most assuredly does not forbid the protection of the perennial meaning of marriage, one of the cornerstones of society.'

— Cardinal-designate Timothy M. Dolan, president of the U.S. Conference of Catholic Bishops

The majority opinion said Proposition 8 violates the 14th Amendment to the Constitution, which guarantees citizens due process and equal protection under the law. It said the state, which had given homosexual couples the right to marry, could not revoke that right.

ProtectMarriage, which put the initiative on the ballot and fought in court to uphold it, can appeal the decision, either to the full 9th Circuit or directly to the U.S. Supreme Court. In the meantime, the appeals panel said no same-sex marriages can be performed.

"Our society does not operate in an amoral or valueless vacuum," said

Bishop Salvatore J. Cordileone of Oakland, Calif., chairman of the U.S. bishops' Subcommittee for the Promotion and Defense of Marriage.

"To flourish, it must be infused with moral direction that is grounded in the truth. Of course, the true meaning of marriage, like the gift of human life, is ultimately not subject to a vote or court ruling," Bishop Cordileone added in a Feb. 7 statement.

"But in California, as in every other state where marriage has been put to a



Bishop Salvatore J. Cordileone

vote, the people justly upheld the truth of marriage. How tragic for California, for the nation, and especially for children, that this correctly informed judgment has now been set aside."

The 9th Circuit's decision is "the latest action in an ongoing attempt to redefine marriage," said Cardinal Donald W. Wuerl of Washington.

"What cannot be changed is the truth: Marriage is the sacred institution that unites a man and a woman with each other and with the children born of their union. It is not the mere public recognition of a committed relationship for the sole benefit of two adults,"

Cardinal Wuerl said in a Feb. 7 statement. "While today's action is

disappointing, it will not be the final word on this issue."

"The proponents of same-sex marriage do an outstanding job of creating the illusion of momentum and support for their cause," said Derek McCoy, executive

director of the Maryland Marriage Alliance, in a Feb. 8 statement.

"However, in reality they are steadily losing support among Americans. Every single time the issue of same-sex marriage has come to a vote by the people, it has failed. In 31 states,

Americans have rejected attempts to redefine the one institution that is fundamental to the continued existence of every society."

Proposition 8 passed with 52 percent of the vote, although backers of same-sex marriage in California are gathering signatures for a new ballot measure that would explicitly overturn Proposition 8.

Auxiliary Bishop Gerald E. Wilkerson of Los Angeles, president of the California Catholic Conference, expressed disappointment in the ruling but also confidence that it would be reversed.

"We are disappointed by the ruling today by a panel of the 9th Circuit that would invalidate the action taken by the people of California affirming that marriage unites a woman and a man and any children from their union," he said in a Feb. 7 statement. "However, given the issues involved and the nature of the legal process, it's always been clear that this case would very likely be decided by the U.S. Supreme Court. Marriage between one man and one woman has been—and always will be—the most basic building block of the family and of our society."

"In the end, through sound legal reasoning, we believe the court will see this as well and uphold the will of the voters as expressed in Proposition 8. We continue to pray for that positive outcome."

Supporters of the court's decision included Suzanne Bennett Johnson, president of the American Psychological Association.

"Research shows that marriage provides important health and wellness benefits and that same-sex couples are similar to heterosexual couples in essential ways including the fact that they are just as likely as opposite-sex couples to raise mentally healthy, well-adjusted children," she said in a Feb. 7 statement. "There is no scientific basis for denying marriage equality to same-sex couples."

The 154,000-member association said it has been a strong advocate for full equal rights for gays for 35 years, based on social science research on sexual orientation. †

at www.archindy.org/schools/ or www.ChoiceTrust.org.

(G. Joseph Peters is associate executive director of the archdiocesan Office of Catholic Education. E-mail him at jpeters@archindy.org.) †

VOUCHERS

continued from page 12

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at www.archindy.org/schools/ or www.ChoiceTrust.org.

