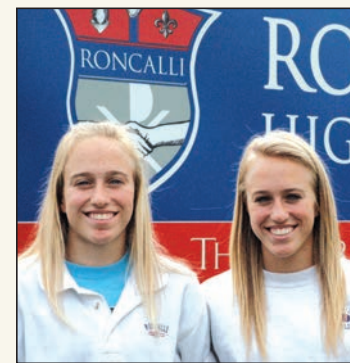




The

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Special bond

Twins at Roncalli excel in academics and athletics, page 9.

CriterionOnline.com

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Bishop Coyne responds to attempted ordination of woman

Dear Sisters and Brothers in Christ:

Earlier this week, you may have read or seen news reports about a schismatic group calling itself "Roman Catholic Womenpriests" attempting to ordain or confer the Sacrament of Holy Orders upon a woman. This group has no valid connection to the Roman Catholic Church or the Archdiocese of Indianapolis. Any supposed "ordination" this group performed has no relationship with the sacraments of the Roman Catholic Church and is not valid.



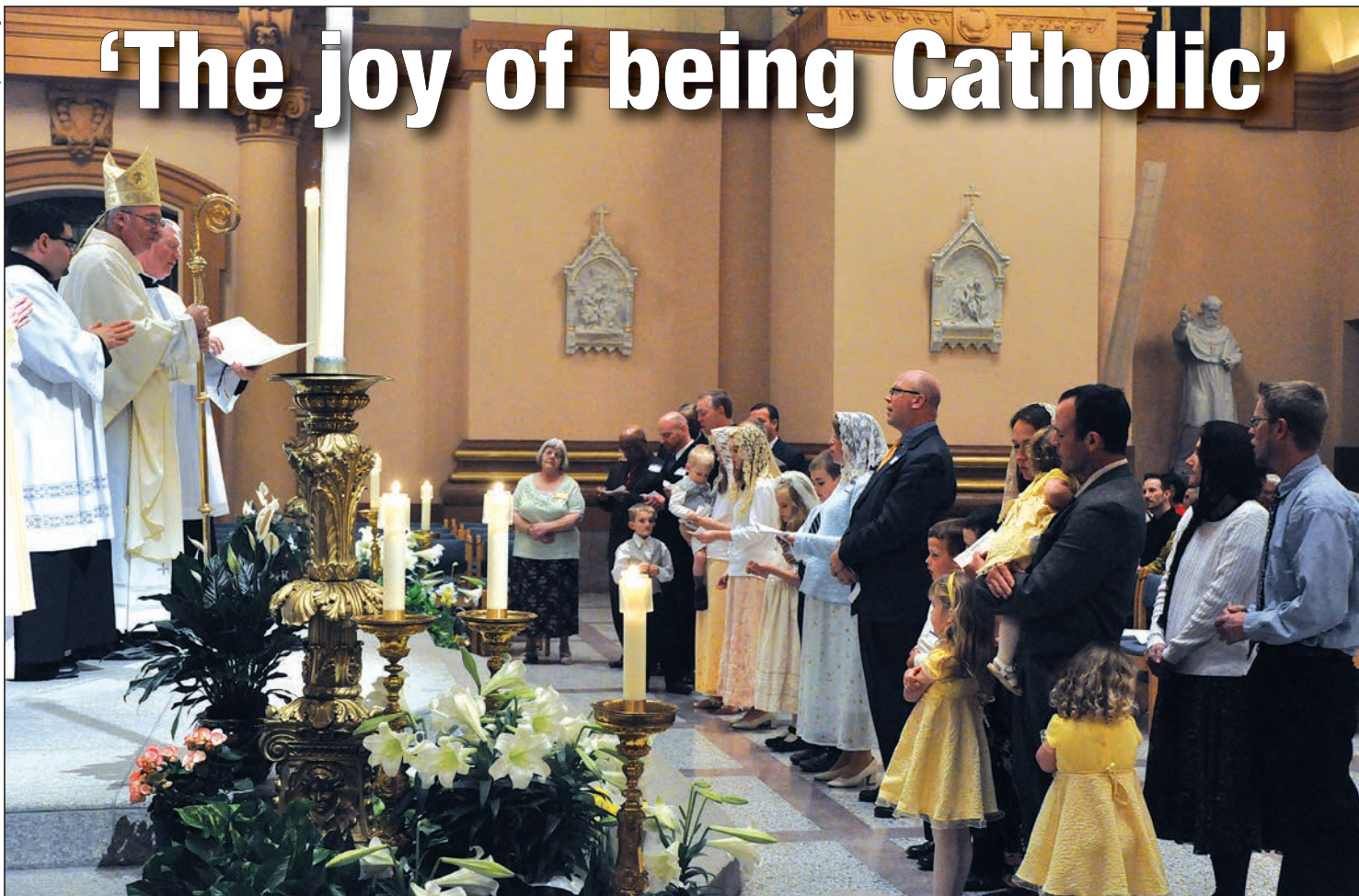
Bishop Christopher J. Coyne

The Roman Catholic Church does not ordain women. The *Catechism of the Catholic Church* is very clear on this issue. As it states in the catechism: "Only a baptized man validly receives sacred ordination. The Lord Jesus chose men to form the college of the twelve Apostles, and the Apostles did the same when they chose collaborators to succeed them in their ministry. The college of bishops, with whom the priests are united in the priesthood, makes the college of the twelve an ever-present and ever-active reality until Christ's return. The Church recognizes herself to be bound by this choice made by the Lord himself. For this reason, the ordination of women is not possible" (#1577).

The ordination of men to the priesthood is not merely a matter of practice or discipline with the Catholic Church, but rather, it is part of the deposit of faith handed down by Christ through his Apostles. The Catholic Church has always followed Jesus' example, and does not

See COYNE, page 8

Photos by Sean Gallagher



'The joy of being Catholic'

Bishop Christopher J. Coyne, second from left, apostolic administrator, receives a profession of faith from 17 Anglican Christians during an April 7 Easter Vigil Mass at SS. Peter and Paul Cathedral in Indianapolis. They were the fourth group to join the Personal Ordinariate of the Chair of St. Peter, which functions as a diocese for former Anglicans in the U.S. and Canada. Also pictured at the far left making a profession of faith are two candidates who were received into the Latin Rite of the Church.

Former Anglicans are welcomed into Catholic Church at cathedral

By Sean Gallagher

History was made at SS. Peter and Paul Cathedral in Indianapolis on April 7 when 17 Anglican Christians in Indianapolis became Catholics according to rules established by Pope Benedict XVI in 2009 in his apostolic constitution *Anglicanorum Coetibus*.

The rules in this document were drawn up after several groups of Anglican Christians from around the world asked the pope for a way to become Catholics while still maintaining aspects of their spiritual heritage.

Earlier this year, Pope Benedict approved the establishment of the Personal Ordinariate of the Chair of

St. Peter, which functions like a diocese for former Anglicans in the United States and Canada.

The 17 members of the St. Joseph of Arimathea Society in Indianapolis that were welcomed into the Church by Bishop Christopher J. Coyne, apostolic administrator, are the fourth group of

See CATHOLIC, page 2

Bishop Christopher J. Coyne, apostolic administrator, exchanges a sign of peace with Luke Reese, a former Anglican priest and leader of the St. Joseph of Arimathea Society in Indianapolis. Reese had just received the sacrament of confirmation during an April 7 Easter Vigil at SS. Peter and Paul Cathedral in Indianapolis.



Catholics urged to resist unjust laws, join 'fortnight for freedom'

WASHINGTON (CNS)— American Catholics must resist unjust laws "as a duty of citizenship and an obligation of faith," a committee of the U.S. bishops said in a new statement on religious liberty.

Titled "Our First, Most Cherished Liberty," the 12-page statement by the Ad Hoc Committee on Religious Liberty also calls for "a fortnight for freedom" from June 21, the vigil of the feasts of St. John Fisher and St. Thomas More, to July 4, U.S. Independence Day.

"This special period of prayer, study, catechesis and public action would emphasize both our Christian and American heritage of liberty," the committee said. "Dioceses and parishes around the country could choose a date in that period for special events that would constitute a great national campaign of teaching and witness for religious liberty."

Made public on April 12, the

document was approved by the U.S. Conference of Catholic Bishops' Administrative Committee during its March meeting for publication as a committee statement.

The ad hoc committee opened its statement with several "concrete examples" of recent threats to religious liberty, saying that "this is not a theological or legal dispute without real-world consequences."

Cited first was the U.S. Department of Health and Human Services' (HHS) mandate that most health plans must include contraception, sterilization and some abortion-inducing drugs free of charge even if the employer is morally opposed to such services.

"In an unprecedented way, the federal government will both force religious institutions to facilitate and fund a product contrary to their own moral teaching, and purport to define

See LIBERTY, page 8

CNS photo/Karen Callaway, Catholic New World



Catholic nuns walk in a eucharistic procession following a special Mass and prayers for the protection of religious liberty and life in the neighborhood surrounding St. Constance Church in Chicago on March 29. The U.S. bishops, in an April 12 document, have again urged Catholics to pray, study and take public action in light of recent government rules and laws they say threaten religious liberty in the U.S.



'It has been a privilege to assist the Anglican families who became members of the Catholic Church during this year's Easter Vigil. We look forward to continuing our support for these faithful Christians. It is truly a blessing for us all as together our faith is deepened by Christ's peace in the Catholic Church.'

— Father Stephen Giannini, archdiocesan vicar for clergy, parish life coordinators, formation and personnel

CATHOLIC

continued from page 1

former Anglicans to join the ordinariate.

"It's glorious. I'm happy. I'm satisfied," said Luke Reese, leader of the society, a husband and father of six children, and former Anglican priest. He is in formation to be ordained a Catholic priest in the ordinariate.

The apostolic constitution allows for former Anglican priests who are married to be ordained priests following the practice established by Blessed John Paul II about 30 years ago.

Bishop Coyne was happy to play a role in this historic event.

"It was definitely an honor to welcome the families of the new Anglican communion here in Indianapolis," he said. "I look forward to continuing to help them become a rich part of our local Catholic community."

Father Stephen Giannini, archdiocesan vicar for clergy, parish life coordinators, formation and personnel, served as a liaison between the Anglicans and the Church as they sought to become Catholics.

"It has been a privilege to assist the Anglican families who became members of the Catholic Church during this year's Easter Vigil," he said. "We look forward to continuing our support for these faithful Christians. It is truly a blessing for us all as together our faith is deepened by Christ's peace in the Catholic Church."

In comments sent to *The Criterion*, Msgr. Jeffrey Steenson, the leader of the ordinariate and formerly a bishop in the Episcopal Church, offered his support to the new members.

"I am praying for Luke and his people," Msgr. Steenson said. "It takes much courage and faith to make this journey, to leave familiar things behind. But almost everyone I know who has come into full communion describes it as a coming home experience. If this

community focuses on the joy of being Catholic, they will grow and prosper in the Holy Spirit."

Reese said that his group coming into the Catholic Church, which he described as "the powerhouse," may very well lead to many more people joining in the future.

"But it's all up to God," said Reese, 43. "We're going to be content with whatever God gives us."

Currently, the group gathers at Our Lady of the Most Holy Rosary Church in Indianapolis on Sunday mornings to pray Morning Prayer according to the Anglican tradition then attend the parish's 9:30 a.m. Mass.

Although that parish is not part of the ordinariate, the new Catholics are happy to worship in a community much larger than their previous one.

"For a long time, we've been very isolated," said Gina Reese, 43, Luke's wife. "We felt like we were on a desert island. Finally, we're coming into the fullness of the faith and into a larger community. For me, that represents a lot of hope and excitement and joy."

Rebecca Williams, her husband, John, and their six children were also welcomed into the Church along with the Reese family and Lee Ashton. Peggy Ashton, Lee's wife, was unable to attend the Vigil. She expects to be welcomed into the full communion of the Church in the near future.

Rebecca also appreciates worshiping at Holy Rosary for the benefits that it gives her family.

"To let our children know that there are more people out there that are seeking to faithfully follow God and worship the same way we do makes us feel part of something more," said Rebecca, 32.

Among the members of the group, only Lee Ashton was raised in the Anglican tradition. His wife, Peggy, grew up as a Baptist as did John Williams. Gina Reese and Rebecca Williams weren't raised in any faith community. And



Members of the Society of St. Joseph of Arimathea kneel in prayer on April 7 at SS. Peter and Paul Cathedral in Indianapolis after the former Anglicans were received into the full communion of the Church. They are, from left, Ella, Gina, Olivia, Edmund, Luke and Alasdair Reese. At center in the row behind the Reese family is Lee Ashton, another former Anglican who was received into the Church during the same liturgy.

Luke Reese grew up within the Methodist and Presbyterian traditions.

Luke said that, starting last fall, the group studied the *Catechism of the Catholic Church* and the *United States Catholic Catechism for Adults* in preparation for being received into the Church.

Luke and Gina met when they were music students at Butler University in Indianapolis during the 1980s and 1990s. They learned about the Anglican spiritual tradition when Luke became a paid member of a choir at an Episcopal parish in Indianapolis.

"We fell in love with the liturgical form of worship," Luke said. "It's absolutely stunning. The worship is just so beautiful."

Gina felt particularly drawn to the Anglican tradition by its beautiful choral music.

"That still is a highlight for me," she said. "It's an important part of our heritage."

About 10 years ago, Luke was ordained as an Anglican priest and ministered within the Traditional Anglican Communion, a worldwide group of several hundred thousand Anglicans that separated themselves from the communion led by the Archbishop of Canterbury.

Luke and his small group desired to come into the full communion of the Church before Pope Benedict issued *Anglicanorum Coetibus*.

That desire stemmed in part from their dissatisfaction about a continuing trend of schisms among Anglicans.

"Schism really is a sign of internal problems," Luke said. "And there's been schism after schism after schism. We were just



Bishop Christopher J. Coyne baptizes George Williams, who is being held by Rebecca Williams, his mother. Watching the baptism next to her mother is Mary Williams. Third and fourth from right are Margaret and John Williams. Gina Reese, at right, served as George's godmother during the baptism. Father Patrick Beidelman, center, archdiocesan director of liturgy, served as the master of ceremonies during the Easter Vigil.

fed up with it."

As a lifelong Anglican, Lee Ashton had experienced this divisiveness for a long time. He thinks the establishment of the ordinariate will draw many Anglicans like himself into the full communion of the Church.

"There is a significant number of disaffected Anglicans who have grown restless because they don't have an orthodox, conservative home that they could go to," said Ashton, who is a lay student at Saint Meinrad Seminary and School of Theology in St. Meinrad. "In the past, there wasn't a mechanism to unify with the Church of Rome. And now the mechanism is here, and I think a lot of them are going to say that this is a great solution."

At the same time, Ashton recognizes that coming into the

full communion of the Church is a positive step and not just a rejection of division among Anglicans.

"It's actually a beginning point," he said. "It's a good place to start a journey."

Luke Reese, his family and the small group of Anglicans have been on a journey of faith for many years, and are happy to continue it within the Catholic Church.

"It's taken a few twists and turns," Luke said. "But once you get to your destination, it seems so natural."

(For more information on the *Personal Ordinariate of the Chair of St. Peter*, log on to www.usordinariate.org. For more information on the *St. Joseph of Arimathea Society*, log on to www.stjoearatheasociety.org.) †

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Easter liturgy marks final Mass at St. Joseph Parish in Universal

By Mary Ann Garber

St. Joseph parishioners in Universal gathered as a faith community for the final time to celebrate the resurrection of the Lord on Easter Sunday.

The 8 a.m. eucharistic liturgy on April 8 was the last Mass at the 92-year-old Vermillion County church located at 270 E. Wood Ave.

St. Joseph Parish is one of four small Terre Haute Deanery parishes that were designated for closure by the archdiocese last year to best use the Church's resources and achieve vibrant ministries in the west-central Indiana deanery.

