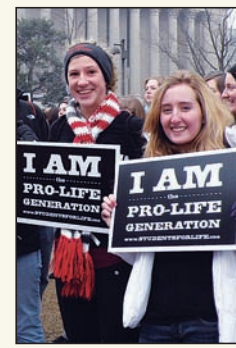




The

Criterion

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Standing up for the unborn

Young voices turn up the volume during annual March for Life, page 8.

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'Indianapolis is my home now'



File photo by Mary Ann Gebner

Bishop Christopher J. Coyne, apostolic administrator, blesses National Catholic Youth Conference and National Catholic Collegiate Conference participants on Nov. 19, 2011, at Lucas Oil Stadium in Indianapolis at the end of the closing liturgy. He was the principal celebrant at the Mass and the host for the 31st biennial conference, which was sponsored by the National Federation for Catholic Youth Ministry. The conference brought more than 23,000 youths and young adults to Indianapolis to celebrate their Catholic faith.

One year later, Bishop Coyne celebrates the changes and blessings in his life

(Editor's note: This is the first of a two-part interview with Bishop Christopher J. Coyne, apostolic administrator of the Archdiocese of Indianapolis.)

By John Shaughnessy

As Bishop Christopher J. Coyne looks back on the dramatic changes in his life in the past year, one moment may surprise all the Indianapolis Colts fans who have unsuccessfully tried to change the football allegiance of a man who will passionately root for the New England Patriots in

Super Bowl XLVI on Feb. 5.

The moment definitely caught Bishop Coyne's mother off-guard.

It came at the end of a year marked by three major life events for him—his appointment by Pope Benedict XVI in January that led him from serving as a parish priest in the Boston area to becoming the first auxiliary bishop in the Archdiocese of Indianapolis in 78 years, his ordination as a bishop in March and his appointment by the pope as apostolic administrator of the archdiocese following Archbishop Daniel

M. Buechlein's early retirement in September because of health problems.

The moment happened when Bishop Coyne returned to his parents' home in Massachusetts for the Christmas holiday.

"I kind of passed a milestone with them that my mom was a little bit unhappy with when I was there for Christmas vacation," Bishop Coyne recalls. "At the end, she said, 'What time do you fly out on Monday?' I said, 'I think my flight home is at

See COYNE, page 16

Catholic voters urged to press U.S. government to rescind HHS mandate

NASHVILLE, Tenn. (CNS)—It will be up to Catholic voters to convince the federal government to rescind a recent decision by the U.S. Department of Health and Human Services to go forward with a mandate that all health insurance plans cover contraceptives and sterilization free of charge, said Archbishop Charles J. Chaput.

"Bishops can't tell politicians what to do, but Catholic voters can," the Philadelphia archbishop said during a visit to Nashville. Political leaders respond to pressure from citizens, he added, and Catholics ought to demand respect for religious values.

Archbishop Chaput joined fellow bishops in urging Catholics in the pew to be more politically active.

"The very principle of religious freedom, the first freedom in the Bill of Rights, is at stake here," he said.

"That's a lot to be at stake. Once it's lost, you don't get it back."

The archbishop celebrated a Mass of investiture at Nashville's Cathedral of the Incarnation on Jan. 26 for Dominican Sister Mary Sarah Galbraith as the new president of Aquinas College, which is owned and operated by the Dominican Sisters of St. Cecilia Congregation. At the Mass, she was formally installed in the post she has held since last summer.

The Mass was on the feast day of St. Thomas Aquinas, the college's namesake. Archbishop Chaput celebrated it for Nashville Bishop David R. Choby, who was in Rome. He was among the bishops from Louisiana, Mississippi, Tennessee, Alabama and Kentucky making their *ad limina* visits to report on the status of their dioceses to the pope and Vatican officials.

The Philadelphia archbishop knew Sister Mary Sarah from Denver, when he was archbishop there and she was a teacher at a

See HHS, page 2



Archbishop Charles J. Chaput

Mickey Lentz is honored as a 'Champion of Change' in White House ceremony for Catholic educators

By John Shaughnessy

When she was being honored at the White House on Jan. 25, Annette "Mickey" Lentz shared part of the simple philosophy that has guided her in 50 years of work, dedication and leadership in the Archdiocese of Indianapolis.

"Have faith, not only in yourself, but those with whom you lead, and in the youth," Lentz said. "Realize that they are our hope for the world and the Church."

Lentz shared that philosophy when she and nine other leaders in Catholic education from across the



Annette "Mickey" Lentz

United States were recognized by President Barack Obama's "Champions of Change" program. (See a list of the other honorees on page 2.)

Each week, the program honors different groups of people for their contributions to their local communities and the nation. The tributes to the nine Catholic educational leaders were made in anticipation of Catholic Schools Week, which runs from Jan. 29 to Feb. 5.

"Each of these leaders embody the values of education, innovation and service through their stellar contributions to Catholic schools and the wider communities they serve," said Alexia Kelley, senior policy adviser for the White House Office of Faith-Based and Neighborhood Partnerships.

For Lentz—now the chancellor of the archdiocese—it was the latest honor in a career of making a difference that began when she was a young teacher leading a classroom

of 54 students at the former St. Patrick School in Indianapolis in the 1960s.

She later continued that influence as the principal of St. Mark the Evangelist School in Indianapolis from 1977 to 1989—a time during which she also earned a license to drive school buses so she could make a special connection with her students and the regular bus drivers as she substituted on the routes once a week.

Still, her greatest impact as an educator may have come when she served as the executive director of the archdiocesan Office of Catholic Education and Faith Formation. For more than 12 years, she led a school system in which 25 of the 69 schools in the archdiocese earned recognition as a Blue Ribbon School of Excellence by the U. S. Department of Education—a distinction unmatched by any diocese in the country.

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HHS

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parish school there at the time.

In an interview with the *Tennessee Register*, Nashville's diocesan newspaper, Archbishop Chaput addressed the sterilization and contraceptive mandate and the Jan. 20 announcement by HHS Secretary Kathleen Sebelius that religious organizations could delay but not opt out of the required coverage, and that the religious exemption as first released would go into effect unchanged.

Catholic and other religious leaders have objected that the exemption is written so narrowly that institutions such as hospitals, schools and social service agencies would not qualify.

The mandate and the narrow exemption are examples of society's growing indifference to religious values, the archbishop said.

Society's hostility to faith and religion comes "from a secularized people who don't see the importance of respecting the moral values of other people if those values stand in the way of their goals," he said.

Bishops across the U.S. condemned the HHS regulations when they were first proposed, and worked to persuade federal officials to change them and to broaden the religious exemption. They have been forceful in their condemnations of the latest announcement as well.

"The bishops as a body are very

committed to taking a firm stance on this," as evidenced by the establishment of the new Ad Hoc Committee for Religious Liberty, Archbishop Chaput said.

Because the Church did not work harder to combat indifference to religious values in society earlier, "now it's come back to bite us in the face," he said.

The regulations leave Catholic institutions with few options.

One option would be to stop offering health insurance as an employee benefit, Archbishop Chaput said. Catholic institutions presumably would increase employees' pay so they could buy insurance on their own, he said, but that would mean their health insurance premiums would most likely be more expensive.

"Or we can stop helping people who aren't Catholic, but Catholics always take care of other people," Archbishop Chaput said. "The Church has to live in the broader world or else it's not living its values."

Catholic leaders might be forced to choose the option of civil disobedience, Archbishop Chaput said. Catholics are good citizens, he said, "but we're God's citizens first."

The best outcome would be for public pressure to force the government to change the federal mandate, Archbishop Chaput said.

The arguments supporting it say it promotes women's health, but Archbishop Chaput said the issue isn't one of women's rights. The Catholic Church is a great supporter of women's rights, he said,



Archbishop Charles J. Chaput of Philadelphia greets Dominican Sister Mary Sarah Galbraith at the Cathedral of the Incarnation in Nashville, Tenn., on Jan. 26 after she was installed as the new president of Aquinas College during a Mass of investiture.

"but not at the point of giving up our basic values."

For Aquinas College, the archbishop will serve on a new Presidential Advisory Council, which includes clergy and laypeople.

Other council members include Archbishops Joseph E. Kurtz of Louisville, Ky., Jose H. Gomez of Los Angeles and Paul S. Coakley of Oklahoma City; Bishop Robert F. Vasa of Santa Rosa, Calif., and Bishop Choby;

Auxiliary Bishop James D. Conley of Denver; Basilian Father Thomas Rosica, CEO of Salt and Light Television in Toronto; Curtis Martin, founder and president of the Fellowship of Catholic University Students; and William Burleigh, former chief executive officer of Scripps Howard.