(G. Joseph Peters is associate executive director of the archdiocesan Office of Catholic Education. E-mail him at jpeters@archindy.org.) †

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In Lima's poor neighborhoods, life revolves around water

LIMA, Peru (CNS)—Of all the parts of her tiny, wooden house on a parched hillside at the city's edge, Emilia Lazo Campos is proudest of the bathroom. The tiles gleam despite the dust. There's even a shower—in case Lazo and her family ever get water service.

But the most important part, to her, is the dry latrine—an “ecological bathroom,” as she calls it—which requires no water for flushing, has no odor, attracts no flies like her old latrine did, and will eventually produce compost that she can use for a small garden.

Her neighbor, Paulino Huaman, agrees.

“I doubted at first,” he says of his unusual bathroom. “But there's a big difference from a latrine. It's more hygienic.”

Hygiene is complicated in Flor de Amancaes, the shantytown where Lazo and Huaman live, on the dry flank of the Andes Mountains at the very edge of Lima, Peru's sprawling capital. Beyond the reach of the public water system, they and their neighbors rely on tank trucks that rumble up the hill to fill trash-barrel-size containers with water.

Scooping the water into large buckets and trudging up the hill or a steep staircase is usually a task for women and children.

In poor neighborhoods in Lima, the second-largest desert city in the world, after Cairo, life revolves around water. Every drop for cooking, bathing, drinking and washing clothes must be hauled home.

But the water delivered by the tank trucks is expensive. In a month, Lazo and her neighbors may pay between five and 10 times as much for water as residents of upper-class districts on the public water system. And there is no guarantee that the water delivered by tank trucks is safe to drink.

Now environmental experts from a Jesuit social services center are working with the residents of Flor de Amancaes and nearby neighborhoods to save and recycle water, to help reduce costs and make the best use of a scarce resource.

“Our goal is for people to have a better quality of life by developing their leadership skills,” says Ofelia Montes, director of the center, which is formally called the Basic Labor Education Program, but is better known by its Spanish acronym, PEBAL.

On a sweltering Sunday afternoon, on the steep hill above Flor de Amancaes, a group of men from the neighborhood wrestle a huge piece of green nylon mesh onto a wire frame. The mesh is one of four that will eventually be installed. Although their purpose is not evident in the dry Lima summer, the scrubby, dead stalks of plants on the hillside—and the scattered orange flowers clinging to life in the barren terrain—hint at the change that will come with winter.

Beginning in July, fog will roll up the valley from the Pacific Ocean, barely visible in the distance, and blanket this hillside. The plants will sprout leaves, and the flower for which the neighborhood is named will bloom briefly. Mist condensing on the mesh nets will trickle into a pipe that will channel the water to a reservoir.

A small fog catcher measuring about eight square yards, installed as a test in late 2010, produced between one and two quarts of water per square yard per day during the foggy winter and spring.

Each of the new fog catchers is about five times the size of the small one and has a double mesh. Luis Huaman Tinco of PEBAL, who is overseeing the project, estimates that they will produce a combined average of 40 gallons of water a day between April and December. Two large reservoirs downhill will store excess



Above, residents fill a water container from a truck on Jan. 29 in the shantytown of Flor de Amancaes, Peru, where there are no public water hookups. In poor neighborhoods in Lima, the second-largest desert city in the world, after Cairo, life revolves around water.



Left, Emilia Lazo Campos stands with a child inside her hand-built bathroom in the shantytown of Flor de Amancaes, Peru, on Jan. 29. The bathroom is complete with sparkling tile and a composting toilet, but has no water hookup.

water for the dry season.

Considering that the average family uses more than 25 gallons of water a day, the amount may seem small, but on this parched hillside every drop counts. Huaman Tinco says the water can be shared among the families, to reduce their costs, or used to irrigate a community garden.

Over the next hill, residents are experimenting with a community garden irrigated with recycled water from cooking or washing. Ten houses have outdoor sinks that drain into a gravel-filled pit where bacteria and reeds help filter out soap and other contaminants. The water collects in a large plastic tank connected to perforated hoses that irrigate squash plants and herbs.

If the project is successful on a small scale, it could be expanded in other neighborhoods, perhaps to grow vegetables or fruit trees, says Angela Dalguerra, a young environmental engineer from PEBAL who is working with the neighbors.