St. Leonard of Port Maurice Parish in West Terre Haute was closed on Nov. 19, 2011, and parishioners were welcomed at the nearby St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods.

St. Ann Parish in Terre Haute will be closed on May 12, and Holy Rosary parishioners in Seelyville will celebrate Mass at their church for the final time on Oct. 12.

Father Joseph Villa, administrator of St. Joseph Parish and pastor of Sacred Heart Parish in Clinton and St. Joseph Parish in Rockville, had asked the archdiocese to keep the 53-household parish open until Easter. The parish was originally scheduled to close on March 18.

In an Easter letter to St. Joseph parishioners, Bishop Christopher J. Coyne, apostolic administrator, noted that "Christ is always with us no matter where life takes us. As you celebrate the final Mass at St. Joseph [Church] and you renew your baptismal promises, I ask that you look to the future.

"The closing of your parish brings some pain and sorrow, and I thank you for the dignified manner in which you have carried out this difficult task," Bishop Coyne wrote. "I especially thank Father Joe Villa for his ministry and care for you.

"For more than 90 years, the people of St. Joseph's have been faithful Catholics, formed by the Word of God and the sacraments, [and] eager to share the Good News of Jesus Christ with their neighbors," the bishop said. "We give thanks today for all those ancestors who have gone

before us."

In 1917, Father Clement Thienes, a priest from St. Mary-of-the-Woods, began ministering to the hundreds of people settling in the area to work at nearby coal mines. He celebrated Masses at Marietta Hall, the second floor of Joseph Marietta's building, in Universal until the approximately \$2,500 church building project was completed three years later.

"This small, white chapel that opened in 1920 has been a constant in the lives of many families who have experienced plenty of economic ups and downs over the decades," Bishop Coyne noted. "I thank you for your unwavering faith. I'm sure that over the past few weeks you have looked back at important moments in your lives that have taken place in this church, whether it was a baptism, a wedding, a first Communion or a funeral.

"Be grateful for those memories and the blessings of the past," he urged the parishioners, "and take all those memories with you to your new parish homes where a blessed future is awaiting you. I know the people of your neighboring parishes, especially the parishioners of Sacred Heart Parish in Clinton, are ready to welcome you with open arms."

A Journey of Faith, the history book published for the sesquicentennial of the Archdiocese of Indianapolis in 1984, notes that St. Joseph's first parishioners were truly universal. These 26 families had immigrated from a number of countries in Europe, Asia, the Middle East and South America to begin new lives in the "coal-rich fields of Indiana."

Bishop Joseph Chartrand was the principal celebrant during a Mass of Dedication for St. Joseph Mission Church in 1920.

During the liturgy, Bishop Chartrand paid tribute to "the many Catholics of Clinton and St. Mary-of-the-Woods for their cooperation and help in making the building possible."

Originally tended as a mission by Sacred Heart Parish in Clinton, the small faith community was also administered by St. Patrick Parish in Terre Haute from 1921 until 1925, when it was placed under the care of the chaplain at the Gibault Home



Members of St. Joseph Parish in Universal attended Mass at their church for the last time on Easter Sunday.

for Boys in Terre Haute.

When coal mines in the area were closed in 1927, the population of Universal declined significantly, but St. Joseph Mission managed to survive the economic problems at the time.

From 1926 until 1946, St. Joseph Parish was administered by several parishes in Terre Haute then in 1947 was placed under the authority of Sacred Heart Church in Clinton with Father Bernard Shea in charge.

In June of 1945, Archbishop Joseph E. Ritter celebrated the 25th anniversary Mass of Thanksgiving at the mission church.

An interior renovation of the church in 1950 included the installation of stained-glass windows to cover the clear glass panes as well as a cross hand-carved from one piece of wood that was used in a Passion Play in Germany before it was acquired by Father Robert Wilhelm.

Modern conveniences also were added during the renovation, which retained the beauty and simplicity of the original church design.

Fifty years after the first Mass at the church, parish membership had grown to 57 families.

Archbishop George J. Biskup was the principal celebrant for the parish's 50th anniversary Mass on Sept. 5, 1970.

When the parish marked its 75th anniversary in 1995, Archbishop Daniel M. Buechlein was the spiritual leader of the archdiocese.

Like a Mustard Seed Growing, a history of the archdiocese from 1834 until 2009, noted that the pastors of Sacred Heart Parish in Clinton also ministered to Catholics in Universal because St. Joseph Parish never had a resident pastor.

"The parishes have cooperated in offering religious instructions, and in welcoming parishioners' weddings and funerals," the story noted. "Because St. Joseph children must attend public school, their religious education is given on Sundays [at] the Universal Town Hall."

Throughout its faith-filled history, "this church has been a place—a home away from home—to meet God," Bishop Coyne noted in his letter. "But on this Easter Sunday, we are reminded that our true home is found in God and is not contained by any walls. ... As you continue on your faith journey, you can be assured of my prayers." †

Major exhibit of late pope's artifacts will open in New Orleans in 2013

NEW ORLEANS (CNS)—A major exhibit of the personal effects of Blessed John Paul II, titled "I Have Come to You Again," will open its three-city U.S. tour in the Archdiocese of New Orleans in February 2013, and the exhibit organizer who has handled four previous Vatican exhibits in the United States said he was bracing for record crowds.

Joining Archbishop Gregory M. Aymond

of New Orleans on April 13 to formally announce the exhibit was Father Malcolm Neyland, a priest of the Diocese of Lubbock, Texas, who also serves as director of the nonprofit National Exhibits Association.

He said he expected a huge turnout because the former pope is such a beloved figure to both Catholics and non-Catholics.

"All I can do is look back at the last

four Vatican exhibits, which were frescoes and other types of art and mosaics," Father Neyland said. "Those always brought in 200,000 to 300,000 people. This venue will bring in a lot more because we're dealing with a people's pope, with a person who is very, very loved to this very moment. I would predict at least over 200,000 or 300,000 easily."

The New Orleans exhibit will open on Feb. 4, 2013, and run through early May. It will be housed at Schulte Hall on the campus of Notre Dame Seminary.

The exhibit will move on to the Archdiocese of Seattle from June through August and then to the Archdiocese of Washington, D.C., from September through November.

Father Neyland said more than 100 artifacts from the late pope, including a first-class relic—a vial of his blood that was drawn just before his death in 2005—will be on display. The items will be drawn from Pope John Paul II Center in Krakow, Poland, and from the Vatican collections in Rome. They will include items such as his baby crib, the skis he used in cross-country skiing expeditions, the cassock in which he was ordained, vestments, the Mass kit that he used when camping and his desk from Krakow.

The exhibit will be broken down into four time periods—Pope John Paul's childhood and adolescence (1920-38); his years as a laborer, priest, bishop, archbishop and cardinal in Poland (1939-78); his tenure as the first Polish pope (1978-2005); and the years following his death through his beatification on May 1, 2011.

Archbishop Aymond was rector of Notre Dame Seminary in 1987 when Blessed John Paul visited New Orleans, and spoke to hundreds of thousands at the Superdome and at an outdoor Mass at the University of New Orleans.

"It was one of the greatest events in the

recent history of the city of New Orleans," Archbishop Aymond said. "He's coming back, but in a different way. This will be an



Blessed John Paul II

opportunity for people to have contact with a saintly man, a man who gave his life for the Church. There was an attempt on his life. He was a man who led the Church as a great prophet, as a great priest and as our universal shepherd."

There will be a nominal charge for admission—\$8 for adults—but schoolchildren will be able to attend for free. Tickets were expected to be available beginning on April 18 through the National Exhibits Association website at www.nationalexhibits.org.

Additional lighting and temporary walls will be added to Schulte Hall to accommodate the exhibit, but Archbishop Aymond said he did not think it would be a major expense. The archdiocese is seeking sponsors for the exhibit to help the National Exhibits Association with its costs.

Archbishop Aymond said he was working with the New Orleans Police Department to develop plans for traffic and parking in the area around the seminary.

"We looked at other locations, but we were very concerned about affecting the neighborhood," Archbishop Aymond said. "One [location] was in the French Quarter at the Ursuline Convent, but there was a concern about buses getting to it. I really don't think there will be a problem. We're going to have all that managed through the police department." †

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\$15 registration fee prior to the event
\$20 at the door

This event will be held at
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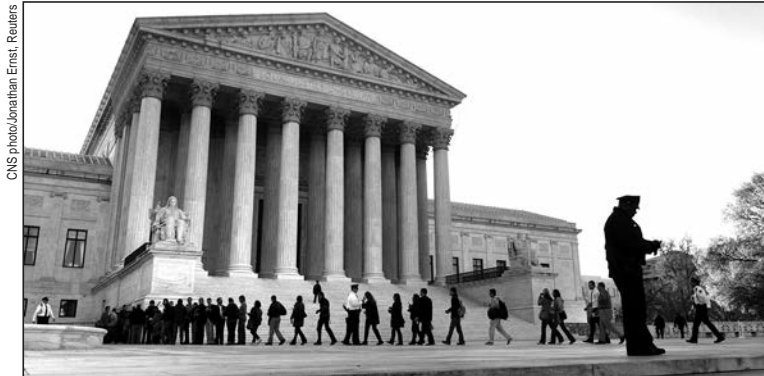
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Editorial



CNS photo/Jonathan Ernst, Reuters

People enter the Supreme Court building in Washington on March 26 to attend oral arguments in challenges to the Patient Protection and Affordable Care Act. Two years after President Barack Obama signed the health care overhaul into law, the high court began three days of oral arguments on challenges to various aspects of the law.

Awaiting the Court's decisions

As everyone who pays even the minimum amount of attention to what is going on in our country knows, the U.S. Supreme Court will decide what is going to happen to the Patient Protection and Affordable Care Act, sometimes referred to as Obamacare. The court held a highly unusual three-day period of oral arguments for the case and will announce its decision late in June—probably on June 25, the last day of its 2011-12 session.

The decision could have an enormous impact on the religious freedom issue caused by the mandate of the U.S. Department of Health and Human Services (HHS) that health insurance plans must cover sterilization, contraception and abortifacients. Direct challenges to that mandate are in other court cases, but surely that issue will be in the minds of the justices when they decide the current case.

As we reported in an article in our April 6 issue, the high court will announce its decisions on four health-related questions argued before it on March 26-28:

- Does the Anti-Injunction Act, which says no tax can be challenged before it takes effect, preclude court action on the Affordable Care Act at this time?
- Does Congress have the power to force Americans to buy health insurance—the so-called individual mandate? This individual mandate is separate from the HHS mandate.
- If the individual mandate is overturned, can other sections of the law remain in effect?
- Can Congress require states to expand their Medicaid programs?

If the court decides that the act can be challenged and is unconstitutional, the HHS mandate will be nullified. If it declares the act to be constitutional, the mandate will stand—at least for the time being.

The basic issue in this case is how far the federal government can go to regulate the lives of individuals and institutions, including religious institutions. Can it command individuals to do specific things that they might not want to do? Can it insist that religious institutions do things that violate their teachings?

From the questions the justices asked during the oral arguments, it appears that many of them have problems with the individual mandate that requires everyone to have health insurance.

Justice Anthony Kennedy, for example, asked, “When you are changing

the relation of the individual to the government in this unique way, do you not have a heavy burden of justification to show authorization under the Constitution?”

And when U.S. Solicitor General Donald Verrilli argued that the government can require people to buy health insurance because everybody, at some point, will need it, Justice Samuel Alito commented that then apparently the government could also mandate people to buy burial insurance since everyone will die.

What happens, though, if the court declares the individual mandate to be unconstitutional, but tries to salvage the good parts of the law?

We know the position of the U.S. Catholic bishops regarding the mandate that Catholic institutions that provide health care programs must include contraception, sterilization and abortifacients even though that violates its teachings. However, the bishops do not oppose all parts of the Affordable Care Act.

The White House press secretary tried to dismiss the bishops’ opposition to the mandate by saying that the bishops always opposed health care reform.

New York Cardinal Timothy Dolan, who is president of the U.S. Conference of Catholic Bishops, quickly denied that, somewhat angrily stating that the bishops have long advocated in favor of universal health coverage as a matter of social justice. He called the remark “scurrilous and insulting, not to mention flat-out wrong.”

If the high court strikes down the entire law, that doesn’t mean that threats to religious liberty are over. The Obama administration seems intent on denying funding to Catholic agencies unless they fall in line with the administration’s agenda.

As we said in a previous editorial, other disagreements between the Catholic Church and the Obama administration have concerned funding for abortion providers both overseas and in the United States, funding for embryonic stem cell research, placing children for adoption with same-sex parents, and taking grant money from the U.S. bishops’ Office of Migration and Refugee Services because it wouldn’t make referrals for abortions.

Congress tried to pass the Respect for Rights of Conscience Act, but the Senate tabled it.

Needless to say, all this will still be an issue in November’s elections.

—John F. Fink

Be Our Guest/Patty Reed SPRED program and local organization help children with autism and their families

I have been a parishioner at St. Simon the Apostle Parish in Indianapolis since 1997. I am also the parent of 17-year-old twins—a boy and a girl.

My daughter, Jessica, has autism and has participated in religious education at St. Simon Parish since preschool.

However, she, like other children with special needs, required a different approach to traditional religious education.

In the 1960s, the Archdiocese of Chicago established a program called Special Religious Development—SPRED—which was approved for use in 1997 by the Archdiocese of Indianapolis.

In 2007, I and other members of St. Simon Parish began the SPRED program in our parish to better meet the religious education needs of children with disabilities.

Jessica has participated and flourished in St. Simon’s SPRED program, and she looks forward to being with her SPRED friends on Sundays. It is wonderful to see how Jessica has grown in her faith because of the SPRED program.

Having a child with autism can be difficult because it affects every aspect of your daily life. But my strong Catholic faith has allowed me to accept and deal with the daily struggles of an autistic child.

I have also found solace in surrounding myself with others who have children with autism.

In 2001, I attended the first Answers for Autism walk in Indiana. This prompted me to join Answers for Autism, and I have served as president for the past four years. What started as a support group for mothers of autistic children has grown into a nonprofit organization run entirely by parents of children with autism.

Answers for Autism is dedicated to raising funds for both autism programs in Indiana as well as national autism research. Since 2001, the organization has donated more than half a million dollars through the efforts of a small



Patty Reed and her daughter, Jessica.

group of parent volunteers working year-round to plan several fundraising events, the main one being the annual Answers for Autism Walk.

Having a strong faith and being part of Answers for Autism go hand in hand. I feel that God always has a plan for us, and even though he sometimes allows obstacles to be placed in our path he also has a way of allowing those obstacles to help us grow and serve others.

I strongly believe that working with Answers for Autism is God’s way of using my daughter’s diagnosis to do his work through me.

It is very rewarding to see children with autism receive opportunities to learn, which would never have occurred without donations to schools made by Answers for Autism.