Aquinas College, founded in 1961, has about 750 students studying in its liberal arts, business administration, teacher education and nursing programs. †

LENTZ

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"Over the years, I've seen Catholic education free children from the limitations of every type of poverty—material or spiritual," Lentz noted. "In addition to helping children succeed academically, we teach them that it is Christ who gives meaning to their lives. From that simple truth, students learn to respect the dignity of every single person. We can't make real progress as a society or have justice without this."

During the ceremony, the honorees shared insights about the successes and challenges that Catholic schools face.

In her remarks, Lentz focused at one point on the Mother Theodore Catholic Academies, a consortium of Catholic schools in the center-city of Indianapolis that work together to cut costs, share resources and offer a faith-based education to students from families with low incomes.

That approach all began with a question, Lentz recalled: "How can we work together so that our children and our families that we serve in the center of the city, in the urban area, are not forgotten, are learning, are treated equally, and are allowed to stay in our schools until they finish and graduate from high school?"

The answer came through the combined commitment of the business

community, the clergy in the archdiocese, and the educators in the schools and in the archdiocese's Office of Catholic Education, Lentz noted.

Students and their families have also benefitted from Indiana's school voucher program, she added.

"You cannot do it alone," Lentz said. "These families appreciate everything you do for them, every minute in which you do them, and there are no regrets."

Lentz also has no regrets about

dedicating most of her life to Catholic education.

"Leadership in our Catholic schools comes in many different forms," she said. "Yet, at the heart of it is our primary mission of bringing others to Christ. We set a vision for our schools, provide a model of hope and consistency, and work together to be the best we can be. We are servants to each other, and most importantly servants of God." †

Nine other Catholic school leaders honored at White House ceremony

Besides Annette "Mickey" Lentz, the nine other Catholic school leaders that were recognized in President Barack Obama's "Champions of Change" program at the White House on Jan. 25 are:

- Bertha Castanada, a senior at Archbishop Carroll High School in Washington.
- Jesuit Father Charles Currie, former president of the Association of Jesuit Colleges and Universities.
- Jesuit Father John Foley, founder of Cristo Rey schools, the successful work-study program at 24 Catholic schools across the United States, including Providence Cristo Rey High School in Indianapolis.
- Holy Family Sister Jennie Jones, a

principal who has served recently at Catholic schools in New Orleans.

- Paul Krebbs, president of All Hallows High School in the Bronx, N.Y.
- Minim Daughters of Mary Immaculate Sister Rosa-Maria Ruiz, superintendent of schools in the Diocese of Tucson, Ariz.
- Yvonne Schwab, principal of St. James the Less Catholic School in Columbus, Ohio.
- Joseph Womac, executive director of the Fulcrum Foundation in Seattle, Wash., a foundation that raises money to help low-income students attend Catholic schools in Washington.
- Jesuit Father William Leahy, president of Boston College. †

Confession: Celebration of mercy, not trial before prosecution

VATICAN CITY (CNS)—Priests hearing confessions need to replace any negative or aggressive attitudes with meekness and mercy toward the penitent, said a Vatican expert on confession.

The sacrament of reconciliation "has led to a unilateral overemphasis on the accusation and listing of sins," said Bishop Gianfranco Girotti, regent of the Apostolic Penitentiary, a Vatican court that handles issues related to the sacrament of penance.

The end result is that "the thing that is absolutely central when listening to sin, that is, the blessed embrace of the merciful Father, is put on the backburner," he said.

The Italian bishop's comments, published on Jan. 28 in the Vatican newspaper *L'Osservatore Romano*, were made in his address to a symposium for confessors held in Loreto, Italy.

"Isn't it true perhaps that at times confession takes on the semblance of a prosecuting tribunal rather than a celebration of forgiveness," and that the conversation takes on "inquisitorial or, in any case, indelicate tones?" he asked.

A confessor is first and foremost a father who welcomes, listens and engages in dialogue, he said.

People going to confession "are seeking comfort, advice and forgiveness," he said. †

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The Criterion

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Archdiocesan formation for lay ministry goes online

By Sean Gallagher

Offering a solid theological formation for lay ministers who don't want to or couldn't pursue a degree has been a challenge for the Archdiocese of Indianapolis for years, according to Edward Isakson, archdiocesan director of lay ministry.

"We have 39 counties," he said, "and even when we'd offer classes in two locations, we'd still hear from



Edward Isakson

people who said that they just couldn't get to them."

Isakson, who also serves as archdiocesan human resources director, said the problems were compounded

by the busy schedules or transportation challenges of people taking the courses.

To overcome these obstacles, the archdiocese is now offering theological formation for lay ministers in online courses through Catholic Distance University—www.cdu.edu—and the University of Notre Dame—www.step.nd.edu.

"The biggest barriers that existed before were accessibility and scheduling," Isakson said. "... They don't matter anymore. You can take [the classes] whenever you want to."

And the online courses are also less expensive. The archdiocese will reimburse the full cost of courses taken through Catholic Distance University and half of the cost of courses taken through Notre Dame.

"We can use the same budget and have over five times as many students taking classes," Isakson said. "That's the efficiency of online learning. It is so much less expensive. We've made the cost lower for people. There are no

commuting fees. There are no fees for textbooks because the readings are online."

The variety of courses open to lay ministers in the archdiocese has been expanded now, Isakson said.

In the previous formation program, there was no course on Catholic social teaching. Now, directors of Catholic Charities agencies across central and southern Indiana have taken such a course together online.

Isakson also said that courses are offered to help bring students up to speed who may not have studied their faith in a formal way for decades. One course offered by Catholic Distance University is on the *Catechism of the Catholic Church*.

"It's a great refresher for many people," he said. "For others, it may be rather new, especially folks who maybe didn't receive a lot of catechesis as they were growing up."

Isakson acknowledges that a drawback to online learning has been the lack of face-to-face interactions available in a traditional classroom setting. But he is seeking to overcome that by encouraging students taking the same classes who live close to each other to meet to discuss what they are studying.

"I think there are opportunities for people to supplement the theological formation of the classes by getting together in different ways," he said.

The archdiocese is also supporting the spiritual formation of lay ministers by offering a \$50 credit per year toward a retreat or day of reflection for people involved in the program.

Cathy Funkhouser, a member of St. Mary Parish in Richmond, has taken online courses in the lay ministry formation program to help with her involvement in various liturgical, catechetical and

This is the homepage of the website for Catholic Distance University (www.cdu.edu) that, along with the University of Notre Dame, is partnering with the Archdiocese of Indianapolis to offer online courses for the theological formation of lay ministers in central and southern Indiana.

youth ministries in the three parishes that make up the Richmond Catholic Community.

The first course that she signed up for was on the sacraments, and was offered through Notre Dame.

"I have to admit that I was very nervous about taking an online class," Funkhouser said. "I'm not all that computer savvy. But, to my surprise, the class was very easy to follow."

More recently, she has taken a course through Notre Dame titled "The Christian Conscience and

Ethical Dilemmas."

"In both classes, I have enjoyed the reading and the communication with the class," Funkhouser said. "I like how you can review what each student posts, and go back and read the [online] chat sessions."

Isakson said that a series of courses offered through Catholic Distance University or Notre Dame have been determined as required for participants to earn a lay ministry certificate from the archdiocese. He said the required courses can vary based on the

particular ministry a person is involved in.

Taking the classes online can also speed up the process to earn a certificate. Isakson said that if a person takes courses at an average pace now, a certificate can be earned in two to three years, about half the time required in the previous formation program.

(For more information on the archdiocese's lay ministry formation program, log on to www.archindy.org/layministry.) †

Half a century after Vatican II, a year of faith and debate

VATICAN CITY (CNS)—Fifty years ago this October, Blessed John XXIII and more than 2,500 bishops and heads of religious orders from around the world gathered in St. Peter's Basilica for the opening session of the Second Vatican Council.

Over the following three years, Vatican II would issue 16 major "pronouncements" on such fundamental questions as the authority of the Church's hierarchy, the interpretation of Scripture, and the proper roles of clergy and laity.



Pope John XXIII signs the bull convoking the Second Vatican Council on Dec. 25, 1961. The document said modern society was advancing with technological and scientific progress for which there was no corresponding advance in morality. He wrote that he would convene the council so that the Church would contribute positively to the solution of modern problems. The council assembled for its first session on Oct. 11, 1962.

Those documents, and the deliberations that produced them, have transformed how the Catholic Church understands and presents itself within the context of modern secular culture and society.

Because Vatican II was one of the monumental events in modern religious history, its golden anniversary will naturally be the occasion for numerous commemorative events, including liturgical celebrations, publications and academic conferences.

At a Vatican II exhibition at Rome's Basilica of St. Paul Outside the Walls, which opened in late January and will run until November 2013, the displays include original handwritten pages from Pope John's speech at the council's opening session, and a Vatican passport issued at the time to a young Polish bishop named Karol Wojtyla, the future Pope John Paul II.

Yet, Vatican II is not merely of historical interest. It is very much a living issue in the Church today.