“The water is clean enough to irrigate green spaces in the community,” she says.

PEBAL and local businesses have provided the materials for the composting latrines, fog catchers and filtering system, while the residents provide labor and agree to maintain them. Community commitment is crucial, says Huaman Tinco, who has seen similar projects fail because of lack of follow-through and upkeep.

Providing clean water is especially important in neighborhoods such as Flor de Amancaes, where many children and elderly people suffer from diarrheal illnesses.

So far, the composting toilets—about 15 in all—and the fog catchers and filtration system are small steps, but in a country where about one-fifth of city dwellers still lack in-house water hookups, every drop counts.

Behind the community building in Flor de Amancaes, where his neighbors are checking a fog-catcher net before hauling it uphill for installation, Luis Camarena Quintana, secretary of the neighborhood association, shows off the outdoor tap they have installed for the fog-catcher system.

“This is important,” he says. “We're doing it for the children.” †

Georgia Supreme Court ruling strikes down law on assisted suicide

ATLANTA (CNS)—A unanimous decision by the Georgia Supreme Court that struck down a law banning people from publicly advertising to help with assisted suicide puts the elderly and people with disabilities in “grave danger,” said a national pro-life leader.



Burke Balch

The 1994 state law did not prohibit assisted suicides, but it made it a felony for those who promote that they could assist with a suicide. In its Feb. 6 decision, the court said the law violated free speech rights.

“The ruling by the Georgia Supreme Court puts the lives of older people and those with disabilities in grave danger because it opens the door for the fringe advocates of doctor-prescribed death to openly advertise the practice in the state of Georgia,” said Burke Balch, director of National Right to Life's Powell Center for Medical Ethics.

“This ruling essentially says if you want to advertise helping people jump off a cliff, you can hang out your shingle in Georgia,” he told National Right to Life News.

The Supreme Court's 7-0 decision means that four

members of the group Final Exit Network, charged in 2009 with helping a 58-year-old man with cancer die at his home in Georgia, will not have to stand trial.

In its eight-page ruling, the court pointed out that if the state had “truly been interested in the preservation of human life it could have imposed a ban on all assisted suicides with no restriction on protected speech whatsoever. Alternatively, the state could have sought to prohibit all offers to assist in suicide when accompanied by an overt act to accomplish that goal. The state here did neither.”

The state law was meant to discourage assisted suicide during the time when Dr. Jack Kevorkian was promoting his role in assisting in the deaths of more than 100 people.

Kevorkian, who died last June at age 83, was frequently in the spotlight throughout the 1990s, from his first role in an assisted suicide in Michigan in 1990 until 1999. That year, he was sentenced to serve 10-25 years in prison after being convicted of second-degree murder for assisting in a nationally televised death of a man with Lou Gehrig's disease.

He was released on parole in 2007, and was banned from assisting in suicides. He was, however, permitted to speak out in favor of assisted suicide, which he did in numerous speeches, interviews and editorials.

Balch called on the Georgia Legislature to “quickly remedy” the Supreme Court's ruling by enacting legal protections against doctor-prescribed death and other forms of assisting suicide.

“Failure to take swift action could result in the deaths of countless older people and those with disabilities,” he said.

Physician-assisted suicide was approved by voters in Washington state in 2008. It also is legal in Oregon, where voters approved it in 1994, and Montana, where a state court has ruled it is not against public policy.

The U.S. bishops issued a policy statement on assisted suicide last summer, calling it a “terrible tragedy, one that a compassionate society should work to prevent.”

The statement, “To Live Each Day With Dignity,” said the assisted suicide movement “actually risks adding to the suffering of seriously ill people.”

The document criticized the idea of involving physicians in helping their patients commit suicide, calling it “a corruption of the healing arts.”

“Catholics should be leaders in the effort to defend and uphold the principle that each of us has the right to live with dignity through every day of our lives,” the document said. “The claim that the ‘quick fix’ of an overdose of drugs can substitute for these efforts is an affront to patients, caregivers and the ideals of medicine.” †