(Patty Reed is a member of St. Simon the Apostle Parish in Indianapolis, and is president of Answers for Autism, whose website is at www.aaiwalk.org. April is Autism Awareness Month. The Archdiocese of Indianapolis is a member of NCPD—the National Catholic Partnership of Disabilities—that has a webpage on autism at www.ncpd.org/ministries-programs/specific/autism. If you have a family member who experiences autism or know of parishioners with autism who may need certain accommodations or support to participate in parish life, contact Kara Favata, assistant director for special religious education in the archdiocese, at 800-382-9836, ext. 1448, or 317-236-1448, or by e-mail at Kfavata@archindy.org.) †

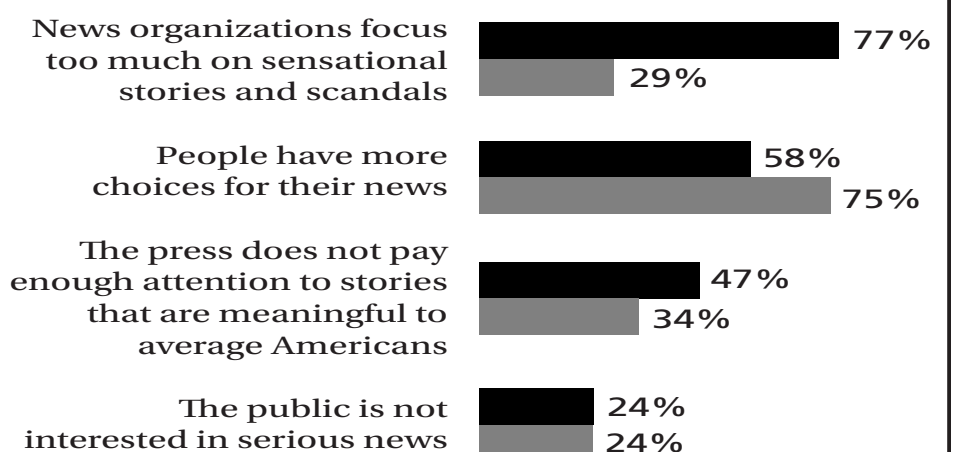
THE AMERICAN PUBLIC AND REPORTERS have different perspectives on the topic of religion coverage in the news.

■ PUBLIC’S OPINION ■ REPORTERS’ OPINIONS

VIEW OF THE IMPACT OF RELIGION IN THE WORLD



REASONS FOR LOSS OF MEDIA AUDIENCES



Source: The Knight Program in Media and Religion at USC

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Bavarian band, dancers celebrate pope's birthday in apostolic palace

VATICAN CITY (CNS)—Pope Benedict XVI celebrated his 85th birthday with guests who treated him to Bavarian “oompah” music and folk dancing at the apostolic palace.

Bavarian bishops, the minister-president of Bavaria, Horst Seehofer, and a 150-person regional government delegation visited the pope on April 16 at the Vatican's Clementine Hall.

They were accompanied by a small Bavarian band, three female singers and 10 children who danced the skirt-swirling, shoe-stomping, thigh-slapping “Schuhplattler” for the pope.

The pope's 88-year-old brother, Msgr. Georg Ratzinger, also attended the festivities as well as representatives from the Lutheran Church and the Jewish community in Bavaria.

The children, dressed in traditional costumes, presented the pope with white flowers and a maypole covered with colorful ribbons. They also recited a German birthday poem.

The delegation presented the pope with gifts of a wooden crucifix sculpted by a well-known 18th-century Bavarian woodcarver, Ignaz Gunther, and a large Easter basket filled with traditional cakes, dark bread, ham and painted eggs.

In his address to the pope, Seehofer said Bavaria was still the most Catholic region in Germany, and that it was still common to find a crucifix displayed at public schools and small roadside shrines maintained throughout the area.

“You've always stayed Bavarian, and we're very grateful for that,” he told the pope.

Among the guests were all seven of Bavaria's Catholic bishops, including Cardinal Reinhard Marx of Munich and Freising, and his predecessor, Cardinal Friedrich Wetter.

In his address, Cardinal Marx thanked the pope for his fidelity to the faith, saying he was an important example to all bishops of loyalty and obedience.

The pope, who smiled and clapped during the 40-minute event, thanked everyone present and noted how the different cities, people and ages represented there were “a reflection of all the stages in my life.”

He said the music and instruments reminded him of his childhood. His father used to play the stringed zither, he said, and, as children, he and his siblings would sing “God Greets You,” which was sung at the Vatican event.

“This is the sound of my youth, present and future,” the pope told his guests.

At the end of the celebration, everyone, including the pope, sang the Bavarian state anthem.

Earlier in the day, the pope celebrated a private Mass in the Pauline Chapel with his Bavarian guests and Vatican officials.

In an impromptu homily, the pope said, “I find myself on the last stretch of my journey in life, and I don't know what is awaiting me.

“I know, however, that the light of God exists, that he is risen, that his light is stronger than any darkness and that God's goodness is stronger than any evil in this world, and this helps me go forward with certainty,” he said.

He thanked his deceased parents for his birth, which happened on Holy Saturday, and his baptism—another life-giving event—on the same day, he said.



Children dressed in traditional Bavarian garb dance for Pope Benedict XVI during the pontiff's 85th birthday celebrations at Clementine Hall at the Vatican on April 16.

The pope asked whether it was “responsible or too unpredictable” to simply bring forth new life. While life is a gift, “it is surrounded by a larger question,” he said.

“Life becomes a true gift if one can also make a promise, together with [life], that is stronger than any misfortune that can threaten us, that [life] be immersed in a strength that guarantees that it is good to be human,” he said.

That is why birth must be accompanied by rebirth, or baptism, he said, because it is also being welcomed into a community of faith in Christ which gives people the certainty and hope that it truly is good to exist and be alive.

Vatican Radio said greetings from all over the world had been sent to the pope.

The Vatican even set up a special e-mail address—auguri.benedettoxvi@vatican.va—so well-wishers could send a note marking the pope's birthday and the seventh anniversary of his election on April 19.

The pope cut his Easter vacation short by two days on April 13 to return to the Vatican from the papal villa in Castel Gandolfo near Rome to spend the weekend with his brother, who traveled to Rome from Germany.

During his “*Regina Coeli*” address on April 15, the pope asked people to pray for him, “that the Lord give me the strength to accomplish the mission he entrusted in me.” †



Horst Seehofer, minister-president of Bavaria, presents Pope Benedict XVI with a crucifix during the pontiff's 85th birthday celebrations at Clementine Hall at the Vatican on April 16.

Monitoring students' use of social media adds to teachers' duties today

BOSTON (CNS)—When the reputation of a student, teacher or school can be brought down by a YouTube video, blog or anonymous e-mail, educators need to be “more vigilant than ever.”

That was the advice for hundreds of participants attending an April 12 workshop during the annual National Catholic Educational Association (NCEA) convention in Boston.

More than 10,000 educators attended the April 11-13 convention filled with workshops focusing on professional and spiritual development, and the challenges faced by Catholic schools and religious education programs in today's modern world.

During the convention, several workshops focused on the use of technology and the problem of online bullying.

Sister Mary Angela Shaughnessy, a Sister of Charity of Nazareth, Ky., and executive director of the Education Law Institute in Louisville, Ky., told Catholic school teachers and administrators that they cannot ignore what students are doing online.

She said she often gets asked by school leaders, “Can't we just say it's not our problem?” since Facebook postings, for example, are not school-related activities.

Her response is point-blank. “No.”

When students defame their school, teachers or other students online, it becomes a school-related issue that needs a response, she said.

“Don't give that up. Deal with the problem of cyberbullying,” which she described as the top issue in questions directed to her.

Sister Mary Angela defined cyberbullying as “willful and repeated harm through computers, cellphones and other

electronic devices” done by those under the age of 18 that could fall under felony charges for adults who take such actions.

She also said the basic premise of what these students are doing isn't new. It simply uses another venue.

“The schoolyard bullies have moved online,” she said.

Which means teachers must be on the lookout and pay attention to clues they get that something is amiss.

She said teachers can be held liable for cyberbullying if they know, or even should have known, it was taking place.

Social media laws are not well-established, she said, but they

do point to the need for response on the part of school officials when bullying takes place.

That means if a student happens to bring up something offensive that happened to him or her online, teachers should ask to see the offending item and tell the school principal about it.

“Schools can search computers just like they search lockers,” Sister Mary Angela added.

But as teachers are paying attention to online activity or getting involved in it themselves, they have to be careful to keep within their boundaries, she noted.

For example, teachers should not be friends with their students on Facebook nor should they be sending them e-mails late at night or providing students with their



Sr. Mary Angela Shaughnessy, S.C.N.

cell phone numbers, she said.

Father Michael Huggins, a priest of the Archdiocese of Louisville and author of the NCEA publication “Internet and Social Media: What Parents Need to Know,” also spoke at the workshop and pointed out the different ways that young people and adults approach technology.

“Adults feel more stressed by technology,” he said, whereas “kids think it's fun.”

The priest, who is associate director of the Family Nurse Practitioner program at Bellarmine University in Louisville, said research shows that young people's familiarity with modern technology also has drawbacks.

For instance, the “instant friendship and intimacy” they find is often misleading. They also tend to presume that what they read online is true. He also noted that young people might be “adept communicators” online, but not always in talking to others.

He said parents tend to be disconnected from the electronic world that is so prevalent in their children's lives.

Sister Mary Angela agreed, but said parents shouldn't step away from it just because they “don't have the ease of technology.”

Instead, they too need to be monitoring what is going on, checking the online history, for example, of websites that their children have viewed.

She said a lot of adults might not understand Facebook or have the time to use it, but that shouldn't hold them back.

Sister Mary Angela, a longtime NCEA convention speaker on legal issues, said she even has taken the plunge.

“I know I said I wouldn't join Facebook,” she told the crowd, admitting that she recently did so only because her religious community did. †

Events Calendar

April 19-22

Cathedral High School, Performing Arts Center, 5225 E. 56th St., Indianapolis. **Beauty and the Beast**, Thurs.-Sat. 7:30 p.m., Sun. 3 p.m., tickets \$10 and \$15 per person, Sun. 1:15-2:45 p.m., "Tea With Belle," \$15 per child includes tea, matinee and craft, \$12 per adult includes tea and matinee. Information: 317-968-7436 or kidsbooks4@msn.com.

April 20

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Keeping the Faith in Broadcasting," Mike Ahern, host of "One on One" on MYINDY-TV and former WISH-TV anchor, 6:30-8:30 a.m., \$14 members,

\$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

April 20-22

CYO Camp Rancho Framasa, 2230 Clay Lick Road, Nashville. **Women Only Weekend**, \$150 per person. Information: sara@campranchoframasa.org.

April 21

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Indoor garage sale**, 8 a.m.-3 p.m. Information: 317-831-4142 or mshea@stm-church.org.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Paul Landwerlen, 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.

Roncalli High School, 3300 Prague Road, Indianapolis. **"Katie's 5K Run/Walk for Hope,"** registration, 8-9:30 a.m., run/walk 10 a.m. rain or shine. Information: 317-407-5762 or amheinz@sbcglobal.net.

Oldenburg Academy, 1 Twister Circle, Oldenburg. **Holly Bruns 5K Memorial Walk/Run, "Holly's Road to Education,"** 9 a.m. registration, 10 a.m. walk/run. Information: 812-933-0737, ext. 244, or boyle@oldenburgacademy.org.

April 23

St. Elizabeth of Hungary Parish, 333 W. Maple St., Cambridge City. Office of Family Ministries, **"Divorce and Beyond" program**, session two of six-week series, 7-9 p.m. Information: 317-236-1586 or 800-382-9836, ext. 1586.

April 25

St. Michael Parish, 11400 Farmers Lane, N.E., Bradford. **Dessert and card party**, 6-9:30 p.m., \$5 per person. Information: 812-364-6646.

April 26

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, card party**, 11 a.m.-2:30 p.m. Information: 317-885-5098 or beaglered@aol.com.

Café Patachou, 4911 N. Pennsylvania St., Indianapolis. **St. Vincent Women's Health event**, women in their 20s and 30s, 6 p.m., registration required, no charge. Information: 317-338-2273.

April 28

St. Bartholomew Parish, 1306 27th St., Columbus. **PTO spring social, "The Roaring '20s,"** 5-10 p.m., \$35 per person includes dinner. Information: 812-342-2889 or psmck@sbcglobal.net.

Knights of Columbus, 1040 N. Post Road, Indianapolis. **Ladies Auxiliary, garage sale**, 8 a.m.-2 p.m.

Slovenian National Home, 2717 W. 10th St., Indianapolis. **Dance and dinner, "Spring Fling Dance,"**

6-11 p.m., reservations required. Information: 317-632-0619 or slovenianindy@gmail.com.

May 2

Ritz Charles, 12156 N. Meridian St., Carmel, Ind. (Diocese of Lafayette). **Little Sisters of the Poor fundraiser, St. Augustine Guild, "Hats Off to Spring," luncheon and style show**, 11 a.m., \$40 per person. Reservations: 317-843-0524.

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

Retreats and Programs

April 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Of Gods and Men, special movie viewing and discussion**, Father Noah Casey, presenter, 5:30-9:30 p.m., \$20 per person includes light meal, dinner 5:30 p.m., movie 6:30 p.m. Information: 317-545-7681 or

marcia.johnson@archindy.org.

April 25

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton Seminar—Bridges to Contemplative Living,"** session four of four, Benedictine Sister Julie Sewell, presenter, Mass 5:15 p.m., simple supper 6 p.m., \$85.95 includes book and supper. Information: 317-788-7581 or benedictinn@benedictinn.org. †

Play about Lincoln written by Benedictine monk debuts April 27

Between Friends, a play written by Benedictine Father Gavin Barnes, a monk of Saint Meinrad Archabbey in St. Meinrad, will debut at 7:30 p.m. CDT on April 27.

Other performances will begin at 7:30 p.m. CDT on April 28, May 4 and May 5, and at 2 p.m. CDT on April 29 at the Lincoln Amphitheatre, 15032 N. County Road 300 E., in Lincoln City, Ind. The theater is located in Lincoln State Park.

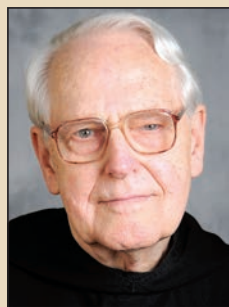
The play is based on letters written by President Abraham Lincoln, Gen. Ulysses S. Grant and Gen. William Sherman during the Civil War.

An optional dinner will be served one hour before each performance.

Father Gavin, 84, is co-director of the play. He taught drama and directed plays

for 38 years at the former Saint Meinrad College.

Ticket prices are \$18 for general admission; \$15 for seniors age 55 and above, students age 7 to 21 and members of the military; and \$5 for children age 6 and under.



Fr. Gavin Barnes, O.S.B

Meal prices are \$12 per person age 13 and above, \$8 per person age 7 to 12 and \$6 per person age 6 and under.

For more information or to purchase tickets,

call 800-264-4223 or log on to <http://lincolnamphitheatre.org>. †

Workshops set for parish secretaries, business managers

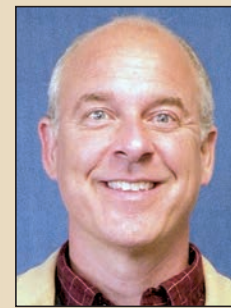
Ken Ogorek, archdiocesan director of catechesis, and Michael Witka, archdiocesan director of parish financial services and property insurance, will be presenters at sessions of "Pie, Coffee and Parish Budgets" held at parishes across central and southern Indiana for people who work as parish secretaries and with parish financial management.

The workshops will explore how people in these ministries can improve communications and accuracy of parish financial records as well as bring balance to their lives of faith.

Representatives from all archdiocesan parishes are encouraged to attend at least one of the sessions.

They will take place from 6:30 p.m. to 9 p.m. on these dates and at these locations:

- April 24—St. Patrick Parish, 1807 Poplar St., in Terre Haute.
- May 3—St. Matthew the Apostle Parish, 4100 E. 56th St., in Indianapolis.
- May 10—St. Bartholomew Parish,



Ken Ogorek



Michael Witka

1306 27th St., in Columbus.

- May 15—The Aquinas Center, 707 Providence Way-Side, in Clarksville.
- May 22—St. Louis Parish, 13 St. Louis Place, in Batesville.

The workshops will include pie and beverages.

Those who plan on attending one of the workshops should call 800-382-9836, ext. 1431, or 317-236-1431 or send an e-mail to tbyrdon@archindy.org to confirm the date and location. †



Tornado relief

David Siler, center, executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries, receives a donation for tornado relief efforts in southern Indiana from Loraine Browne, left, executive director of mission integration at St. Vincent Hospital in Indianapolis, and Sue Anne Gilroy, right, executive director and vice president of development for the St. Vincent Foundation. They presented the donation of \$81,570.35 on behalf of the hospital foundation on April 2 at the Archbishop O'Meara Catholic Center in Indianapolis.