Scholars still debate to what extent the council's achievements, in such areas as interfaith dialogue and liturgical reform, were organic developments in the Church's history or radical breaks with the past. And clergy and laity alike differ over how expansively to apply the council's pronouncements, whether sticking closely to the letter of the documents or following a more broadly construed "spirit of Vatican II."

Pope Benedict XVI has rejected what he calls the "hermeneutics of discontinuity and rupture" in the present-day understanding of the council,

and has called instead for interpreting Vatican II as an instance of "renewal in continuity" with the Church's 2,000 years of tradition. Exploring and promoting that idea will be a major goal of the Year of Faith that begins on Oct. 11, exactly half a century to the day since Vatican II opened.

A relatively small but highly vocal number of Catholics reject the council altogether, charging among other things that subsequent changes to worship have undermined the solemnity of the Mass and that a growing openness to other religions conflicts with the need to proclaim salvation through Jesus Christ alone. The most prominent such group, the Society of St. Pius X, effectively broke with Rome in 1988 when its founder, the late French Archbishop Marcel Lefebvre, ordained four bishops without approval from the pope.

Pope Benedict has made reconciliation with the traditionalist society a priority of his pontificate. He lifted restrictions on the traditional Latin Mass, now called the extraordinary form of the Mass, in 2007. Less than two years later, he removed the excommunications of the four illicitly ordained bishops. And last fall, the Vatican held out the possibility of making the group a personal prelature if a full reconciliation is reached. A prelature is somewhat like a global diocese, a status currently held only by Opus Dei.

As a condition of reconciliation, though, the Vatican has asked the society to give its assent to a summary of certain non-negotiable doctrines. These have not been made public, but they presumably include the major teachings of Vatican II.

Though the ongoing dialogue between

the Vatican and the society remains confidential, both sides have recently published documents that give insights into their respective positions.

In early December, *L'Osservatore Romano*, the Vatican newspaper, published an article by Msgr. Fernando Ocariz, the second-highest official of Opus Dei and a participant in talks with the Society of St. Pius X.

In the article, Msgr. Ocariz insisted that all the teachings of Vatican II require nothing less than "religious submission of intellect and will," and that even the council's apparent innovations in doctrine are properly understood as in continuity with tradition. But he also emphasized that "there remains legitimate room for theological freedom" in interpreting them.

Later the same month, Father Jean-Michel Gleize, a theologian who has represented the society in discussions with the Vatican, published a response to Msgr. Ocariz's article. Perhaps the most striking part of Father Gleize's argument was his rejection of the hermeneutic of continuity as overly "subjective" and neglectful of the "unity of the truth" necessary in Church teaching. That would seem to suggest an endorsement of the hermeneutic of rupture usually associated with the council's most progressive champions.

Reading such an exchange, it is not easy to believe that the Year of Faith will end with anything like a Catholic consensus on the meaning of Vatican II. But as someone well known to think in terms of centuries, Pope Benedict will surely be neither surprised nor discouraged by the continuing debate. †

The Criterion

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Editorial



The headquarters of the U.S. Department of Health and Human Services is seen in Washington on Nov. 4, 2011.

Needed: An engaged, articulate and well-formed Catholic laity

When Pope Benedict XVI learned from the American bishops who were making their *ad limina* visits to the Vatican that there is a threat to religious freedom here in the United States, he said, in effect if not in so many words, "Where are the committed Catholic laypeople?"

His exact words were, "Here once more we see the need for an engaged, articulate and well-formed Catholic laity endowed with a strong critical sense *vis-à-vis* the dominant culture, and with the courage to counter a reductive secularism which would delegitimize the Church's participation in public debate about the issues which are determining the future of American society."

Later in his talk to the bishops from the Mid-Atlantic states, with whom he was meeting, the Holy Father said, "The seriousness of these threats needs to be clearly appreciated at every level of ecclesial life. Of particular concern are certain attempts being made to limit that most cherished of American freedoms, the freedom of religion."

There have been other examples where the Church has been denied its freedom lately, but the pope was speaking specifically about the rules laid down by the federal Department of Health and Human Services (HHS). They will require that health care plans include sterilizations and the distribution of contraceptives, including abortifacients, at no charge, including health care plans at Catholic universities, hospitals and social service agencies.

After complaints from a wide range of Catholic organizations, HHS has delayed for one year the implementation of the rules for those organizations. As New York Cardinal-designate Timothy Dolan said, "In effect, the president is saying we have a year to figure out how to violate our consciences."

The cardinal-designate went on to say, "The Obama administration has now drawn an unprecedented line in the sand. The Catholic bishops are committed to working with our fellow Americans to reform the law and change this unjust regulation."

As the pope made clear, though, it is not only the Catholic bishops who must do that, although it is expected that they will take the lead. The pope said, "It's imperative that the entire Catholic community in the United States come to realize the grave threats to the Church's

public moral witness presented by a radical secularism which finds increasing expression in the political and cultural spheres."

We have seen many Catholics other than the bishops try to change that regulation—Catholic university presidents, the CEO of the Catholic Health Association, the president of Catholic Charities and many others. But where are those holding political office? They seem to be silent on this issue.

That is not how it should be. Pope Benedict told the bishops that Catholics involved in political life must "understand their personal responsibility to offer public witness to their faith, especially with regard to the great moral issues of our time—respect for God's gift of life, the protection of human dignity and the promotion of authentic human rights."

And there was this hint of criticism: "There can be no doubt that a more consistent witness on the part of America's Catholics to their deepest convictions would make a major contribution to the renewal of society as a whole."

In other words, we laypeople aren't doing all we could be doing to counteract the secularism that has overtaken our country. Secularism is making a mockery of that "free exercise of religion," words in the First Amendment that are supposed to be one of our most fundamental principles.

The free exercise of religion has come to mean mere freedom of worship—without guarantees of respect for freedom of conscience. Even the communist states of the former Soviet Union permitted freedom of worship.

President Barack Obama has reneged on his promise to Catholic leaders that he would preserve freedom of conscience.

Changing the regulation and, perhaps, the law that permitted it will obviously become a political fight. The bishops do their best to stay out of political fights, only teaching the principles that should be part of political life. Therefore, it is up to the laity to take up the fight.

The pope told the bishops, "The preparation of committed lay leaders and the presentation of a convincing articulation of the Christian vision of man and society remain a primary task of the Church in your country."

—John F. Fink

Making a Difference/Tony Magliano

Let's keep marching all year

What a wonderful sight to behold. From the top of Capitol Hill—as far as I could see—there were a sea of people on the March for Life!



But the 39th March for Life was bittersweet.

It was inspiring to see so many people from so many states marching on behalf of our unborn brothers' and sisters' right to be born.

But it was sad to think that we have been marching for 39 years—with no end in sight.

Last year in the United States, approximately 1.2 million tiny human beings were aborted—that is, were brutally dismembered and murdered. And it was all legal.

While we have made significant advances in many states to provide some protection for the unborn, we are still a very long way from acquiring full legal protection for every unborn baby.

The annual March for Life in Washington, the Walk for Life West Coast and pro-life demonstrations in various state capitols, including in Indianapolis, are all well and good, but these one-day annual events are simply not enough to bring an end to the horrible injustice of legal abortion.

We need to march all year long—lobbying, demonstrating, educating and praying for the full protection of every single unborn person's life and dignity, and while we are at it, every born person's life and dignity as well.

At the request of the U.S. bishops, send an e-mail and call your congressional delegation—202-224-3121—urging them to co-sponsor and vote for:

- H.R. 3, S. 906, "No Taxpayer Funding for Abortion Act."
- H.R. 358, S. 877, "Protect Life Act."
- H.R. 361, S. 165, "Abortion Non-Discrimination Act."
- H.R. 1179, S. 1467, "Respect for Rights of Conscience Act."

For more information about these bills, log on to www.nchla.org.

Also, kindly consider signing up to receive legislative alerts from the U.S. Conference of Catholic Bishops.

Log on to www.usccb.org and put your cursor on "Issues and Action." Then click "Take Action Now."

And finally, click "Sign up for future action alerts," type in your contact information and click submit.

Because many life issues are also being dealt with on the state level, don't forget to also contact your state Catholic conference and get on their legislative alert list as well.

Raise money to fund a pro-life billboard. Log on to www.prolifebillboards.com for more information.

Ask your pastor to always include petitions for the unborn and all vulnerable people in the prayer of the faithful.

Urge your parish respect life committee to organize a regular, prayerful, peaceful and educational parish presence at the nearest abortion site. Call Priests for Life at 888-735-3448 or log on to their website at www.priestsforlife.org/mills because they are available to help your parish get started in this essential Catholic witness.

In her Nobel Peace Prize lecture, Blessed Teresa of Kolkata said, "I feel the greatest destroyer of peace today is abortion because it is a direct war, a direct killing—direct murder by the mother herself. ..."