Diaconate ordination

Archdiocesan seminarian John Kamwendo makes a promise of obedience to Bishop Christopher J. Coyne, apostolic administrator, during an April 14 Mass at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad when Kamwendo was ordained a transitional deacon. Also assisting in the liturgy were, from left, archdiocesan transitional Deacon Jerry Byrd, transitional Deacon Seth Gogolin of the Diocese of Duluth, Minn., and archdiocesan seminarian David Marcotte. Deacon Kamwendo is a member of St. Charles Borromeo Parish in Bloomington.

Nearly all U.S. dioceses' abuse policies found to comply with charter

WASHINGTON (CNS)—Ten years after passing their “Charter for the Protection of Children and Young People,” nearly all U.S. dioceses are in full compliance with the 17-point document, according to recently completed audits.

Two dioceses—Baker, Ore., and Lincoln, Neb.—and six Eastern Catholic eparchies refused to participate in the audits, as they had in past years, and were found to be noncompliant.

In dioceses where the audits took place, however, only one diocese was found in noncompliance with one article of the charter. The Diocese of Shreveport, La., was found to be noncompliant because its diocesan review board had not met in two years.

The diocese had not “experienced any charter-related violations in at least four years,” and the board was immediately convened when the diocese was notified of the gap, according to the report from StoneBridge Business Partners of Rochester, N.Y. StoneBridge conducted the audits for the first time in the year ending on June 30, 2011. Earlier audits had been carried out by the Gavin Group of Boston.

The 2011 annual report on implementation of the charter was published on April 10 by the U.S. Conference of Catholic Bishops.

“As we were introduced to the various dioceses/eparchies around the country this year, we were impressed by the dedication of the safe environment coordinators and other diocesan and eparchial representatives who oversee the implementation of the charter on a daily basis,” said James J. Marasco, director of StoneBridge Business Partners, in a letter submitted with the audit report.

“It is our hope that with our help, the Catholic Church in the United States may continue to restore the trust of the faithful and heal the wounds caused by abuse,” he added.

Marasco noted in his letter that the bishops had updated the charter for 2012 to include child pornography and abuse against vulnerable adults as violations.

“It is important for everyone in the dioceses and eparchies to be made aware of

these changes so that safe environment programs can be modified accordingly,” he said. “The ability to remain fluid and open to suggestion are key attributes in building and maintaining a strong system.”

Two dozen dioceses or archdioceses also agreed to audits at the parish level, which uncovered some inconsistencies in where and how records are maintained on such matters as background checks and safe environment training for employees and volunteers and training for children, the report said.

StoneBridge issued 178 “management letters” to dioceses, designed to point out problem areas that could lead to a judgment of noncompliance if they continued. The majority were related to article 12 of the charter, on safe environment programs, and article 2, on diocesan review boards and other diocesan policies.

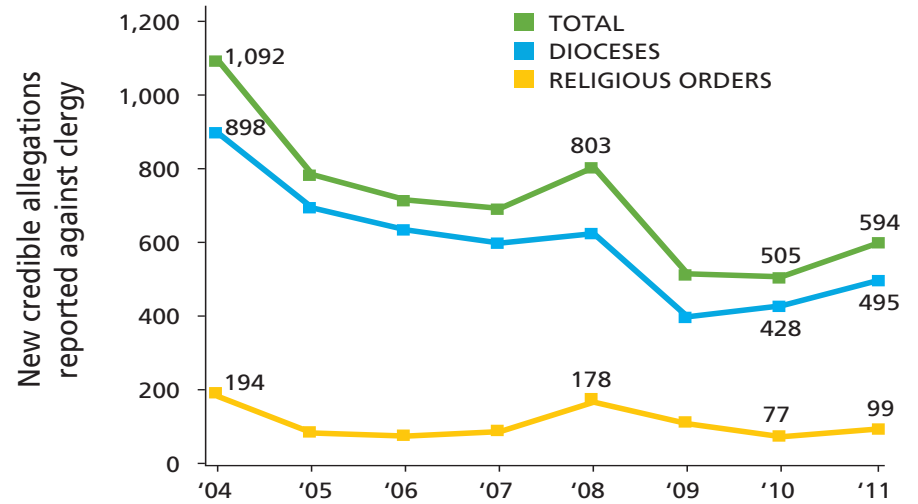
“In full on-site audits of dioceses/eparchies, it was found that the diocesan review boards (DRBs) are still in place and for the most part are active and being used as confidential, consultative bodies to the bishops,” the report said. “However, as the number of allegations decreases, the frequency of the DRB meetings decreases as well. So as not to lose this charter-focused talent, the [Secretariat of Child and Youth Protection] has suggested ... that the bishops consider having their DRBs continue to meet frequently and consistently to ensure that the charter implementation in a diocese/eparchy stays strong and does not become diluted.”

The audit teams found that dioceses “in quite a few states” were relying on local public schools to provide safe environment training for children, without confirming that the training was actually taking place or that the programs were in accord with Catholic moral teaching.

The report said more than 99 percent of priests, deacons and Catholic school educators had received safe environment training, as had 98.6 percent of candidates for ordination, more than 96 percent of Church employees and volunteers and 94.3 percent of children attending

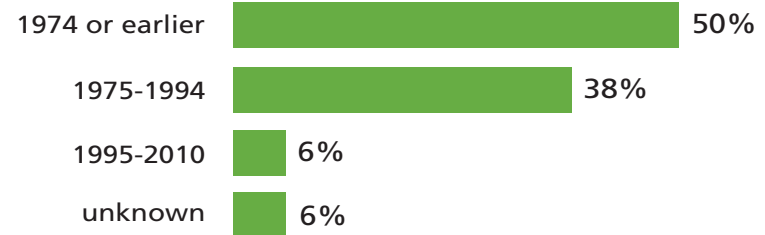
Abuse Report 2011

The U.S. bishops’ “Charter for the Protection of Children and Young People” mandates an annual audit of clergy sexual abuse and the efforts to safeguard children.



Allegations involving children under 18 in 2010 or 2011: 23

When the offenses reported in 2011 occurred



Source: U.S. Conference of Catholic Bishops

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Catholic schools or parish religious education programs.

More than 62,000 children, or about 1.2 percent of the total, were excused from safe environment training at the request of their parents.

In addition to the dioceses of Baker and Lincoln, six Eastern Catholic jurisdictions refused to participate in the 2011 audits—the Eparchy of St. Peter the Apostle for Chaldeans, the Eparchy of Newton for

Melkites, the Eparchy of Our Lady of Nareg in New York for Armenian Catholics, the Eparchy of St. Josaphat of Parma for Ukrainians, the Ukrainian Catholic Eparchy of Stamford and the Eparchy of Our Lady of Deliverance of Newark for Syrians.

Under canon law, dioceses and eparchies cannot be required to participate in the audit, but it is strongly recommended. †

U.S. bishops report on child sex abuse allegations and costs for 2011

WASHINGTON (CNS)—Although allegations of child sex abuse by U.S. priests and deacons continue to surface, the vast majority involve actions taken decades ago by clergy who have since died or been removed from ministry, according to a new report.

The 2011 survey of abuse-related allegations and costs conducted by the Center for Applied Research in the Apostolate at Georgetown University in Washington was

released on April 10 by the U.S. Conference of Catholic Bishops.

It showed that there were 594 new credible allegations of sexual abuse of a minor by diocesan or religious-order priests or deacons during 2011, but only 23 of the new allegations—4 percent—involved children who were under the age of 18 in 2010 or 2011. The allegations were made by 588 people against 461 clergy members.

By the end of 2011, 62 of the new credible allegations of sexual abuse had been determined to be false or unsubstantiated.

Three-quarters of the alleged offenders identified in 2011 were deceased, already removed from ministry and/or laicized or missing. Twenty-one priests or deacons named in 2011 were permanently removed from ministry that year, while another 18 priests or deacons accused before last year were permanently removed from ministry in 2011.

Four priests were returned to ministry in 2011 based on the resolution on an allegation made in 2010 or earlier, the report said.

The number of new allegations, victims and offenders each represented an increase of more than 15 percent over the previous year, but each was significantly lower than the peak years of 2004 to 2008. Two-thirds of the new allegations occurred or began between 1960 and 1984.

In a preface to the report, Cardinal Timothy M. Dolan of New York, USCCB president, said it “supports the conclusion of both studies done by the John Jay College of Criminal Justice—that the majority of allegations are way in the past.”

But “the Church must continue to be vigilant,” he added. “The Church must do all she can never to let abuse happen again. And we must all continue to work with full resolve toward the healing and reconciliation of the victims/survivors.”

The CARA report was compiled from data supplied by 194 of the 195 U.S. dioceses or Eastern Catholic eparchies—only the Diocese of Lincoln, Neb., declined to participate—and 165 of the 213 “clerical and mixed religious institutes” belonging to the Conference of Major Superiors of Men.

The report also summarized the amount spent by dioceses and religious orders on legal settlements, therapy



‘The Church must continue to be vigilant. The Church must do all she can never to let abuse happen again. And we must all continue to work with full resolve toward the healing and reconciliation of the victims/survivors.’

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

for victims, support for offenders, attorneys’ fees and other abuse-related costs.

The nearly \$74 million spent on settlements in 2011 represented a 17 percent decrease from the almost \$89 million spent in 2010, but the \$41 million in attorneys’ fees and \$10 million in other costs represented increases over the previous year.

Expenses for therapy for victims—just under \$7 million—and support for offenders—almost \$12 million—remained steady.

In all, settlement-related spending by dioceses and religious orders went from nearly \$150 million in 2010 to \$144 million last year. Another \$32.7 million went for child protection efforts such as background checks and safe environment training in 2011, an increase of more than \$10 million over 2010. †



This is the cover of the U.S. Conference of Catholic Bishops’ 2011 annual report on the implementation of the “Charter for the Protection of Children and Young People.” The report concludes that the vast majority of new allegations of child sex abuse involve actions taken decades ago by clergy who have since died or been removed from ministry.

LIBERTY

continued from page 1

which religious institutions are 'religious enough' to merit protection of their religious liberty," the statement said. "These features of the 'preventive services' mandate amount to an unjust law."

Among other examples of "religious liberty under attack," the bishops named:

- Immigration laws in Alabama and other states that "forbid what the government deems 'harboring' of undocumented immigrants—and what the Church deems Christian charity and pastoral care to those immigrants."
- An attempt by the Connecticut Legislature in 2009 to restructure Catholic parishes.
- Discrimination against Christian students on college campuses.
- Government actions in Boston, San Francisco, the District of Columbia and the state of Illinois that have "driven local Catholic Charities out of the business of providing adoption or foster care services" because the agencies would not place children with same-sex or unmarried heterosexual couples.
- A New York City rule that bars small church congregations from renting public schools on weekends for worship services, while allowing such rentals by nonreligious groups.
- Changes in federal contracts for human trafficking grants that require Catholic agencies "to refer for contraceptive and abortion services in violation of Catholic teaching."

The statement quotes the Founding Fathers and the Rev. Martin Luther King Jr. to bolster its arguments.

King, writing from jail in Birmingham, Ala., in 1963, described an unjust law as one "that is out of harmony with the moral law," and said he agreed with St. Augustine that "an unjust law is no law at all."

"An unjust law cannot be obeyed," the bishops' statement said. "In the face of an unjust law, an accommodation is not

to be sought, especially by resorting to equivocal words and deceptive practices.

"If we face today the prospect of unjust laws, then Catholics in America, in solidarity with our fellow citizens, must have the courage not to obey them," it added. "No American desires this. No Catholic welcomes it. But if it should fall upon us, we must discharge it as a duty of citizenship and an obligation of faith."

The bishops also distinguished between conscientious objection and an unjust law.

"Conscientious objection permits some relief to those who object to a just law for reasons of conscience—conscripted being the most well-known example," the committee said. "An unjust law is 'no law at all.' It cannot be obeyed, and therefore one does not seek relief from it, but rather its repeal."

The statement also raised the issue of religious freedom abroad, and said "the age of martyrdom has not passed."

"Assassinations, bombings of churches, torching of orphanages—these are only the most violent attacks Christians have suffered because of their faith in Jesus Christ," the bishops said. "It is our task to strengthen religious liberty at home, ... so that we might defend it more vigorously abroad."

The statement called on "American foreign policy as well as the vast international network of Catholic agencies" to make "the promotion of religious liberty an ongoing and urgent priority."

The bishops assigned special responsibility for advancing religious freedom to several groups:

- Those who hold public office must "protect and defend those fundamental liberties guaranteed by the Bill of Rights," regardless of their political party.
- Leaders of Catholic hospitals, universities and social service agencies, "who may be forced to choose between the good works we do by faith, and fidelity to that faith itself," were encouraged to "hold firm, to stand fast and to insist upon what belongs to you by right as Catholics and Americans."
- Priests must offer "a catechesis on religious liberty

Bishop urges 'heroic Catholicism' to fight religious liberty threats

PEORIA, Ill. (CNS)—"Heroic Catholicism, not casual Catholicism" is required to confront state and federal threats to religious liberty and the Church's public ministries,



Bishop Daniel R. Jenky

Peoria Bishop Daniel R. Jenky told more than 500 Catholic men who marched through the city's downtown in a steady rain on April 14 in a public defense of the faith.

"We can no longer be Catholics by accident, but instead be Catholics by conviction," said Bishop Jenky.

He warned participants in the "A Call to Catholic Men of Faith" rally that Catholic schools, hospitals and Newman Centers during the fall of 2013 "could easily be shut down" rather than cooperate with the

federal government's mandate that most health plans cover the cost of contraception, sterilization and some drugs that can induce abortion.

"Because no Catholic institution, under any circumstance, can ever cooperate with the intrinsic evil of killing innocent human life in the womb," the bishop said.

After joining the men on a silent, mile-long walk from the Peoria riverfront to St. Mary's Cathedral, Bishop Jenky used some of the strongest language yet by a Church official in protesting the U.S. Department of Health and Human Services' (HHS) contraceptive mandate.

The bishop mentioned President Barack Obama three times in his homily at the rally Mass.

"In clear violation of our First Amendment rights," said Bishop Jenky, "[President] Barack Obama with his radical, pro-abortion and extreme secularist agenda now seems intent on following a similar path" as other governments throughout history who "have tried to force Christians to huddle and hide only within the confines of their churches."

The Obama administration's mandate includes a religious exemption, but leaders of various Catholic and other faith-based organizations say it is too narrow and they will still be forced to provide coverage they oppose. The administration has defended the mandate as "preventative care," but religious groups that oppose it say it infringes on their religious liberty.

A new federal proposal issued on March 21 suggested third-party administrators pay the costs of contraceptives for religious employers who object, but the U.S. bishops said even with that, the mandate remained flawed.

To sustained applause, Bishop Jenky said no matter what happens in "this passing moment," "Christ wins" and the Church will survive current threats just as it has endured persecutions from the Roman Empire through Nazism and communism.

"In the power of the Resurrection," Bishop Jenky said forcefully, "the Church will survive the hatred of Hollywood, the malice of the media and the mendacious wickedness of the abortion industry."

"The Church will survive the entrenched corruption and sheer incompetence of our Illinois state government," he continued, "and even the calculated disdain of the president of the United States, his appointed bureaucrats in HHS and of current majority in the federal Senate."

Last year, legislation on civil unions and subsequent court rulings forced Catholic Charities agencies throughout Illinois out of adoption and foster care. The HHS mandate, said Bishop Jenky, because of its narrow religious exemption, threatens "all our public ministries, only excepting our Church buildings."

Bishop Jenky said "this is not a war where any believing Catholic may remain neutral."

"No Catholic ministry—and yes, Mr. President, for Catholics our schools and hospitals are ministries—can remain faithful to the lordship of the risen Christ and to his glorious Gospel of Life if they are forced to pay for

The Catholic Church's teaching on the ordination of women does not mean that the Church values women less than men. The Catholic Church is sustained by the important contributions of women each and every day. The Catholic Church has always taught that men and women have the same dignity, but they have different duties or gifts. All these gifts are central to the faith and the life of the Catholic Church.

In secular society today, we talk about equal rights and equal protection under the law. That means many different things to different people. In the Church, we believe in an equality of dignity between men and women that is bestowed on each of us by the Holy Spirit in our equal call to holiness. The only universal call is the call to holiness.

No one has a right by baptism to ordination. Ordination to the ministerial priesthood is a distinct gift. It is a gift that exists for the service of God and the Church. In accepting and handing on this gift, the Church is bound by fidelity to the example of Christ to reserve ordination to males who

RELIGIOUS FREEDOM

Key points from "Our First, Most Cherished Liberty: A Statement on Religious Liberty" by the U.S. bishops' Ad Hoc Committee for Religious Liberty.

- U.S. Catholics should not have to choose between being Catholics and being Americans.
- Attacks on religious liberty have real-world consequences.
- Religious believers do not give up their rights to participate in civil society.
- Religious liberty requires constant vigilance and protection, or it will disappear.
- Unjust laws — those out of harmony with moral law — cannot be obeyed and no accommodation can be made to an unjust law.
- Christians of various traditions share with Catholics a concern about efforts to strip religious arguments from public debate.
- If religious liberty erodes at home, defense of religious freedom abroad becomes less credible.
- Catholics must pray and fast for religious liberty.
- A special period of prayer, study, catechesis and public action will take place June 21-July 4.
- Bishops and priests should preach about religious liberty here and abroad on Nov. 25, feast of Christ the King.

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sued to the souls in your care," a responsibility that is shared with "writers, producers, artists, publishers, filmmakers and bloggers employing all the means of communications."

In addition to the "fortnight for freedom" from June 21 to July 4, the bishops designated the feast of Christ the King—Nov. 25 this year—as "a day specifically employed by bishops and priests to preach about religious liberty, both here and abroad."

(The full text of "Our First, Most Cherished Liberty: A Statement on Religious Liberty" is available at www.usccb.org/issues-and-action/religious-liberty/our-first-most-cherished-liberty.cfm.) †

abortions," said Bishop Jenky. He said every practicing Catholic "must vote, and must vote their Catholic consciences" in the fall elections.

"Our faith, when it is fully lived, is a fighting faith and a fearless faith" grounded in the same power and truth of the resurrection that transformed Jesus' first disciples from confusion and fear to become bold evangelizers of the risen Christ, said Bishop Jenky.

He used the ninth annual "A Call to Catholic Men of Faith" rally to recruit "a fearless army of Catholic men ready to give everything we have for the Lord, who gave everything for our salvation."

The men who took part in the rally showed signs of that fearlessness when they stood in a steady rain during an outdoor 30-minute program on the banks of the Illinois River.

"I feel more and more and more the Catholic Church is under attack, and it is good for everyone to come out and stand up and show we're not going to knuckle under," said Ken Arvin, a member of St. Mary Parish in Metamora, who attended the rally with his son, Nicholas.

It was the fifth time that Father Ron Dodd, pastor of St. Mary Parish in Odell, had taken part in the annual march and Mass. He said rain wasn't going to keep him from making the 90-minute drive to Peoria or the one-mile walk.

"To look out from the altar and see a cathedral filled with all these men is very uplifting," Father Dodd said at a fellowship lunch concluding the event.

He said the annual rally—a grass-roots response to a 2003 challenge from Bishop Jenky for Catholics to "rise up and defend our faith"—is so important to him that "someday if I'm in a wheelchair they'll have to push me" on the walk route.

(The full text of Bishop Jenky's homily at "A Call to Catholic Men of Faith" can be found online at www.thecatholicpost.com/post/PostArticle.aspx?ID=2440.) †

COYNE

continued from page 1

believe it has the authority to change what Jesus instituted. The will of Christ is not arbitrary.

The woman who attempted ordination this past weekend may have chosen to be a priest in some other "catholic" church, but it is not the one headed by Pope Benedict XVI. She cannot be a priest in a church that has not called her to that priesthood.

She herself states that by attempting ordination and denying the Roman Catholic Church's teaching in a public act, she has placed herself outside of the Church's communion. This offers further argument against her "ordination" since to be ordained to the sacred priesthood is to be ordained to obedience in mind and soul to the Church's magisterium. One cannot serve in obedience if one was ordained in an act of disobedience.

have legitimately received this call from God, and who are accepted by the Church as having received this call.

I am saddened that the woman who attempted ordination and anyone who took part in this invalid ceremony have chosen to take such a public action to separate themselves from the Church. I am sorry they have chosen this path. It is clear that they believe they are doing the right thing.

I wish them all the best, but hope they will decide to return to the Church's communion.

Sincerely yours in Christ,

+ Christopher J. Coyne

Most Rev. Christopher J. Coyne, SLD
Apostolic Administrator
Archdiocese of Indianapolis

Twins at Roncalli excel in academics, athletics, share special bond

By John Shaughnessy

When the announcement was made, it seemed fitting that the two young women would share the special honor from the Indiana High School Athletic Association (IHSAA).

After all, the two seniors at Roncalli High School in Indianapolis have shared just about everything else in life.

They both have the same grade point average of 4.4 on a 4.0 scale.

They both are expected to end their high school athletic careers with 12 varsity letters—four each in cross country, track and gymnastics.

And they both are members of Roncalli's German Club, the National Honor Society and the high school Catholic Youth Organization girls' basketball team at St. Jude Parish in Indianapolis—the parish where they also help to teach religious education classes.

They also both led Roncalli's gymnastics team to a third-place finish in the state finals of the 2012 IHSAA tournament on March 17.

So only one choice seemed appropriate when the IHSAA presented its Mildred M. Ball Mental Attitude Award “to a senior participant in the state finals who is deemed to have best demonstrated mental attitude, scholarship, leadership and athletic ability in gymnastics.”

The IHSAA gave the honor to both Cassie and Kaitie Schultheis, 18-year-old twin sisters.

Their selection marked the first time in Indiana high school gymnastics history that twins received the award.

“It's an honor for us and an honor for our school and what they try to do here,” Kaitie says. “They instill values and good character traits that we'll carry with us the rest of our lives.”

Cassie adds, “We get a lot of support here. It's helped me grow as a person.”

While it's hard to distinguish between the sisters—most people say it's also difficult to tell them apart by appearance—it's easy to celebrate their approach to life and their bond.

“Their deeply held conviction to being the best person they can be is unparalleled,” says Chuck Weisenbach, Roncalli's principal. “So is their deeply held conviction to avoid those things that might detour them from being the best they can be.”

The twins embrace the special connection they have and the similarities



Twin sisters Kaitie, left, and Cassie Schultheis share just about everything in life—from earning 12 varsity letters at Roncalli High School in Indianapolis to planning on studying pharmacy in college.

‘Their deeply held conviction to being the best person they can be is unparalleled. So is their deeply held conviction to avoid those things that might detour them from being the best they can be.’

—Chuck Weisenbach, principal of Roncalli High School

they share.

“We're involved in the same things, we hang out with the same people, and we've had the exact same class schedule for the past three years,” Cassie notes. “I like the support. I know what she's going through, and she knows what I'm going through. We always have someone who understands. We're close.”

Kaitie chimes in, “It kind of makes things easier. You're never alone. You always have somebody to study with, run with, go to the gym with. And you're never the first one to be at some place alone.”

The twin daughters of Todd and Sandee Schultheis share the same love for

country music, chemistry and Carlie, their 10-year-old sister.

Ask them to share a difference between each other and it takes a while. Kaitie says her favorite color is blue while Cassie chooses pink. Both acknowledge that Kaitie is more competitive while Cassie is “more of a girly girl.”

Still, it's a short list of differences, and the conversation soon returns to the things they share, including their plans for college. The twins plan to major in pharmacy. They also plan to room together at the same college—a choice they have narrowed to Butler University in Indianapolis or the University of Kentucky.

“I think we always knew we were going together,” Cassie says.

They also have a shared belief that their faith will help see them through the life transitions they will make.

“Growing up in Catholic schools, you learn a lot about the faith, and you're encouraged to make it a part of your life,” Kaitie says. “And you learn to always be thankful for what you have.”

Like a twin sister who is always there for you, who always understands.

“It's definitely a different experience that not many people have,” Kaitie says. “It's worked out for us. It's benefited us in so many aspects of our lives.” †

Franciscan sister is touched by Stations of the Cross dedicated in her honor

By John Shaughnessy

The tribute initially stunned her.

Then, the more she thought about it, the choice of how she was being honored touched her.

She sees the tribute as a loving recognition of the way she has lived her life for the past 60 years, the people she has shared that life with and the saint who

has inspired her.

So there is a blend of joy and humility in the voice of Franciscan Sister Norma Rocklage as she recalls her recent meeting with a couple who donated a new set of Stations of the Cross for the chapel at Cardinal Ritter Jr./Sr. High School in Indianapolis.

“The donors came to see me and told me they wanted to give me some good

news,” Sister Norma recalls. “They said, ‘We'd like to dedicate the Stations in your name for all you've done for other people.’ I was stunned.”

The donors, who have asked to remain anonymous, viewed the dedication as a fitting honor for the 78-year-old religious sister who continues to be active and vibrant in a vocation that began more than 60 years ago in September of 1951.

She is executive director of education formation outreach at Marian University in Indianapolis. For the past 22 years, she has also been director of the college's Indiana Catholic Principals Institute, which trains principals to maintain and grow their school's Catholic identity while also developing the spirituality and faith formation of their school's students and teachers.

Even while they asked to remain anonymous, the donors felt compelled to write a tribute to Sister Norma, a tribute they shared with administrators of Cardinal Ritter High School.

“The Stations of the Cross depict the immense love that God has for his people,” the donors wrote. “It is fitting that the new Stations of the Cross are dedicated in gratitude for the ministry of Sister Norma because she is known for her self-giving love and her total dedication to serving God by caring for others.

“Sister Norma is loved and admired by many people for her kindness, cheerfulness, wisdom and patience. She seems to be everywhere—school functions, administrative meetings, sporting events and informal gatherings—both at Marian and Cardinal Ritter. She cares deeply about both schools. Despite her busy schedule, she provides spiritual guidance and direction to many grateful people, always humbly praying that she does not get in the way of God's grace.”

Sister Norma kept that spirit of humility when the new Stations were dedicated during a Mass at the high school chapel on April 2, the Monday of Holy Week.

“I was thinking of all my Franciscan sisters when this was presented to me,” she says. “I am who I am because of living in the Franciscan community.”

She also thought of St. Francis of Assisi and his devotion to the Stations of the Cross and Christ's Passion. She mentioned some of the prayers that St. Francis wrote, prayers that are often used when people reflect upon the Stations of the Cross.

“He imagined what might have been Jesus' prayer during the last 24 hours of his life,” she says. “I feel particularly blessed that something so Franciscan was named in my honor.” †



Franciscan Sister Norma Rocklage stands near four of the Stations of the Cross that were dedicated in her honor for the chapel at Cardinal Ritter Jr./Sr. High School in Indianapolis.

Running is a family, spiritual affair for St. Mark parishioners

By Sean Gallagher

Daniel, Shelley and Josef Herkert will be just three of the nearly 35,000 participants in the May 5 running of the OneAmerica 500 Festival Mini-Marathon and the Finish Line 500 Festival 5K.

But they will run on the streets of Indianapolis with a definite purpose in mind. T-shirts they will wear during the race will share the message that every person has a vocation.

The Herkerts, members of St. Mark the Evangelist Parish in Indianapolis, are doing this as part of the fifth annual Race for Vocations team co-sponsored by the Archdiocese of Indianapolis and the Evansville and Lafayette dioceses.

A senior at Roncalli High School in Indianapolis, Josef has run the Mini every year since the eighth grade—sometimes finishing in just over an hour and a half for the 13.1-mile course.

He is glad this year to add a spiritual meaning to his participation in the nation's largest half-marathon.

"It's cool," said Josef, who is a member of Roncalli's cross country team. "It makes people think about it when you put on that T-shirt. It could be a self-awakening moment, I guess."

Josef was encouraged to run at a young age by his mother, Shelley, who has been a runner since her grade school days.

Shelley said that the pastime is an opportunity for prayer.

"It is quiet time for me," she said. "It's a happy time for me. It's a time for me to sort out problems. And the way I do that is by praying. It's when I feel very close to God, not only because it is quiet, but I'm also outside in his creation."

As Josef started making strides as a runner, Shelley encouraged him to see it as a time for prayer as well.

"We were starting to get up to five or

six miles. I'd start to get bored," Josef said. "Then she would say, 'Go ahead and try praying the rosary or just repeat prayers.' It really helps."

Now he is glad to offer those prayers not just for himself, but for others and for vocations.

"I know that it's very important to live your life [with faith]," Josef said. "The prayers for vocations help other people figure out what they want to do with their life."

Josef's father, Daniel, isn't as much of a runner as his son and wife. This will be the third year that he runs in the Mini. The first two times were largely for himself. Now he is glad to have a higher purpose.

"This is kind of a different focus,"

Daniel said. "We're going to run together as a family for the first time. And having a purpose with it for vocations is kind of neat. It gives you an opportunity to experience something for the Church at the same time."

The Race for Vocations Team involves more than just the participants in the Mini and the Finish Line 500 Festival 5K. There will also be cheering sections for the team at various points along the route with people holding up signs promoting vocations.

Joshua Herkert, a sophomore at Roncalli, will be part of that group supporting his family.

"I think it's pretty cool to cheer on the commitment to vocations and to inspire a large amount of people," Joshua said.

So far, more than 300 people have signed up to be part of the Race for Vocations Team. Josef is glad to share the message about vocations with so many other people.

"When there is a whole group of people and they're racing, you see the tremendous support behind the group," Josef said. "It's really inspiring." †



Shelley, Josef, Joshua and Daniel Herkert, members of St. Mark the Evangelist Parish in Indianapolis, pose for a family photo in their home. Shelley, Josef and Daniel will be part of the fifth annual Race for Vocations team when they run the OneAmerica 500 Festival Mini-Marathon on May 5 in Indianapolis. Joshua will support his family as part of a cheering section for the team during the 13.1-mile race.

New Race for Vocations team members are still welcome; prayer pledges still accepted

Although registration for the OneAmerica 500 Festival Mini-Marathon and the Finish Line 500 Festival 5K is closed, people who have already signed up to participate in these two events in Indianapolis on May 5 can still sign up to be a part of the Race for Vocations Team.

To learn more about the team and how to sign up for it, log on to www.archindy.org/hearGodscall/race.html.

A Mass for vocations will be celebrated at 6:30 p.m. on May 4 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis. A pasta dinner for Race for Vocations team members and supporters will follow the liturgy.

People who want to pledge prayers of support for team members and vocations can do so by logging on to <http://raceforvocations.blogspot.com>.

People who want to make financial contributions to support the Race for Vocations Team can do so by calling Elizabeth Jamison, associate director of vocations for the archdiocese, at 800-382-9836, ext. 1490, or 317-236-1490.

People interested in being part of a cheering section for the Race for Vocations Team should contact Megan Fish at mfish@archindy.org. †

Sisters of St. Benedict offer day of reflection for caregivers on April 26

By Mary Ann Garber

A caregiver is someone who helps another person by providing loving



Author Debbye Butler is shown with a copy of her book, *Patient in Affliction*.

assistance with their daily living needs.

The caregiver might be a family member, nurse, doctor, chaplain, social worker, hospice staff member or volunteer.