"Because if a mother can kill her own child, what is left but for me to kill you and you to kill me—there is nothing in between."

Indeed, abortion is war—waged against the smallest and weakest members of humanity. War always inflicts the most suffering on the most vulnerable.

Let us continuously respond to the Lord's call to be consistent peacemakers on behalf of all of our brothers and sisters—born and unborn.

Let's keep marching all year!

(Tony Magliano writes for Catholic News Service.) †

Letter to the Editor

Feature on chairperson of campus ministry shares his wonderful spirit, reader says

I want to commend John Shaughnessy for his story on Bob Tully in the Jan. 13th issue of *The Criterion*.

There was so much energy and selflessness in the article that it was like I was talking with Tully in person.

I do not know Tully and had never heard of him, but this article brought him

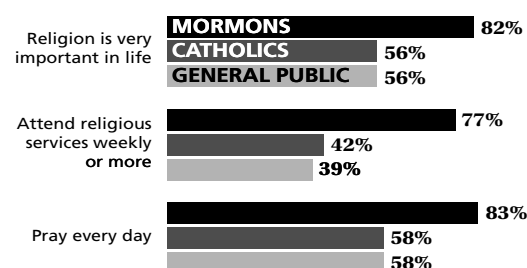
and his wonderful spirit into my home and brightened my day.

I hope some of his bright energy stays with me, and I thank Shaughnessy for bringing this gentleman into my life.

Claudia Pfeiffer
Indianapolis

Mormons in America

RELIGIOUS BELIEFS AND PRACTICES

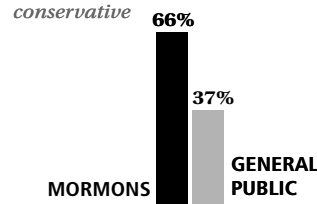


Percent of Mormons who say that each of the following is essential to being a good Mormon

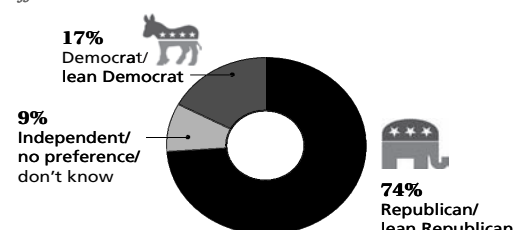
- 73% Working to help the poor
- 51% Regular family home evenings
- 49% Not drinking coffee and tea
- 32% Not watching R-rated movies

POLITICS

Percent who call themselves conservative



Party affiliation



Source: Pew Forum on Religion & Public Life

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Bill to regulate chemical abortion advances in Indiana Senate

By Brigid Curtis Ayer

A bill to regulate chemical abortions has moved one step closer to becoming law, and the Indiana Catholic Conference (ICC) supports the legislation.

Glenn Tebbe, ICC executive director who testified at a Senate Health



Committee hearing to support the bill, said, "We believe all

life is sacred, and believe those women considering abortion should be fully informed. This bill would provide for informed consent for chemical abortion and proper follow-up care."

The proposal, Senate Bill 72, authored by Sen. Travis Holdman,



Glenn Tebbe

R-Markle, would recognize abortion-inducing drugs and require regulation of them under the category of abortion. It also enhances Indiana's informed

consent law for chemical abortion by requiring women seeking chemical abortion to be informed in the same manner that is required for surgical abortion.

"Chemical abortion is unregulated in Indiana, as it is in many states, as an abortion," Holdman said. "Yet, chemical abortion can be very traumatic to the patient, very painful to the patient, and may have lifelong side effects.

"The bill requires an in-person exam, which would put an end to telmed practice," Holdman said.

"Telmed" is a term used to describe medical advice or instructions given by telephone.

"It also requires informed consent, which is currently not required for chemical abortion," Holdman said. "And



Sen. Travis Holdman

it would require the doctors to schedule or offer a 14-day option for a follow-up examination of the patient to make sure the abortion has been completed. The reason for the 14-day follow-up

is to make sure there are no blood clots or [tissue] mass that remains which could cause infection."

The senator said research shows that in many cases a chemical abortion is much more traumatic than surgical abortion.

"The woman is sent home. She will experience excruciating pain, and the doctor testified that it's much more common for excessive bleeding and cramping to occur. We know anecdotally that some women have actually seen body parts or the entire fetus," Holdman said.

Sue Swayze, legislative director for Indiana Right to Life, who testified in support of the bill, said, "all of our abortion-related laws are related to surgical abortion. As chemical or medical abortions take hold, our laws are not keeping up with the latest medical science."

Senate Bill 72 defines what an abortion-inducing drug is for the first time in Indiana law, Swayze said. It also seeks to regulate what many people feel are misuses of the drugs that we learn about from other states.

"We hear about telmed abortions, where doctors are using Skype rather than being in person to examine the patient," Swayze said. "But because the risk factors are so much greater for a medical [chemical] abortion rather than for a surgical abortion, and can have devastating consequences, we believe a doctor exam is crucial as is follow-up care.

"Using this drug after the

manufacturer's guidelines of 49 days [of gestation], the complications go way up, and we wanted to provide for proper follow-up care. We know Planned Parenthood prescribes this up to 63 days as it is advertised on their web page."

Testimony before the Senate Health Committee indicated that when a failed chemical abortion occurs, it must be followed by a surgical abortion, meaning the woman would then need to return to a clinic for a second procedure.

Kathleen O'Connor, public policy director for Planned Parenthood of Indiana, opposed the bill, saying, "SB [Senate Bill] 72 prohibits our ability to provide the highest quality care for those patients who seek a medical abortion" by limiting the way the doctor can treat patients.

"We think it's inappropriate for government to legislate the care a doctor must provide to his or her patient," she said.

Dr. John Stutsman, assistant professor of clinical obstetrics and gynecology for the Indiana University School of Medicine, who serves as medical director for Planned Parenthood, testified in opposition to the bill, saying that he felt it infringed upon the doctor-patient

relationship.

"Please leave the practice of medicine to the physicians as the FDA does," he said.

Holdman disagreed.

"I don't believe there is anything in this bill that is extreme or over the edge," he said. "We want to make sure women know in advance what's going to happen to them in the next few days or weeks ahead and the trauma [that] they may experience.

"And with informed consent, we want to remind them that there's a human life there. It's something that needs to be told. Some folks want to keep it hidden and in the dark, but I think it needs to have some light shed on it," Holdman said.

Senate Bill 72 passed the Senate Health Committee by a 5-4 vote.

Following passage in the Senate, it will move to the House for further consideration.

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

Facts about chemical abortion in the U.S.

The Guttmacher Institute, a research organization that promotes access to abortion internationally, reports that 25 percent of all abortions nationwide are chemical abortions.

The Indiana Department of Health reported in their 2007-08 termination of pregnancy report that there was a 16 percent increase in chemically induced abortions in Indiana.

Four states—Kansas, Nebraska, South Dakota and Tennessee—maintain comprehensive regulations of abortion-inducing drugs and/or prohibit telmed abortions.

"Telmed" is a term used to describe medical advice or instructions given by telephone.

Five states specifically impose minimal administrative regulations on the dispensation of abortion-inducing drugs—California, Georgia, Missouri, Rhode Island and Texas. Four state laws regulating abortion-inducing drugs are currently in litigation—Arizona, North Dakota, Ohio and Oklahoma. (Source: Americans United For Life)

To view detailed information on Indiana's abortion statistics, log on to the Indiana Department of Health's abortion publication called *Indiana Induced Termination of Pregnancy Report* at www.in.gov/isdh/reports/itp/2007/index.htm. †

Summit brings together pro-life lawyers, members of advocacy groups

WASHINGTON (CNS)—If the argument against abortion is "grounded in the concept of human equality, you kind of catch people off guard" because "it's not a religious argument," a University of Notre Dame law professor told a pro-life crowd gathered at the National Press Club in Washington.

"Biology and modern science have confirmed that the unborn child is as much one of us as anyone in this room, from the moment of conception, a fully integrated self-directed human life, so the question isn't when life begins, but when moral and legal protection can be ascribed to that life," said O.C. Snead.

He was among several speakers at "The Law of Life Summit" sponsored by the Ave Maria University School of Law on Jan. 21. It was one of several events planned to coincide with the 39th annual March for Life marking the

Supreme Court's 1973 *Roe v. Wade* decision legalizing abortion.

The summit drew a number of speakers from pro-life law firms, advocacy groups and other organizations who gave an overview of their work.

Snead has been on the faculty of Notre Dame's Law School since 2005. His principal area of expertise is public bioethics—the governance of science, medicine and biotechnology "in the name of ethical goods."

He said he has found the argument that abortion is about human rights to be effective when he has spoken at law schools, the United Nations and UNESCO "to people who are not religious people, who are not in the habit of thinking about pro-life principles but are in the habit of thinking about equality and human rights.