But who takes care of caregivers who often work long hours and frequently sacrifice their own needs for the good of ill or elderly relatives or patients?

The Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove offer an annual day of reflection for caregivers at their Benedict Inn Retreat and Conference Center to help support and encourage women and men who take care of others.

Presentations will address ways to reduce stress, and offer advice to better assist the people who help people in need.

Author and caregiver Debbye Butler of Indianapolis is one of the speakers for the seventh annual Caregivers Day from 8:45 a.m. until 3:45 p.m. on April 26 at the conference center, located at 1402 Southern Ave. in Beech Grove.

Butler wrote *Patient in Affliction* after

caring for her mother, who was terminally ill and died at age 70. The book fulfills a promise that she made to her.

"I've been writing and editing professionally for some 35 years, but I consider this book the most meaningful and important project of my professional life," she explained. "The title is a play on words right out of the Bible [from] Romans 12:12, which tells us to be joyful in hope, patient in affliction [and] faithful in prayer."

Butler said the National Family Caregivers Association estimates that 50 million people in the U.S. serve in some capacity as a caregiver each year.

"I'll always miss my mother, but what an honor for me that God should put me in a position to be her in-home family caregiver at the end of her life," Butler said. "The memories we made when it was just the two of us at home—the laughter and daily doses of 'I love you' that we shared—illness and death can't steal such precious gifts."

One of the Ten Commandments reminds us to honor our parents, she said. "It's my prayer that I did just that, especially at the end of both of my parents' lives when I was in a room alone with each of them at the very moment God called them home."

"Easy? No," Butler said. "Would I do it again? In a heartbeat! I bet many other people who have been caregivers would say the same thing. And I think they would also agree [that] this is a life-changing experience."

(For more information or to register for the Caregivers Day on April 26, call the Benedict Inn Retreat and Conference Center at 317-788-7581 or log on to www.benedictinn.org. The retreat fee of \$50 includes lunch. Butler's book, which sells for \$13 plus \$2 for postage, can be ordered online at www.debbyebutler.com as well as at Amazon or Barnes and Noble. She will sell her book for \$10 at the Caregivers Day.) †

What was in the news on April 20, 1962? Plans for the length of the Second Vatican Council are predicted, and six possible topics for discussion

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 April 20, 1962, issue of *The Criterion*:

- Sees a three-phase division in coming Vatican Council

"CHICAGO—The Second Vatican Council probably will be split into three sessions, extending over a period of nearly a year, it was predicted here by Father Gustave Weigel, S.J., a noted theologian and author who is helping to prepare for it. ... The way plans are shaping up now, he said, the Council may follow a schedule according to these approximate dates: First session—October 11 to December 8. Second session—

February 2, 1963, to shortly before Holy Week. Easter falls on April 14 next year. Third session—Pentecost [50 days after Easter], or June 2, 1963, to sometime in July 1963. ... The Ecumenical Council primarily will be concerned with 'internal relationships of the Roman Catholic Church,' the Jesuit noted. Among the probable items of the Council agenda, he said, are:

- 1) Redefinition of the 'meaning and power of a bishop.' ...
- 2) Position of laymen in the Church, and relationship of the laity and religious to the bishops.
- 3) Relationship of the 'secular and sacral' (Church-state).
- 4) Liturgical problems, such as use of Latin or the vernacular.
- 5) Questions on how much liberty should be granted to the 'newer Churches' in Africa and Asia.
- 6) One of the most contested issues, and perhaps the most important one facing the Church, is that of centralization of power.

- Varied opinions: Editor, two clergymen voice school aid views

- New Orleans situation complex, writer finds
- No boycott of schools, enrollment figures show
- Laity's opinions invited on synod
- Separated Christians and Vatican Council: Basic principles in the quest for unity
- Pontiff alters status of Cardinal Bishops
- Moscow's Red Square 'mecca' for pilgrims
- Four Protestant sects to renew merger talks
- Pope says farm problems are not purely economic
- Agency seeks to resettle 35,000 Cuban refugees
- Small secretariat working out technical details for Council
- Says patient can forego medical aid
- Positive measures urged in struggle against Commies

(Read all of these stories from our April 20, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †

Lifelong marriage is the true basis for a strong society

By Christopher Carstens

When I was a kid, a popular song went, “Love and marriage ... go together like a horse and carriage, ... you can’t have one without the other.”

Who could imagine a contemporary pop star singing anything like that? The notion that you can get married and stay happily married seems quaint and old-fashioned like a rotary telephone or black-and-white TV.

Only people in their 60s remember when life was any different. Baby boomers were still in elementary school when, in 1961, then Gov. Ronald Reagan signed a no-fault divorce law, making California the first state where a marriage could be ended, unilaterally, for any reason—or for no reason. The rest of the country quickly followed.

In the 1970s, psychologists advised that the highest calling was the pursuit of self-fulfillment. The old model of marriage—focused on duty, obligation and shared sacrifice—was too confining. “Staying together for the kids” was translated as “abandoning your authenticity.”

If your marriage kept you from “finding yourself,” a generation was taught, then leaving was the best option.

“The kids will be all right,” the experts assured everybody, crossing their fingers and hoping it was true.

They were wrong.

The unhappy legacy of the divorce explosion is with us still even though there may be some shreds of hope on the horizon.

People stopped believing in “forever.” Nearly half of the children growing up between 1975 and 2000 experienced the divorce of their parents before they were 18, shattering their faith in the promise of love, commitment and a lifetime of marriage.

In spite of the false optimism of those early “divorce experts,” the effect of marital dissolution on children has turned out to be consistently negative. Children of divorce are nearly three times as likely to drop out of high school, with girls three times as likely to become teenage mothers and boys twice as likely to go to prison.

On virtually any measure of social adjustment and success, the children of divorce are worse off across the board.

Where is the hope? After peaking in the 1980s, there has been a substantial reduction in the American rate of divorce. Researchers



A couple kiss after renewing their wedding vows during a Mass at the Cathedral of Our Lady of the Angels in Los Angeles on Feb. 12. Married couples from throughout southern California who are celebrating 25, 50, 60 or more years of marriage during 2012 renewed their wedding vows during the liturgy. The Church has consistently taught that lifelong marriage is vital to a strong society.

tell us that people are happier in their marriages than they were in the 1980s and 1990s, and today’s married couples are more committed to working through their problems.

While the divorce rate is still high, with about one-third of married individuals experiencing at least one divorce, it is much lower than at the peak of the wave. Today, the majority of children born to married couples will actually grow up with their mothers and fathers still married to one another.

Although Catholics are far from immune to divorce, it is clear that faith is associated with a substantially lower divorce rate. The divorce rate for Catholics is among the lowest in the country, although at 28 percent it is still higher than one would wish.

The renewal of marriage is the strongest among the most successful Americans. The divorce revolution was an experiment—no other society in the history of mankind ever

tried running their families this way. It appears that the brightest and most able people have taken a long look at divorce, and decided that it does not work.

There is a less happy side to the picture. Far more people are putting off marriage until later in life, and even larger percentages never marry at all.

Researchers tell us that today more than half of all children born to women under 30 are born outside of wedlock. Unmarried couples break up more than twice as often as married couples, and most of the fathers are long gone by the time their children are 5.

This is becoming a line of deep and potentially enduring division in our nation. People who are well-educated marry and stay married, leveraging their advantages to improve the lives of their children.

People who are already poor and less educated are less likely to marry and more likely to divorce, compounding the unhappy condition of their children with increasing

poverty and family instability.

Sadly, the children of those people never married are the least likely of all to marry, perpetuating the family disintegration across generations.

The Church has always taught that marriage is the foundation of right living and good social order. That has never been more true than today.

That corny old song had it right. Love and marriage do go together.

Today, we need to hold up and celebrate successful marriages. The heroes in our stories are men and women who marry, have children and stay together to build strong family lives for their children.

This is the story—the good news about marriage—that we need to hear about in our churches, and see in our TV programs and media.

(Christopher Carstens is a psychologist in San Diego.) †

Love and self-giving are vital to Bible’s vision of marriage

By Dan Luby

You are standing in a neighbor’s backyard at a cookout when a non-Christian friend who knows of your interest in Scripture asks, “What’s the Bible say about marriage?”



Patricia and John Peyton surf the Internet at their home in Seattle in July 2009. John became paralyzed by an unusually aggressive form of amyotrophic lateral sclerosis, or ALS, commonly known as Lou Gehrig’s disease. Central to the Bible’s vision of marriage is the love, sacrifice and self-giving seen in the Peytons’ marriage.

One obvious response might be a list of the passages in which marriage is mentioned. But such a comprehensive list, by itself, might be more confusing than illuminating.

The biblical theology of marriage is complex and in some ways challenging, more the subject of a semester-long course than a two-minute response in casual conversation.

One practical way to help your inquisitive friend get an overview of the Bible’s “take” on marriage is to note four points.

• First, the Bible assumes that marriage is a given of human social and familial life. Challenging elements of the biblical view, such as its occasional acceptance of polygamy, reflect the influence of local cultural norms. Nowhere is there a suggestion that marriage is an innovation. It is an integral part of human society.

• Second, there is a perceptible arc in the biblical view of marriage. The creation stories of Genesis point to an original vision of partnership and communion in which the stewardship of the Earth and the image of God are shared by the man and woman.

With the fall of Adam and Eve, marriage is beset by a competitive spirit and a tendency to discord and domination, a departure from God’s initial plan.

“Beulah,” a common Hebrew word for “wife,” has a root meaning of “owned,” and “Baal” (“husband”) also means “owner.” The sense of marriage understood as a one-sided, commercial relationship is transformed over the centuries to

a vision of mutuality and self-donation. (See, for example, Chapter 7 of the First Letter to the Corinthians.)

• Third, the consistent use of marriage as a metaphor for the relationship between God and his people suggests a vision that understands marriage not as a matter of dominance or utility but of love.

Prophets speak of God as married to Israel precisely because marriage communicates the intimacy to which God calls us and the intensity of his love.

When St. Paul’s Letter to the Ephesians says that Christ is the bridegroom of his beloved, the Church (see Eph 5:22-32), it presupposes marriage as a relationship of generosity and reconciliation, and of deep, transforming love.

In using marriage as a central image for the love between God and his people, the Bible elevates marriage to an exalted status.

• And last, anything and everything specific that the Bible has to say about marriage has to be understood in the overarching context of the vision and person of Jesus.

All human relationships should reflect the kingdom of God, that realm of joy and healing and forgiveness and communion that illuminates Jesus’ preaching, and for the sake of which he offers his sacrificial love.

(Dan Luby is Tschoepe Chair of Homiletics at the School of Ministry at the University of Dallas in Irving, Texas.) †

From the Editor Emeritus/John F. Fink

Biblical readings: Visions in the Book of Revelation

The biblical readings in the Office of Readings next week are again from the Book of Revelation. From this Friday through next Saturday, they cover Chapters 4-11.



After the letters to the seven Churches in Asia Minor that I wrote about last week, Chapter 4 tells us that John was “caught up in Spirit” or “in ecstasy” (Rv 4:2) into heaven, and the rest of Revelation consists of the visions of “what must take place in the time to come” (Rv 4:1).

Immediately, we get into the symbolism that’s a defining feature of Revelation. As you read this book, I encourage you to study the footnotes or you are going to get lost. The symbolism is present in numbers, colors, metals and garments.

For numbers, as an example, keep in mind that seven means universal or totality of perfection except for the seven Churches for whom the book was written. Four sometimes signifies the world, six means imperfection, 12 refers to either the Apostles or Israel’s tribes and 1,000 is used for immensity.

In Chapter 5, we are told about a scroll with seven seals and “a Lamb that had been slain,” who alone was worthy to break the seals. This obviously is Jesus, who is also called the Lamb of God in St. John’s Gospel (Jn 1:29), perhaps written after Revelation. The Lamb is described as having seven horns and seven eyes to suggest Christ’s universal (seven) power (horns) and knowledge (eyes).

All those in heaven fall down, including the “four living

creatures and the twenty-four elders” (Rv 5:5:8). The “living creatures” had been described in Chapter 4 as a lion, calf or ox, human being and eagle, to symbolize the noblest, strongest, wisest and swiftest. Later, the Church took them as symbols of the four evangelists. The 24 elders are the Apostles and the 12 tribes of Israel.

In Chapter 6, the Lamb breaks open the scroll’s first six seals. As he breaks the first four, we get the symbolism of four horses—white, red, black and pale green, representing a conquering power, bloody war, famine and death, respectively.

With the breaking of the fifth seal, John sees the Christians who had been martyred by the Romans, calling for God’s judgment. That judgment would come with the breaking of the sixth seal, and cosmic upheavals are described.

Before the breaking of the seventh seal, Chapter 7 tells of John’s vision of the huge number of those who are saved from every nation, race, people and tongue.

The Lamb breaks the seventh seal in Chapter 8, the signal for seven symbolic disasters, each announced by a trumpet blast. The disasters are modeled on the plagues in Egypt before Moses led the Israelites out.

There is an interlude between the blowing of the sixth and seventh trumpets in Chapters 10 and 11. The first is a vision of an angel who gives John a small scroll and tells him to eat it. The scroll is sweet to the taste because it predicted the final victory of God’s people, but it turned his stomach sour because it also announced suffering.

We will continue this explanation next week. †

Coming of Age/Karen Osborne

No matter your age, rumors aren’t the way to the top

It’s time for another presidential election in the United States, which means it is also time for another barrage of nasty campaign ads.



Sure, those under 18 can’t vote, but by the time you are finally able to pick your choice in a ballot box, 18 years’ worth of political rhetoric will have already influenced how you see the world.

If today’s politicians have anything to say about it, you will probably see rumormongering and innuendo as a great way to get what you want.

Today’s local and national candidates sometimes use rumors, true or not, to achieve their agendas. It doesn’t matter if you are talking about Republicans, Democrats, Greens or Pirates. Yes, the Pirate Party is real.

Candidates have used rumors and scaremongering against opponents to advance their desires and wishes for the country. It seems that destroying one another for political gain is practically an American tradition.

Mean campaign ads are nothing new. Lyndon Johnson’s campaign in 1964 ran an ad that inferred that nuclear war would occur unless Johnson was elected.

An attack ad by one Florida politician called his opponent “Taliban Dan” because of the opponent’s voting record on women’s issues. Candidates have used creepy music from the TV show “The Twilight Zone” to influence viewers’ political tastes.

Even the Founding Fathers got in on the act. During the 1800 general election, Thomas Jefferson and John Adams hired “hatchet men” in an attempt to discredit each other, and said things so malicious about each other that I can’t repeat them in this column.

Modern politics would have teenagers believe that it is necessary to tear others down in order to rise.

Maybe this is one reason why so many teenagers think it is

fine to spread rumors about their classmates. After all, they see it every day from people who are supposed to know better.

Rumors are never the way to win. They only drag everyone down.

We have all seen politicians dig for dirt about their opponents and air dirty laundry with gusto, thinking that it will help voters change their minds on Election Day. People who spread rumors, whether they are 14 or 40, do it because it gets them attention, and helps them to feel as if they are better than others and as if they are exerting control over a social group—or a country.

Everyone is the subject of a rumor at some time during high school, and it is a real temptation to fight fire with fire, to come back swinging with a rumor that is just as malicious.

But the last thing you want to do with a rumor is escalate it. Instead, do what a smart politician or a good public relations person does—try to get the truth out there as soon as possible, and do it in a reasoned, calm fashion.

Many politicians respond to rumors with reasoned, calm explanations, which is one way to start. They don’t want to give the rumor-starter what he or she wants—to see them stumble. If you get visibly angry, it may make others think that there may be truth in the situation and give the rumor further credence.

Every politician has to deal with at least one smear campaign. History shows us that politicians—and high school students—can effectively deal with, contain and rise above rumors and gossip. Teenagers also have access to resources that politicians don’t—principals, teachers and guidance counselors who can offer help and advice.

Just as I hope that this year politicians can stick to the issues and avoid rumors altogether, I hope teenagers can do the same. Let’s stick to what is really important.

(Karen Osborne writes for Catholic News Service.) †

The Human Side/Eugene Hemrick

Spring gives us a time to plant and a time to reap

Prices, from gas to food, continue to rise and budgets get tighter. How might we counter this? Consider becoming an agrarian.



I thought about this because recently I received a book on Tuscan cooking. As a cook, I savored every recipe. Why were the recipes so attractive? They were simple and called for herbs that I grow which are inexpensive to produce.

In our parish garden, we grow sweet basil, thyme, rosemary, cilantro, lettuce, eggplant, parsley, peppers and tomatoes.

Thanks to the herbs from the garden, I often take a simple piece of chicken and pasta, and convert them into a gourmet dinner. I make big portions because like good wine, the mixture of herbs with meat, poultry and pasta ferment with time, creating a richer, fuller taste the second time around.

A side benefit of cooking at home is the joy of creativity. Too often, we tend to go the fast food route and leave the creativity to others. Experimenting with food is a way of heightening our entrepreneurial spirit. Instead of feeling paralyzed by rising prices, creative cooking puts us into action. It gives us a weapon to combat budget woes.

Now is the time to plan and plant a garden. Even if you don’t have a plot of land, you can still grow herbs and tomatoes in an

apartment or on a balcony. Working with the Earth not only produces food for the body, but also mental food for our psychological well-being.

Some years ago, I found myself fighting depression. I had taken on too many jobs. Depression tends to paralyze us, create panic attacks and the feeling that nothing has meaning. The wisdom of an old Benedictine monk helped me to reverse this.

During one of his classes, he told his students, “You have enough under your skull cap, now it’s time to get out into the garden and get dirt under your fingernails.”

I dropped everything, put on overalls and worked the soil in our garden. My depression disappeared.

Gardening puts us in touch with the life that the Earth contains. When we are deeply in touch with it, we are in touch with life-giving powers.

Today, many of us work in offices that are often artificially lighted. We inhale secondary air and seldom, if ever, touch soil. As a consequence, we are deprived of the Earth’s life-giving powers.

During this season of planting, get in touch with soil and enjoy its effects on your cooking, health and psychological outlook.

(Father Eugene Hemrick writes for Catholic News Service.) †

Catholic Education Outreach/Kay Scoville

One tube of lip gloss helps build the kingdom

As we embrace the joy of the Easter season and look toward Pentecost, the Risen Christ calls us to follow him.



But what does that mean, especially to a young person?

Pope Benedict XVI offered the following insight in his address to the young people on the anniversary of Blessed John Paul II’s death: “Christ needs you at his side to extend and build his kingdom of charity.”

Samantha Ardery, a seventh-grade student and member of St. Monica Parish in Indianapolis, understands that call to charity. She shared her witness after traveling to southern Indiana to help people whose lives were devastated by tornadoes on March 2:

“On March 10, I went down to Osgood, and I helped sort care packages for people struck by the tornado. It was honestly the most horrific and beautiful thing I’ve ever seen. Some points were amazing, and you just wanted to stand there in awe at the beauty of some people’s hearts. But you couldn’t stand there and stare because there was work to be done.

“Other times, you just wanted to look away and cry. Regular people, like you and me, standing there with absolutely nothing. All that they had were the clothes that were on them, and whatever others could provide for them.

“I was designated to make cleaning care packages, and when I wasn’t doing that I was sorting toiletries into different boxes. Everything that was there was to be sent to Holton, which is right outside Osgood.

“There were clothes, books, toys, cleaning supplies, baby supplies, food, water bottles and the one thing that struck me most—lip gloss. In all, there were about 10 tubes. I thought, Of course, your house is completely demolished so your main priority is the shininess of your lips. But when it was explained to me, it made so much sense.

“For someone who puts lip gloss on every day, not doing it almost feels inhuman. But by receiving that tube of lip gloss and putting it on, it feels like a regular day at that moment.

“Isn’t that all a person in that situation wants? A regular day? That feeling that nothing bad has happened, and nothing bad will happen. That naïve little kid feeling that nothing ever goes wrong on this perfect planet. That is what one tube of lip gloss can give a person in devastation.

“Another thing I saw that was truly amazing was the amount of items that people were giving to a very small town. My group drove through Holton, and it was very small. There were tons of just the most random things. There were tubes of toothpaste, combs, bottles of Pine Sol, wash rags, toys and baby food.

“There was everything a regular family would need on a daily basis. It amazed me how much people in a small town needed, and how much they were given. I never knew until that day how large the American heart is.

“At one point, I was sorting a box. While unloading it, I found five angel teddy bears. That kind of thing isn’t to make adults feel better, it’s for the kids. When people think of devastation like this, they mainly think of adults. But they are forgetting that some of these adults have kids.

“How would you feel if today you went home and everything you ever had was gone? You only had the stuff that was with you at school. One set of clothing, whatever is in your backpack, and the stuff in your locker that you can maybe retrieve the next day. No random cash. You have literally nothing. You might cry, right? You would at least be sad or panicky. That is how these people feel.

“When leaving Osgood to get home, we drove through Holton. It was still horrible, and already work had been done—a week’s worth of work. There were places where on one side of the street there was just rubble, and the other side looked as if nothing had happened there. Trees had crushed houses. Some houses had parts missing from them. It made me want to run away and cry.

“Still, going down there and helping was a life-changing experience for me. I hope that everyone gets the chance to see what I saw that day. I hope that every person on this planet gets to feel what I felt that day—that warm fuzzy feeling in the pit of your stomach—knowing you’ve done something that helped someone you don’t know and probably will never know in your lifetime.

“That is what I call community service. Just doing something out of the goodness of your heart.”

This is the story of one youth who responded to the call to build the kingdom. The possibilities for each of us, with God’s grace, are endless.

“No one is superfluous to such an undertaking,” Pope Benedict said. “Therefore, never cease to ask yourselves what the Lord is calling you to do, and how you can help him.”

(Kay Scoville is the archdiocesan director of youth ministry. E-mail her at kscoville@archindy.org or call 800-382-9836, ext. 1430, or 317-236-1430.) †

Third Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 22, 2012

- Acts of the Apostles 3:13-15, 17-19
- 1 John 2:1-5a
- Luke 24:35-48

The Acts of the Apostles again furnishes the first biblical reading.



In this reading, St. Peter preaches to the crowds in Jerusalem.

Americans are very accustomed to preaching. They hear it on the radio. They hear it on television. It is a product of this country's Protestant heritage. For that

matter, it is an essential part of the Catholic tradition.

Preaching, however, at least in the biblical understanding, comes not with personal spontaneity, but because of a divine commission. It is a personal duty, and it means authority. It is speaking in the very name of God and at the behest of God.

Catholic deacons, priests and bishops speak for the Church, and the Church can limit the right of ordained ministers to preach for this reason.

So Peter stood before this Jerusalem crowd as the representative of God. Most importantly, he spoke in the place of Jesus. He preached the Good News of Jesus.

This reading makes two points. First, it establishes the identity of Peter as an Apostle. Moreover, he is the chief of the Apostles, speaking on behalf of them all.

Second, because of Peter and the other Apostles, the salvation given by Jesus still reaches humankind. They continue the Lord's work.

The First Epistle of St. John provides the second reading.

The epistles of John are alike in their eloquence and splendid language. They also are similar in the depth of their theology and revelation.

This reading proclaims the majesty of Jesus, the Savior, but cautions that accepting Jesus as Lord is more than mere lip service. It is the actual living of the Commandments by which, and through which, people realize

the perfection, love, order and peace of life in God.

St. Luke's Gospel, the source of the last reading, offers another Resurrection Narrative.

It begins with the two disciples with whom Jesus had walked to Emmaus and who had recognized the Risen Lord in the "breaking of the bread," or Eucharist, reporting the event to the Apostles.

Then Jesus suddenly stood among them, no longer bound by location or time, victorious not only over death, but also over the limitations of earthly existence. He showed them his pierced hands and feet. He still was human as were they, but also the everlasting Son of God.

Jesus stressed that God's mercy had been fulfilled. Humanity had been redeemed!

Reflection

The Church continues to summon us to the joy of the Easter celebration. Christ lives! As St. Paul said, the Resurrection is the bedrock of our belief.

The last reading, from St. Luke's Gospel, quite bluntly presents us with a reality common to all human beings. All people are subject to the limitations of human nature and earthly existence.

In the reading, the disciples who walked with Jesus to Emmaus had not recognized the Lord until the "breaking of the bread." The Apostles, to whom these disciples had come, were bewildered and unsure.

By contrast, the Risen Lord suddenly appears, not held by the constrictions of space or time. The Son of God, Jesus still is human. His hands and feet show the wounds left by the nails driven into them on Calvary.

Yet, Jesus is Lord, having defeated death itself, the greatest of human limitations.

For humans, sin creates the most daunting limitation as it destroys for the sinner eternal life, that most precious of gifts, and even peace in this world.

Uniting with Jesus, rejecting sin and sinning no more, is freeing. It is empowering. It is life-giving.

Finding Jesus to establish this personal union is not impossible. Jesus commissioned the Apostles to continue the mission of salvation, offering it even to each one of us in our own place and circumstance. †

Daily Readings

Monday, April 23

St. George, martyr
St. Adalbert, bishop and martyr

Acts 6:8-15
Psalm 119:23-24, 26-27, 29-30
John 6:22-29

Tuesday, April 24

St. Fidelis of Sigmaringen, priest and martyr

Acts 7:51-8:1a
Psalm 31:3cd-4, 6ab, 7b, 8a, 17, 21ab
John 6:30-35

Wednesday, April 25

St. Mark, Evangelist

1 Peter 5:5b-14
Psalm 89:2-3, 6-7, 16-17
Mark 16:15-20

Thursday, April 26

Acts 8:26-40
Psalm 66:8-9, 16-17, 20
John 6:44-51

Friday, April 27

Acts 9:1-20
Psalm 117:1-2
John 6:52-59

Saturday, April 28

St. Peter Chanel, priest and martyr

St. Louis Grignion de Montfort, priest
Acts 9:31-42
Psalm 116:12-17
John 6:60-69

Sunday, April 29

Fourth Sunday of Easter
Acts 4:8-12
Psalm 118:1, 8-9, 21-23, 26, 29
1 John 3:1-2
John 10:11-18

Go Ask Your Father/Fr. Francis Hoffman

There is no upper-age limit for a person to receive his or her first Communion

Q Is there an age limit on receiving your first holy Communion?



I have three grandchildren that I will be getting custody of, and they haven't had any training or catechism. They include one preteen and two teenagers.

Please advise this old grandma on how to get them started, and in the process get me back into following my faith.

A Join the club, Grandma! Good for you! You will do a great job leading your grandchildren to Christ. There is no upper-age limit for first Communion, but there is a lower age limit—the age of reason, generally considered to be about age 7.

The next time that you stop by your parish, arrange to register your grandchildren for religious education classes. The instructors will know what to do.

You can augment their instruction in the faith by your own example, your personal one-on-one conversations with them and by teaching them some basic Catholic prayers, such as the Sign of the Cross, Our Father, Hail Mary, Glory Be and an Act of Contrition.

Q Some years ago, a family member brought home Communion for some sick parents. Due to unexpected circumstances, the Communion was not consumed and instead was placed in a pyx on the mantle.

This was not an intentional act of disrespect by any means, but the Communion was overlooked for several years after the death of both parents.

What should I do with the Communion now? Can it still be consumed? Is it still Communion? I want to do what is right.

A Something very similar happened to me when I visited an elderly person recently. Her husband attends daily Mass and brings her holy Communion afterward.

On this particular day, he left the pyx with the consecrated Host in the kitchen. Days later, when I arrived, she asked me to give her holy Communion and told me

that the consecrated Host was in the kitchen.

Needless to say, I was surprised. I went to the kitchen and found it just as she had said. So I gave her holy Communion using the rite for "Communion to the Sick Outside of Mass."

No disrespect was intended by the elderly couple. On the contrary, both the husband and wife are pious and good souls. But as people get older, they can become forgetful.

As to your question, you should consume the consecrated Host as soon as possible because as long as the species of bread remains—that is, which you have to assume if it looks like bread—then the Lord is still present—body, blood, soul and divinity—really, truly and substantially.

After you consume the holy Communion, you should take care to purify the pyx that contained the Host.

If the consecrated Host appears to be totally or partially putrefied, or it is otherwise undesirable to consume, you should place the Host in a bowl of water and let it stand there for days until the holy Communion has disintegrated then piously pour the remains into natural ground or in the sacrarium located in the sacristy of a nearby Catholic church. That's the prescribed procedure.

Unfortunately, the case you describe is not unheard of, and it points to the necessity of careful training and monitoring of the activity of extraordinary ministers of holy Communion.

Perhaps parishes could implement some system for accounting for all consecrated Hosts, such as a sign in and sign out sheet used at the reception desks of many businesses in our countries.

When an extraordinary minister of holy Communion takes holy Communion from the church, they have to "sign in" with the time, date and person they will be visiting.

The next time that they return to the Church, they can "sign out," verifying that they have delivered holy Communion to the shut-in and that Our Lord was received.

For the record, extraordinary ministers of holy Communion should bring holy Communion directly to the sick or shut-in person. They should not stop on the way to do errands. Holy Communion should be delivered within the hour. At least, that's my opinion on the matter. †

My Journey to God

Peace

"Peace I leave with you; My peace I give you; Not as the world gives do I give to you. Let not your hearts be troubled Neither let them be afraid" (Jn 14:27).	All that gives joy to existence. The world Gives in chaos But Love Gives so simply.	Echoing pain I find strange peace In being a willow My face to the sky In effortless Offering.
I am only one soul Yet I hold a thousand stories Like a weeping willow	And my only fear Is that I might squander this Love Hope Peace Opportunity Gifts to create and rejoice.	Burdens lifting Like feathers Drawn into the Heart of the Source That sustains me
Sweeping low to catch and lift Life's tales like cascading waterfalls Dancing in the light.	Ruminating over the Horrors of living ...	Not in false idols Cast in impermanence
Twisting and dipping Rising and curling Gathering and listening Love	I have made close Acquaintance with death, Abandonment, violence, deceit.	But in Love Mercy, Hope, Joy Peace that says to all: "Rise, let us go hence."
Echoing to self The life of a million songs Caught on my tongue like raindrops	And still, when I sit In the quiet With aches in my bones And hearts all around me	By Angela Roesler

(Angela Roesler is a member of St. Christopher Parish in Indianapolis. She works for the Sisters of the Third Order of St. Francis at the Oldenburg Franciscan Center in Oldenburg.)

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.

BASCH, Rebecca Jayne, 90, St. Barnabas, Indianapolis, April 6. Mother of Shirley Linne, Susan Pennington, Bill, Jerry, John and Mark Basch. Grandmother of 12. Great-grandmother of three.

BATES, Jane Elizabeth, 69, Good Shepherd, Indianapolis, March 31. Sister of Franciscan Sister Linda Bates, John, Michael and Stephen Bates.

BERGER, Mary H., 84, St. Mark the Evangelist, Indianapolis, April 5. Wife of Jim Berger. Mother of Beth Dodds, Nina Eads, Barbara Irwin, Linda King, Joe, Marty and Mike Berger. Grandmother of 21. Great-grandmother of 14.

BRAUN, Thomas J., 89, Immaculate Conception, Millhousen, April 5. Father of Virginia Marchel and Patricia Wuensch. Grandfather of three. Great-grandfather of one.

BRUTSCHER, John J., Sr., 91, St. Augustine, Jeffersonville, March 25. Father of Nancy Elrod, Janice Reschar, John Jr. and Ted Brutscher. Brother of Robert Brutscher. Grandfather of seven. Great-grandfather of four.