"Once they understand this is the most fundamental human rights question facing us in the 21st century, it at least gets their attention," he said.

Stuart Nolan of the Legal Works Apostolate in Front Royal, Va., suggested that pro-life supporters persuade a physician in their community to commit to having a pro-life practice, and then enlist a local Knights of Columbus council to sponsor a pregnant woman in need or a single mother and ask that physician to provide her care.

Lawyer Dana Cody with the Life Legal Defense Foundation of Napa, Calif., said her organization's work includes defending people accused of violating the federal Freedom of Access to Clinic Entrances Act.

In one recent case, a Florida judge dismissed all charges against pro-life advocate Susan Pine, who was charged with violating the law with her sidewalk counseling.

"The court went so far as to question whether the charges brought by the DOJ [Department of Justice] were the product of a collaboration between the government and the abortion clinic to violate Ms. Pine's free speech rights," according to Cody's foundation.

The summit closed with an appearance by Nellie Gray, founder and president of the March for Life Education and Defense Fund, the group that organizes the annual



'Look, what God has designed is the way it is supposed to be. ... God's plan is always the best plan, and we see that revealing itself over and over.'

—Author Teresa Tomeo

march. As a lawyer herself, she called for unity among all the lawyers at the summit in efforts to overturn *Roe v. Wade* and outlaw abortion "without exception."

Royce Hood, who is in his third year of law school at Ave Maria University in Florida, organized the summit. As the son of a single mother, the issue of abortion is personal for him, he told Catholic News Service.

He said he also feels that as a pro-life law school, "Ave Maria should be at the forefront of this fight. We should try to unite people and absolutely see an end to *Roe*."

Earlier that day, staff members at the National Shrine of the Basilica of the Immaculate Conception hosted a book-signing session with two authors—Jesuit Father Robert J. Spitzer, former president of Gonzaga University in Spokane, Wash., and founder of the Magis Institute, and Teresa Tomeo, a longtime broadcast journalist who is now a syndicated talk show host on Eternal Word Television Network.

Father Spitzer's latest book is

Ten Universal Principles: A Brief Philosophy of the Life Issues, published by Ignatius Press. In it, he outlines the principles that "form the foundation of civility, justice and objectivity in cultures throughout the world," and lays out a sophisticated case against abortion.

Tomeo's book, *Extreme Makeover: Women Transformed by Christ, Not Conformed to the Culture*, also published by Ignatius Press, looks at how the culture is "going after women" and how women are hurt, "whether it be by body image, eating disorders and sexual objectification."

She said that she based her book on her own experience of being caught up in the "contraceptive culture" before she came back to the Catholic Church.

Tomeo said she also did "a ton of research about the effects on people of birth control, abortion, whatever, and connect the dots back to Church teaching and say, 'Look, what God has designed is the way it is supposed to be. ... God's plan is always the best plan, and we see that revealing itself over and over.'" †

Events Calendar

February 3

Sacred Heart of Jesus Church, chapel, 1530 Union St., Indianapolis. **Lumen Dei, Mass**, 6:30 a.m., breakfast following Mass at Pure Eatery. Information: rhumper69@yahoo.com.

Sacred Heart Parish, 315 E. Chestnut St., Jeffersonville. **Junior high dance**, 7-9:30 p.m., \$5 and non-perishable food donation per student, grades 6-8. Information: 812-282-0423 or mstovall@sacredheart.school.us.

February 4

St. Mary Catholic Academy, 420 E. Eighth St., New Albany. **Annual chili supper**, 4-7:30 p.m., \$8 adults, \$6 children 12 and under and senior citizens. Information: adminasst@iglou.com.

Carmelite Monastery, 59 Allendale, Terre Haute. **Helpers of God's Precious Infants**, Mass, 7:30 a.m., Vigo County Courthouse, 9:25 a.m., St. Patrick Adoration Chapel, 1807 Poplar St., Terre Haute, Divine Mercy Chaplet, 10 a.m. Information: 812-877-9251 or mcbroom.tom@gmail.com.

February 5

Oldenburg Academy, 1 Twister Circle, Oldenburg. **OASIS, Oldenburg Academy's athletic booster organization, annual all-you-can-eat breakfast**, 7-11 a.m., free-will donation, carry-out available. Information: 812-933-0737, ext. 244, or rboyle@oldenburg.academy.org.

February 7

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Catholic adult fellowship**, 7 p.m. Information: 317-410-4870 or www.catholicadultfellowship.org.

Marian University, Ruth Lilly Student Center, community room, 3200 Cold Spring Road, Indianapolis. **Adult programs information meeting**, 6 p.m. Information: 317-955-6271 or kwebb@marian.edu.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **Health ministry seminar, "End of Life Care—A Spiritual, Medical and Legal Perspective,"** 7 p.m., no charge. Information: 812-944-1184 or srake09@Frontier.com.

February 9

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. **"Catholic Teaching on End of Life Issues,"** Father Joseph Rautenberg, diocesan bioethicist, and Dr. Edward Dropcho, professor of neurology and member of the I.U. Health Ethics Consultation Service, presenters, no charge. Information: 317-251-7902.

Knights of Columbus Hall, 511 E. Thompson Road, Indianapolis. **"Celebrate Life with Great Lakes Gabriel Project,"** dinner and program, Father James Farrell, keynote speaker, 7-9 p.m., donations accepted. Reservations: 317-308-0127 or projectgabriel40@comcast.net.

February 11

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

317-784-4207.

Our Lady of the Most Holy Rosary Parish, Priory Hall, 520 Stevens St., Indianapolis. **"Ministry through the Arts, Project MAPS,"** dinner, Mickey Lentz and Jonathan Stahl, presenters, 6:30 p.m., \$10 suggested donation. Reservations: rsvp@mapindy.org. Information: www.mapindy.org.

February 12

Nativity of Our Lord Jesus Christ School, gymnasium, 3310 S. Meadow Drive, Indianapolis. **Knights of Columbus Father Louis Gootee Council #13105, "Hogs and Kisses—An 'Angry Birds' inspired Valentine's Day Breakfast,"** 8-11 a.m., \$7 per adult, \$4 children, \$20 per family. Information: 317-443-4133 or christophermaples@yahoo.com.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Discalced Carmelites Secular Order meeting**, noon. Information: 317-545-7681.

February 14

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **"Celebrate Life with Great Lakes Gabriel Project,"** dinner and program, Father James Farrell, keynote speaker, 7-9 p.m., donations accepted. Reservations: 317-308-0127 or projectgabriel40@comcast.net.

February 15

Columbus Bar, 322 4th St., Columbus. **Theology on Tap, "Let's Talk about Love,"** Kelly Snoddy, speaker, 7-8:30 p.m. Information: 812-379-9353, ext. 241.

February 15-March 21

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Office of Family Ministries, six-week "Divorce and Beyond" program for separated and divorced Catholics**, 7-9 p.m., \$30 per person includes materials, registration limited. Information: 317-236-1586 or dvanvelse@archindy.org.

February 16

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Concert with Tony Avellana**, 7-9 p.m., free-will offering to benefit Hearts for Life's pro-life ministries. Information: 317-531-4033 or mark@hearts4life.org.

February 17

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "God's Listening Even When You're Not," Wally Brandt, president, Indiana Oxygen Company, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

February 17-19

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

February 18

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

for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

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

February 19

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

Holy Family Parish, 815 W. Main St., Richmond. **"Chocolate Fest,"** 6-9 p.m., \$10 presale, \$12 at the door, \$5 children ages 6-12. Information: 765-966-3091 or lourke66@hotmail.com.

February 22

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

February 24

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

February 25

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

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

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

February 26

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

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

Nominations are requested for archdiocesan catechesis award

Ken Ogorek, archdiocesan director of catechesis, is seeking nominations for the Excellence in the Ministry of Catechesis Award, which has been given annually by the Office of Catholic Education since 1996 to an outstanding parish administrator of religious education.

The award was established to recognize and support the significant role of the professional catechetical administrator in the Archdiocese of

Indianapolis by affirming the gifts and talents of one specially selected administrator each year.

The award will be presented on June 5 at the spring celebration for archdiocesan parish administrators of religious education.

The deadline for nominations is March 6. For a nomination packet, send an e-mail to Ogorek at kogorek@archindy.org. †

SPRED to host its 12th annual Dinner Dance on March 3

The archdiocesan Office of Catholic Education's Special Religious Development (SPRED) program will host its 12th annual Dinner Dance at 6 p.m. on March 3 at the Heritage Ballroom at the Marten House, 1801 West 86th St., in Indianapolis.

The theme of this year's dinner dance, which is a fundraiser for SPRED, is "Feelin' Groovy in God's Love."

Tickets are \$50 per person and must be purchased by Feb. 13.

SPRED is a program of religious education that reaches out to persons

with developmental disabilities and special needs.