CASEY, Dr. Zenobia Ann, 47, St. Michael the Archangel, Indianapolis, March 31. Daughter of Sophia Casey. Sister of Rex Casey.

CINTO-GRANDE, Cenobio, 17, St. Lawrence, Indianapolis, March 20. Son of Amadd Cinto-Tello and Constantina Grande-Perez.

DICKMAN, Louis A., 79, St. Maurice, Napoleon, April 2. Husband of Margaret (Herbert) Dickman. Father of Marcy Baumer, Deana Borgman, Melissa Burton, Teresa Peetz, Jennifer Rohl, Connie, Jeff, Jim,

John and Kevin Dickman. Brother of Sylvia Fuentes, Shirley Suttman, Alvin and Richard Dickman. Grandfather of 19. Great-grandfather of two.

DUGAN, Molly T., 93, St. Gabriel the Archangel, Indianapolis, April 1. Mother of Bernadette Allison and Vincent Stanich. Grandmother of five. Great-grandmother of 10.

FINK, John J., 86, Most Holy Name of Jesus, Beech Grove, March 29. Husband of Williametta Fink. Father of Jerryl Vaught, Janet Wilcoxen, John, Mark and Michael Fink. Brother of Patricia Farris. Grandfather of 13. Great-grandfather of six.

GENTRY, Walter D., 98, St. Mary, Greensburg, April 5. Father of Mary Margaret Nobbe, Kathleen Preuss, Roselyn Sullivan, Barbara Walpole, Annette Wesemann, Donald and James Gentry. Grandfather of 25. Great-grandfather of 47. Great-great-grandfather of six.

GRATZER, Juanita, 88, St. Paul, Tell City, March 30. Mother of Roxanne Rust and C.A. Gratzler. Sister of Jean Goffinet and Billy Lee Sandage. Grandmother of three. Great-grandmother of five.

HARRIS, Mary, 88, American Martyrs, Scottsburg, March 28. Mother of Phyllis Cleary, Imogene Fulkerson, Charlotte Siegel and Gracie Winsett. Grandmother of eight. Great-grandmother of nine.

JACKSON, Elmer H., 96, St. Lawrence, Lawrenceburg, March 30. Husband of Mary Jackson. Uncle of several.

KIEFFER, Robert L., 77, St. Magdalen, New Marion, April 2. Husband of Martha (Caplinger) Kieffer. Father of Ann Dicken, Pam Mercer, Libby Scott, Mari Thielking and Bob Kieffer. Brother of Agnes Meltzer, Helen Richards and Edward Kieffer. Grandfather of nine. Great-grandfather of four.

KRUER, Mary Margaret (Koetter), 87, St. Mary-of-the-Knobs, Floyds Knobs, April 8. Mother of Shirley Balmer, Wanda Bryant, Judy Curry, Margaret Fessel, Susie Morgan, Mary Ellen Rodriguez, Louise Stumler, Edward Jr., Jeff and Joe



Veneration Father Anthony Spanley holds a crucifix during veneration on Good Friday, April 6, at Holy Cross Church in Hamlet, Ind., in the Gary Diocese.

Kruer. Sister of Ruth Book, Carol Calandrino, Betty Sprigler, Pat Williams, Dottie Kruer and Jim Koetter. Grandmother of 24. Great-grandmother of 38.

MASCARI, Frank A., 89, St. Roch, Indianapolis, March 20. Father of Andy Hart, Liz Schoettle, Rita, Trese, Chris, Joe, Mike and Nick Mascari. Grandfather of 14. Great-grandfather of four. (correction)

McALLISTER, Jim, 75, St. Agnes, Nashville, March 31. Husband of Sue McAllister. Father of Terri Engel and Jimmy McAllister. Brother of Mary Kirkman, Bill and Jerry McAllister. Grandfather of four.

McATEE, Patty J., 86, Most Holy Name of Jesus, Beech Grove, April 6. Mother of Paul McAtee. Grandmother of five. Great-grandmother of 11.

MILLER, Viola Jean (Hearne), 83, St. Lawrence, Indianapolis, March 22. Wife of Morris Miller. Mother of Frank and Leslie Miller. Grandmother of five. Great-grandmother of six.

MOENTER, Gary, 69, American Martyrs, Scottsburg, April 8. Brother of Gayla Lecher and Ava Moenter.

OBERMEYER, Janey, 62, Holy Family, Oldenburg, April 4.

Wife of Eddie Obermeyer. Mother of Denie Arnold, Marcie Trossman, Chad and Jason Obermeyer. Daughter of Anelda Moll. Sister of Barb Brannigan, Margie Dinn, Dottie Hoff, Ruthie Koetter, Rita Paul, Betty Rominger, Jerry, Joe, Mike and Paul Moll. Grandmother of 13.

PFLIEGEL, Bertha M., 72, St. John the Baptist, Osgood, March 30. Sister of Rosemary Conrad, Alfred, Elmer, Harry, Lester, Ralph, Raymond and Robert Schaefer.

PHARES, Clyde L., 87, St. Joseph, Shelbyville, April 6. Husband of Theresa Phares. Father of Deborah Dietz, Catherine Perry, Donald and Robert Phares. Brother of Dorothy Rocky and John Phares. Grandfather of eight. Great-grandfather of four.

REICHLE, Bob, 81, St. Michael the Archangel, Indianapolis, April 2. Father of Bill and John Reichle. Brother of Duane Reichle. Grandfather of five.

SCHATTNER, Margaret Lucille (Hill), 86, St. John the Evangelist, Indianapolis, April 9. Mother of John Schattner. Sister of Charles Hill.

SCHOENING, Delbert Francis, 73, St. Thomas More,

Mooresville, April 2. Husband of Irene Schoening. Father of Julie Griffin, Janet Stoneking, Eric, Jon, Kurt and Nick Schoening. Stepfather of Susie Cole, Steve Delp, John and Robert Elmore. Brother of JoAnn McCain, Gerri Niva and Lou Strahl. Grandfather of 34. Great-grandfather of eight.

STEPHENSON, Donald Wayne, 65, Immaculate Heart of Mary, Indianapolis, March 17. Husband of Leah (Porzel) Stephenson. Father of Leah Roggeman and Michael Stephenson. Brother of Diane Moore, Danny, David and Dennis Stephenson. Grandfather of two.

STRANGE, William B., 82, Most Holy Name of Jesus, Beech Grove, March 26. Husband of Lillian (Petac) Strange. Father of Mary Anthony, Anne Piserchia, Joseph and William Strange Jr. Brother of Julia Bomalaski, Mary Hatfield, David and John Strange. Grandfather of nine.

SULLIVAN, Harold E., 85, Christ the King, Indianapolis, March 30. Husband of Carolyn Sullivan. Father of Marianne Cappel, Colleen Nelson, Suzanne Richards, Pam Wickham, John, Mike, Tim and Tom Sullivan. Grandfather of 18. Great-grandfather of nine.

TEIPEN, Mary E. (Bruns), 85, Good Shepherd, Indianapolis, March 22. Mother of Carla Kittler, Andrea Long, Betsy Robbins, Lisa, Margy, Susan and Michael Teipen. Grandmother of 14. Great-grandmother of six.

THOMPSON, Ramona Joyce, 69, Holy Family, New Albany, March 10. Wife of William Thompson. Mother of Kelli Neafus, Pamela Pendleton, Ramona and Joseph Prestigiacomo. Sister of Leon, Terry and Wendell Raney. Grandmother of nine. Great-grandmother of two.

WEINMANN, Martha Rose, 89, Holy Family, New Albany, March 17. Mother of Claire Drury, Marilyn Kerberg, Carolyn Makowsky, Patty Millman, Loretta Osborne, Aline Smith and Elaine Zipp. Grandmother of five. Great-grandmother of eight.

WILLIAMS, Debra Sue, 58, Good Shepherd, Indianapolis, March 28. Mother of Kelli Clegg, Theresa Lomax, Angela, Robert and Warren Williams. Sister of Kelli Benner, Beverly Donnelly, Beth Reed, Patricia Stewart, Daniel, Johnnie, Kevin and Michael Conlin. Grandmother of nine. †

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Giving back is a way of life for New Albany couple

Special to *The Criterion*

Both in their 90s, Edward and Kathleen Weinmann have created a legacy of giving throughout their lives.



Ellen Brunner

They have been active members of St. Mary Parish in New Albany for all but one year of their 67 years of marriage. "Giving back has been a way of life for us," Edward Weinmann said. "We share time, talent and treasure with our parish, family and community. Practicing Christian stewardship was instilled in our generation."

Edward worked for the U.S. Postal Service during his entire career. He began as a clerk and later became a foreman. He retired in 1976.

Kathleen worked at a local clothing store, making and altering clothes.

The couple survived the Depression, and consequently lived frugally and saved most of what they earned each year.

"We set aside a dollar each pay period to buy bonds, and we also purchased stock that grew in value," Edward said.

The Weinmanns believe that charitable gift annuities are one of the best ways to generate personal income in retirement and give back to the Church.

They liked the idea that, in exchange for their charitable gift annuity, they will receive lifetime payments at a fixed payout, regardless of fluctuations in

markets or interest rates.

The couple also gained tax-favored financial benefits from their charitable gift annuity.

The Weinmanns said their strong faith and inspiration from the Holy Spirit kindled their desire to build up the kingdom of God in gratitude for their blessings.

By funding a charitable gift annuity with their savings, they will continue to preserve the Catholic faith and create a lasting legacy for future generations.

It also is a win-win situation for the Archdiocese of Indianapolis, parishes, schools and ministry agencies.

Charitable gift annuities allow benefactors like the Weinmanns to choose the ministry areas that will benefit others in perpetuity through endowments after they die.

The Catholic Community Foundation has many options to support the work of the Church, and financially help the people served by Church ministries.

If given the opportunity, most people would like to leave a lasting legacy to the ministries that mean the most to them.

Through more tax-favored ways of giving, people can experience the joy of making a difference.

Whether people are planning for the future or seeking income today, a charitable gift annuity can benefit them and the Archdiocese of Indianapolis as well as their parish, school or ministry agency.

(For more information about charitable gift annuities, contact Ellen Brunner, director of planned giving for the Catholic Community Foundation and Office of Stewardship and Development, at 800-382-9836, ext. 1482, or 317-236-1482 or by e-mail at ebrunner@archindy.org. The planned giving website is located at www.archindy.org/plannedgiving.) †

'Giving back has been a way of life for us. We share time, talent and treasure with our parish, family and community. Practicing Christian stewardship was instilled in our generation.'

—Edward Weinmann



Edward and Kathleen Weinmann

Catholic Community Foundation to host continuing education seminars in May

The Archdiocese of Indianapolis is hosting two continuing education seminars through the Catholic Community Foundation for professional advisers, attorneys, accountants, financial advisers and life insurance representatives.

Both seminars will have identical content and cover "Ethical Considerations in Estate and Charitable Planning" and "Popular Gift Planning Ideas for the Current Economy."

The seminars will be hosted at two locations next month.

The first session will be held from 10 a.m. to 12:30 p.m. on May 3 in the Assembly Hall at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

The second seminar will be held from 10 a.m. to 12:30 p.m. on May 10 at Jeeves and Company, 64 S. Main St., in Scottsburg.

Check-in for both sessions will begin at 9:30 a.m. A light lunch will be provided.

Phil Purcell, an attorney and member of the American Bar Association and Indiana State Bar Association, will lead the educational seminars.

Purcell serves as vice president for planned giving and endowment stewardship at the Ball State University Foundation in Muncie.

(To register or for additional information, contact Annie Riddick at 800-382-9836, ext. 1482, or 317-236-1482 or by e-mail at ariddick@archindy.org.) †

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Young Catholic residents are the new face of natural family planning

ST. LOUIS (CNS)—It was a month before she had to decide her specialty in medical school, and Brooke Jemelka found herself at a crossroads.

She had been concentrating on pediatrics during her studies at Texas A&M University, but by the end of her third year she was starting to question what she wanted to do with her life.

Then she delivered her first baby, “and my whole life changed,” said Jemelka, a native of Yoakum, Texas.

As a Catholic, she was involved in pro-life activities, including sidewalk counseling, pro-life rallies and more. It was later that she realized that was preparing the way for a future in obstetrics and gynecology.

“I felt like there was no way I could not be doing God’s work,” she said in an interview with the *St. Louis Review*, newspaper of the Archdiocese of St. Louis.

Today, Jemelka is one of six—yes, six—resident physicians in the OB/GYN Residency Program at Mercy Hospital in St. Louis who plan to specialize in natural family planning, or NFP, in their future practices. As part of their training, the residents currently are caring for uninsured and underinsured women who come to Mercy’s JFK Clinic.

Each of them has a different story of how they became involved in medicine, but all of them agree that God put them in the place where they are at now for a reason. While doctors in St. Louis and around the nation who specialize in natural methods of fertility care are still considered the minority, all of these residents have encountered many women who want to know the truth about their fertility through the use of NFP.

First-year intern Jacob Peyton of Argyle, Texas, said as a Catholic his family and friends were very supportive of his decision to focus on NFP. However, as a student at the

University of Texas Southwestern Medical School in Dallas, he said almost no one was familiar with current natural family planning methods.

“They thought it was impossible to do OB/GYN without prescribing contraception,” he said.

Second-year resident Gavin Puthoff, a native of Austin, Texas, admitted he tried talking himself out of pursuing OB/GYN, but he realized, like the others, that “for most of us, a big part of what we do every day is God’s work.”

Jemelka, a fourth-year resident, said she, too, was told by many during her medical school days that they “thought I was hanging myself out to dry” by focusing on NFP. Next year, she will be moving to Omaha, Neb., for a fellowship program at Pope Paul VI Institute for the Study of Human Reproduction.

Founded in 1985 by Dr. Thomas Hilgers, the institute is the home of the Creighton Model FertilityCare System, one of several Church-accepted natural methods of fertility regulation. It also is the force behind NaPro Technology, a medicine-based health science that monitors and maintains a woman’s reproductive and gynecological health, all within the realm of Church teaching.

While it is common knowledge that practicing NFP-based medicine isn’t exactly mainstream these days, the residents and others have heaped praise on Mercy for welcoming them into the program.

Jemelka said she interviewed with more than 17 residency programs around the country and found the process discouraging.

Several of those programs, including some at Catholic hospitals, even told her that she wouldn’t be able to practice medicine “according to my moral conscience.”

At Mercy, “even on my first interview, I felt accepted and not judged based on my



Resident physicians Alexis Simon, Brooke Jemelka, Gavin Puthoff, Kathleen McGlynn, Simon Patton and Jacob Peyton are in the residency program for obstetrics/gynecology at Mercy Hospital in St. Louis. They are pictured in a March 19 photo.

religious beliefs,” she said. “I knew that my beliefs would be supported at this program without a doubt.”

First-year intern Alexis Simon said she, too, has been pleased with her decision to come to Mercy for residency.

“I know that my beliefs aren’t exactly mainstream, but nearly every person I’ve worked with has been supportive of me,” she said. “I feel so blessed to have been welcomed into this program.”

K. Diane Daly, supervisor of Mercy’s Department of FertilityCare Services and director of the St. Louis archdiocesan Office of Natural Family Planning, said she gives “a lot of credit to Mercy for the support they give to these residents, for the hospitals that support these NFP programs, and to the

archdiocese for the support they give to all models of natural family planning, which help empower women to be partners in their health care.”

Besides the six residents, there are five other OB/GYN doctors practicing in St. Louis. There also are several family medicine doctors, not to mention nurse practitioners, nurses and others who teach four methods of NFP locally.

Daly, who travels around the world to teach and supervise others in the Creighton Model FertilityCare System, said St. Louis is emerging as a leader of fertility care through NFP.

“It’s not the old rhythm method that your grandmother once used,” she said. “St. Louis has been outstanding in its leadership and support.” †

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