SPRED volunteers currently minister to more than 100 children and adults with special needs throughout central and southern Indiana.

For more information about the Dinner Dance or SPRED, send an e-mail to Kara Favata, program director, at kfavata@archindy.org or call her at 317-236-1448 or 800-382-9836, ext. 1448.

To purchase tickets for the dinner, send an e-mail to Stephanie Pierce at Stephanie@pierceplace.com. †

Chicago Bears executive to speak at St. Paul Catholic Center in Bloomington



Patrick McCaskey

Patrick McCaskey, senior director of the Chicago Bears in the National Football League, will speak about the interplay of faith and sports in his life at 7 p.m. on Feb. 13 at the St. Paul Catholic Center, 1413 E. 17th St., in Bloomington.

He will discuss "Sports and Faith: Stories of the Devoted and Devout."

McCaskey, a

1977 graduate of Indiana University who was active at the St. Paul Catholic Center during his years in Bloomington, is the grandson of legendary Bears coach and owner George Halas.

The presentation is free. For more information, call 812-339-5561 or send an e-mail to Tara Doyon at tdoyon@hoosier.catholic.org. †



Angels of Grace

Award recipient Sandra Bailey of Indianapolis, from left, honoree Marilyn Glick's daughters, Arlene Glick Grande and Marianne Glick Woods of Indianapolis, and award recipient Rita Fiorentino of Plainfield pose for a photo after the Benedict Inn Retreat and Conference Center's fourth annual "Angels of Grace—A Celebration of Women" luncheon on Sept. 24 at Holy Name of Jesus School in Beech Grove. Bailey volunteers at the Laurelwood Apartments and coordinates other service projects in the center city. Glick, who was not able to attend the program, helps the community through the Eugene and Marilyn Glick Family Foundation. Fiorentino, a registered nurse, founded The Gathering Together in Plainfield, a hospice for people with terminal illnesses.

Pro-life work at United Nations is an uphill battle, speaker says

By Mary Ann Garber

SAINT MARY-OF-THE-WOODS—In 1945, the United Nations Charter was created to promote world peace and good will between countries.

Today, “abortion is a fight on the global level,” pro-life lobbyist Raimundo Rojas explained during a Jan. 26 speech, and population control amendments to the U.N. Charter are “anti-family and anti-life.”



Raimundo Rojas

During his keynote address for the Wabash Valley Right to Life fundraiser, Rojas discussed his work with Latin American delegations at the United Nations as a lobbyist for the International Right to Life organization since 1993.

A native of Cuba, Rojas also has served the National Right to Life organization as director of Hispanic outreach since 1991.

Six decades after its founding, Rojas said, the United Nations is involved in international regulations governing health, commerce, technology and other areas that affect “every single aspect of your life, whether you know it or not.”

The United Nations is made up of hundreds of committees and subcommittees that include the Commission on the Status of Women and the Commission on Population and Development with its Fund for Population Assistance, which he said promote abortion under the labels of reproductive rights and family planning.

“You need to understand the environment that we’re in right now,” Rojas explained. “The president of the United States is the single most pro-abortion president that we have ever had. ... He still believes that supplying neonatal care to a child who has survived an abortion impedes on a woman’s right to choose. ... He appointed

Hillary Clinton as secretary of state, ... who has gone on record and testified in front of Congress that abortion should be a fundamental human right worldwide just like water and the ability to vote.”

U.S. ambassadors to the United Nations also support abortion as a human right, he said, and American pro-life lobbyists at the U.N. “have the unenviable task of having to fight against [anti-life policies of] our own country.”

There are only about five pro-life nongovernmental agency lobbyists at the United Nations, Rojas said, compared to “hundreds of pro-abortion NGOs” that lobby country representatives.

Pro-life lobbyists “pray a lot at the U.N. and we get laughed at,” he said. “... That’s all we’ve got at some points. So we just pray. We get in a corner and we pray.”

“It’s important that everyone is aware of what happens at the U.N.,” Rojas said, “and that we do have pro-life people at the United Nations fighting for the rights of the unborn.”

After the program, Terre Haute attorney James Bopp Jr. said “2012 is really a critical year” for the pro-life movement.

Bopp has served as a general counsel for the National Right to Life Committee Inc. since 1978.

“We’re at a fork in the road as far as our country is concerned,” Bopp said, “and we have decisions to make this year on our elections. We’re either going to go further into a 100 percent pro-abortion government or we’re going to turn away from that. Thinking about the right to life movement and protecting the unborn are very important.”

Msgr. Lawrence Moran, a retired diocesan priest who lives in Terre Haute, said after the program that “abortion is an unspeakable crime. ... We each have to stand tall and speak out and pray and work. Together, we can stop the horrible bloodshed of killing the unborn in our country by legalized abortion.”

After nearly 40 years, Msgr. Moran said, “it still stuns me that the Supreme Court of the United States could say that a civilized country can kill unborn children.” †



Catholic Schools Week

As part of the celebration of Catholic Schools Week at Cardinal Ritter Jr./Sr. High School in Indianapolis, students invited the children from the nearby consolidated school of St. Gabriel the Archangel and St. Michael the Archangel parishes to join them at Mass on Jan. 30. Cardinal Ritter senior Sarah Gillaspay, left, an extraordinary minister of holy Communion, prepares to give the Eucharist to Cardinal Ritter junior Delia Atkinson as pre-kindergarten student Anthony Chazarria, who just received a blessing, looks on. Catholic Schools Week celebrations extend from Jan. 29 to Feb. 5.

Same-sex marriage issue is facing lawmakers and voters in several states

WASHINGTON (CNS)—The same-sex marriage issue will be facing lawmakers and voters in several states this year.

Democratic-controlled legislatures in Washington state, Maryland and New Jersey are considering legislation that would legalize same-sex marriage, while Maine voters will vote on a same-sex marriage referendum in November.

Voters in North Carolina and Minnesota will consider constitutional amendments defining marriage as between a man and a woman. In New Hampshire, the Republican-controlled legislature is gearing up to vote on a bill that could reverse that state’s same-sex marriage law.

Maryland Gov. Martin J. O’Malley, a Catholic, is sponsoring legislation to legalize same-sex marriage. If it passes, Maryland will be the seventh state, plus the District of Columbia, to allow same-sex marriages.

Mary Ellen Russell, executive director of the

Maryland Catholic Conference, the public policy arm of the state’s bishops, said same-sex marriage is being pushed by a small group of advocates.

“If we dismantle the connection between marriage and mothers and fathers of children, we risk losing sight of the tremendous importance of keeping the nuclear family intact,” she told *The Catholic Review*, newspaper of the Baltimore Archdiocese.

Treating marriage differently from other relationships is not discrimination, Russell added, noting that there are already laws on the books that provide benefits for those in same-sex relationships.

Last July, after a bill to legalize same-sex marriage in Maryland was effectively dead by the close of the legislative session, O’Malley vowed to introduce the bill in the 2012 legislative session.

Two days before the governor’s announcement, then-Archbishop Edwin F. O’Brien of Baltimore privately wrote to him asking that he not promote the redefinition of marriage. O’Malley told the archbishop he was “sworn to uphold the law without partiality or prejudice.”

The archbishop’s letter and O’Malley’s response were later released to the media.

The archbishop, now cardinal-designate, is currently apostolic administrator of the Baltimore Archdiocese. Last August, he was appointed pro-grand master of the Equestrian Order (Knights) of the Holy Sepulcher of Jerusalem, based in Rome.

He told *The Catholic Review* that he thought it was “arrogant” to dismiss traditional marriage, and that some Maryland delegates view traditional marriage as “old-fashioned.”

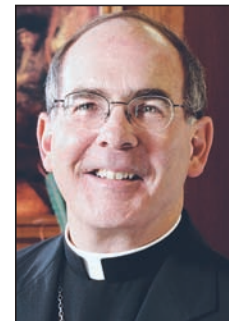
“Because they have friends who might be gay,” he said, “they think it’s all right to question this whole thing and to vote for an overturn [of the definition of marriage].”

Should Maryland lawmakers vote to legalize same-sex marriage, opponents have promised to take the issue to voters through a referendum.

In New Jersey, leaders in the Democratic-controlled legislature have made a bill to legalize same-sex marriage in that state a top priority. However, Gov. Chris Christie has vowed to veto such a bill if it passes, saying he wants the issue to be placed on the ballot.

The state’s Catholic bishops said in a Jan. 20 statement that traditional marriage “has its roots in natural law.

“As citizens, we must protect marriage as the union of one man and one woman,” they said. “Same-sex unions may represent a new and a different type of institution—but it is not marriage, and should not be treated as marriage.”



Archbishop J. Peter Sartain

The bishops said the state’s Civil Union Act, signed into law in December 2006, “already provides practical rights, benefits and protections for persons who choose to establish nonmarital unions.”

At a town hall meeting, Christie said the issue of “whether or not to redefine hundreds of years of societal and religious traditions, should not be decided by 121 people in the statehouse in Trenton. ... The institution of marriage is too serious to be treated like a political football.”

On a 4-3 vote, a Washington state Senate committee on Jan. 26 passed a bill to legalize same-sex marriage and sent it to the full Senate. Gov. Christine Gregoire, who also is Catholic, has pledged to sign this bill into law.

In a Jan. 23 testimony before a Senate committee, Seattle Archbishop J. Peter Sartain urged lawmakers to oppose the measure.

He said the bill has “elicited strong emotions on both sides,” and hoped the voice of Catholic bishops in the state “contributes significantly to the discussion of a matter that has serious long-range implications for our state and society at large.”

Archbishop Sartain said bishops oppose the bill “based on the grave challenge this legislation poses to the common good. By attempting to redefine marriage, it ignores the origin, purpose and value of marriage to individuals, families and society.”

He noted that “not everyone holds our faith and beliefs, but the universal principles that form the basis for our position are readily discernible by all people. They transcend any particular society, government or religious community. In fact, they are built into human life itself.”

In Colorado, proposals to legalize same-sex civil unions are expected to be put forth in the new legislative session. †

LECTURE SERIES

"Encountering Christ in the Sacraments"

St. Matthew Catholic Church
February 12, 13, and 14, 2012
7:00 p.m.

St. Matthew Catholic Church invites you to join us at 7:00 p.m. each evening to hear Fr. Pat Beidelman speak on “Encountering Christ in the Sacraments.” February 12, 13, and 14, 2012. Refreshments will follow.



St. Matthew Catholic Church
4100 E. 56th Street
Indianapolis, IN 46220
Babysitting will be provided up to Grade 5

Young voices turn up the volume during annual March for Life

(Editor's note: At 18, Katie Lakstins is a member of the Archdiocesan Youth Council who participated in the archdiocese's pilgrimage to the annual March for Life rally in Washington on Jan. 23. In this story, the member of St. Ann Parish in Terre Haute shares her first-person account of the experience.)

By Katie Lakstins

Special to The Criterion

I could feel the energy as I stepped on the bus that was traveling from Indianapolis on Jan. 21 to the annual March for Life pilgrimage in Washington.

I could immediately tell how excited everyone on that bus—a group of youths and adult leaders from the archdiocese—was to be there, to help end the atrocity of abortion and to stand up for the human right to life.

As the long ride began, our bus joined another one filled with youths and adults from the archdiocese that had left from Columbus that same morning. Our journey for life had begun.

During the trip, several people shared why they wanted to be part of the March for Life.

"Because I love being with people that share common values and to work with them for the greater good," said Alex Asbell, a youth from St. Paul the Apostle Parish in Greencastle, who was one of the nearly 500 people from the archdiocese that traveled to Washington for the march.

Kyriana Moore, a teenager from St. Mary Parish in North Vernon, said that she went on the trip to "learn more about the Catholic faith and what we believe as Catholics, and also to learn more about why abortion is wrong."

The Catholic faith was on display on the morning of Jan. 22 as we prayed the rosary when the bus headed into Washington for sightseeing. We spent the day at the National Holocaust Museum. As I saw the history of the Holocaust unfold before my eyes, it made me think again about how precious the life of a human being really is. It amazes me how 1.2 million unborn babies are murdered in the United States each year.

On the evening of Jan. 22, our group from the archdiocese joined with other groups from around the nation to attend the "Life is VERY Good" rally. We shared in the celebration of the Mass, heard a keynote speaker, took part in eucharistic adoration and experienced the incredible mercy of God through the sacrament of reconciliation.

"Seeing everyone gathered together showed me that I was not alone in the fight for life," said Andrew Przybyla, a youth from St. Agnes Parish in Nashville.

The next day was the March for Life. It was an incredible sight to see so many people holding signs and praying for the lives of unborn babies. They were determined to stand up for the unborn on a day that was both rainy and cold.

"If so many people are pro-life, how can abortion still be legal?" asked Erika Smith, a youth from St. Bartholomew Parish in Columbus.

During the return trip to Indianapolis, we started talking about our favorite parts of the march.

Sean Kirchman, a teenager from St. Bartholomew Parish in Columbus, said he enjoyed "being able to look back and see the crowd of people."

The size of the crowd for the March for Life was a real eye opener for many youths who attended the event for the first time. Many young Catholics were surprised to see how big the national Catholic community really is. It was a great experience for us to see so many people standing up for the Catholic belief of respect for life.

Father Thomas Kovatch also noticed a change among the youths who attended the March for Life with him.

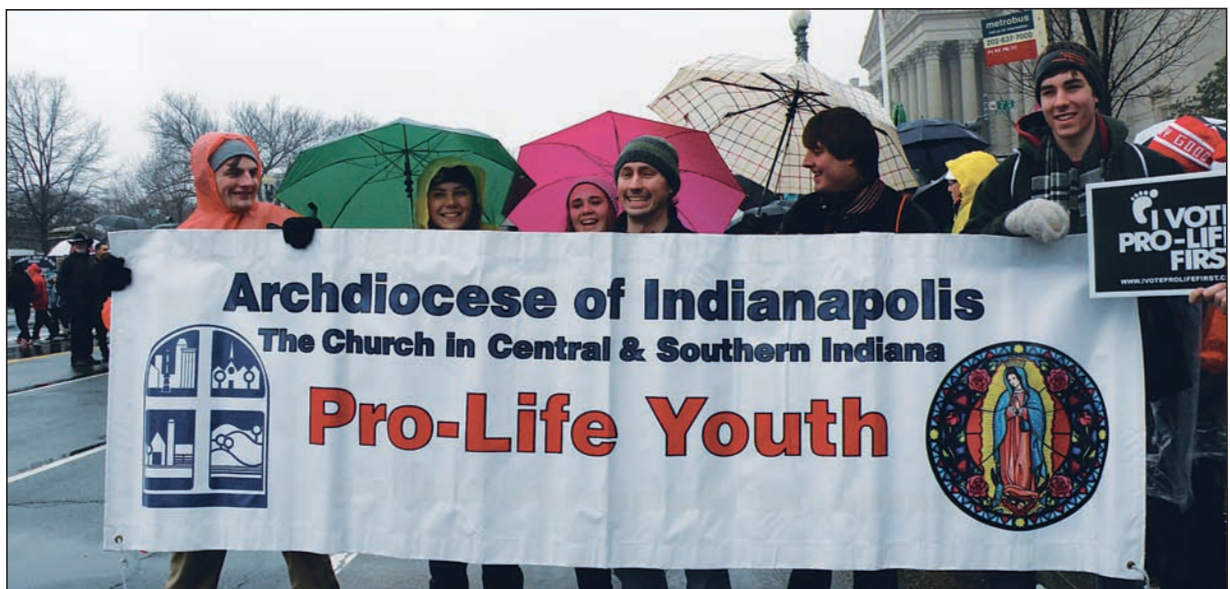
"The large numbers really impacted them," said Father Kovatch, pastor of St. Charles Borromeo Parish in Bloomington. "I think the vivid pictures of abortions that were displayed during the march really strengthened their beliefs about it. Overall, I think it was a very good experience. All of them are ready to come back again next year, and bring friends."

The March for Life was an incredible experience for all of us who attended. I know that in the two years I have been there, I have learned a lot. The march has strengthened my faith in the people of the United States. I pray that someday the March for Life will be unnecessary. Until then, I will continue attending the march. †



Above, youths from the Archdiocese of Indianapolis show their smiles and their support of life in the moments before they participate in the annual March for Life in Washington on Jan. 23.

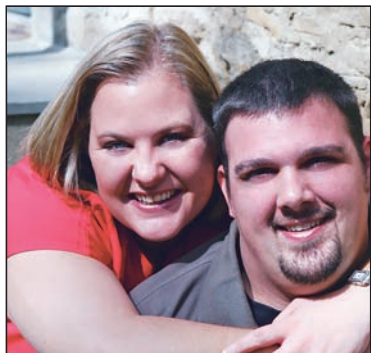
Left, Father John Hollowell, chaplain of Cardinal Ritter Jr./Sr. High School in Indianapolis and associate pastor of St. Malachy Parish in Brownsburg, celebrates Mass for nearly 700 people from the Archdiocese of Indianapolis and the Diocese of Evansville, Ind., at Blessed Sacrament Church in Alexandria, Va., on Jan. 23. Among the priests concelebrating are Father Stephen Banet, right, pastor of St. Jude Parish in Indianapolis. Later that day, the group took part in the annual March for Life in Washington.



Above, part of the March for Life group from the Archdiocese of Indianapolis pose for a picture while sightseeing in Washington on Jan. 22.

Left, youths representing the Archdiocese of Indianapolis get ready to participate in the annual March for Life in Washington on Jan. 23.

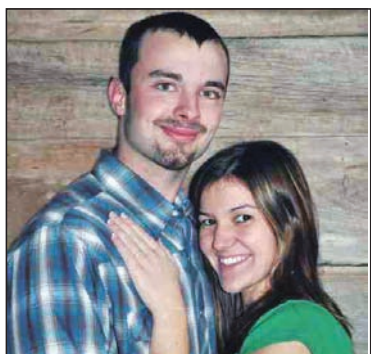
WEDDING ANNOUNCEMENTS



Cox-Smith
Christa Kaye Cox and Troy Calloway Smith will be married on June 16 at St. Michael Church in Brookville. The bride is the daughter of Marvin and Linda Cox. The groom is the son of Troy and Claudette Smith.

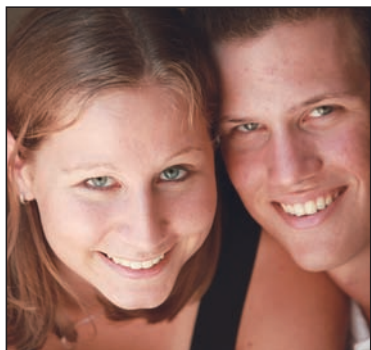


Baute-Caito
Elizabeth Anne Baute and Philip Anthony Caito will be married on July 6 at St. Gertrude Church in Cincinnati, Ohio. The bride is the daughter of Terrance and Patricia Baute. The groom is the son of Joseph and Elberta Caito.



Cummins-Farnsworth
Rebecca Ruth Cummins and Marine Capt. Jared Allen Farnsworth were married on July 3, 2011, at St. Benedict Church in Terre Haute. The bride is the daughter of Ryan and Mary Ruth Cummins. The groom is the son of Stephen Farnsworth and Patricia Farnsworth.

Bedel-Swain
Theresa Rose Bedel and William Joseph Swain will be married on June 2 at St. Mary Church in Greensburg. The bride is the daughter of Mark and Janet Bedel. The groom is the son of Gary and Annette Swain.



Curtis-Rihm
Marcia Curtis and Philip J. Rihm will be married on May 5 at St. Rose of Lima Church in Knightstown.

Brennan-Fisher
Julie Anne Brennan and Eric John Fisher will be married on June 9 at St. Monica Church in Indianapolis. The bride is the daughter of John and Lynne Brennan. The groom is the son of Keith and Susan Fisher.



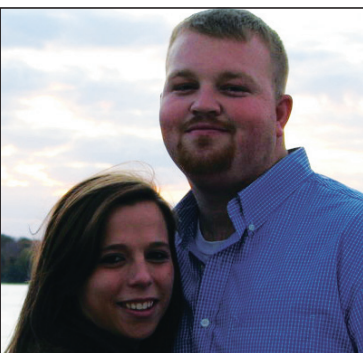
Cushman-Crotzer
Sarah Ann Cushman and Bryan Richard Crotzer will be married on May 5 at St. Margaret Mary Church in Omaha, Neb. The bride is the daughter of James and Cheryl Cushman. The groom is the son of Gerald and Jo Ellen Crotzer.

Ciresi-McGee
Christina Ciresi and Austin McGee will be married on Sept. 1 at Christ the King Church in Indianapolis. The bride is the daughter of August and Catherine Ciresi. The groom is the son of Doug McGee and Pat McGee.



Dickinson-Dant
Julie Kathryn Dickinson and Derek Andrew Dant will be married on June 29 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Doug and Karen Dickinson. The groom is the son of Darin and Kathy Dant.

Gibson-Dirksen
Stacey Marie Gibson and Randel G. Dirksen will be married on May 12 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of Greg and Christine Gibson. The groom is the son of Darrel and Jamie Dirksen.



Heim-White
Amanda Nadine Heim and Sean Phillip White will be married on June 2 at St. Simon the Apostle Church in Indianapolis. The bride is the daughter of Thomas and Bernadine Heim. The groom is the son of Susan White and the late Michael White.



Izzo-Audenaert
Julie Anne Izzo and Justin Peter Audenaert will be married on April 20 at Christ the King Church in Indianapolis. The bride is the daughter of Tony and Margie Izzo. The groom is the son of Ken and Diane Audenaert.



Jones-Kiszka
Dr. Alicia Nicole Jones and Joseph Richard Kiszka will be married on March 24 at Christ the King Church in Dallas, Texas. The bride is the daughter of Becky Jones and the late Randall Jones. The groom is the son of Richard and Patricia Kiszka.



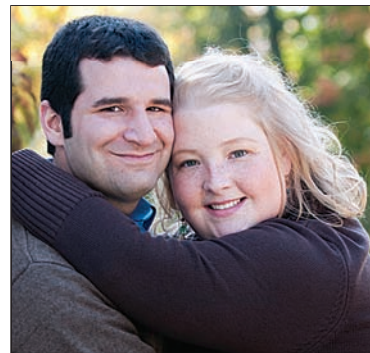
Ketterer-Moore
Sarah Frances Ketterer and Ryan John Moore will be married on June 16 at St. Jude Church in Indianapolis. The bride is the daughter of Steve and Jan Ketterer. The groom is the son of Gary and Gloria Moore.



Lucas-Deck
Claire Lucas and Christian Deck will be married on June 9 at Christ the King Church in Indianapolis. The bride is the daughter of Dan and Kelly Lucas. The groom is the son of Allen and Helen Deck.



Pehlivan-Mergulhao
Serina Kim Pehlivan and Richard Mergulhao were married on Dec. 19, 2011, at St. Monica Church in Indianapolis. The bride is the daughter of James and Myong Land. The groom is the son of Olavo and Ema Mergulhao.



Richardson-Latorre
Kellie Richardson and Matthew Latorre will be married on June 9 at St. Susanna Church in Plainfield. The bride is the daughter of Jeffrey and Kathleen Richardson. The groom is the son of Manuel and Lisa Latorre. †

Vist us online

www.criteriononline.com

Pre Cana Conference and Tobit Weekend prepare engaged couples for marriage

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

Pre Cana Conference programs are scheduled on Feb. 19, April 29, May 6, May 20, June 3, July 8, July 22, Aug. 19, Sept. 30 and Oct. 21 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

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

Also this year, a three-part Pre Cana Conference is scheduled on consecutive Thursdays with check-in at 6:15 p.m. on May 3, May 10 and May 17. Those sessions conclude at 9 p.m. Couples must attend all three programs to complete the course requirements.

Registration is required. A \$45 fee per couple helps pay for the *Perspectives on Marriage* workbook, other materials and refreshments. The registration fee is non-refundable. To register, log on to www.archindy.org/fatima.

Tobit Weekend retreats are scheduled at Our Lady of Fatima Retreat House on May 18-20, June 1-3, July 27-29 and Sept. 14-16.

The registration fee of \$286 includes the program presented by trained facilitators, meals and overnight accommodations for the weekend.

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

Early registrations are recommended because both marriage preparation programs fill up quickly. †

Couples may announce engagement or marriage

Engagement announcements for couples that are planning to be married at a Catholic church during the late summer, fall or winter months will be published in the July 20 issue of *The Criterion*.

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

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

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

There is no charge for engagement or marriage announcements. †

Sisters ride zip line, embrace Super Bowl and all it brings

By Sean Gallagher

In her many years as a member of Our Lady of Grace Monastery in Beech Grove, Benedictine Sister Mary Luke Jones had visited St. John the Evangelist Church in Indianapolis on various occasions.

On Jan. 26, however, she “flew by it” for the first time.

She and two of her fellow community members, Benedictine Sisters Jennifer Mechtild Horner and Sheila Fitzpatrick, came to the Super Bowl Village in downtown Indianapolis that day to ride the 800-foot zip line that began at a height of 95 feet and ended just beyond the entrance to St. John Church.

“It was thrilling. Lots of fun,” Sister Mary Luke said. “It wasn’t as scary as I thought it might be.”

“I was nervous when I was on the steps ready to start,” Sister Jennifer said. “But once you take off, it’s just like flying. It was a lot of fun.”

The sisters were also happy to ride the zip line because their community has been

playing host to employees of the Whistler, British Columbia-based Ziptrek Ecotours that constructed and are operating the zip line.

Their group and other workers in Indianapolis for the Super Bowl have been living at the Benedict Inn and Retreat Center in Beech Grove.

Sister Sheila said that hosting the workers in Indianapolis for the Super Bowl flowed from her community’s Benedictine charism of hospitality.

“That’s something that just comes naturally to us,” she said. “It’s nice to be able to provide a nice, quiet space for the people who are working [here].”

Dave Vest is one of the Ziptrek Ecotours’ employees in Indianapolis for the Super Bowl. He and

fellow employees are working as many as 13 hours a day in shuttling as many as 1,200 people per day on the zip line.

He appreciates the welcome given to him and his fellow workers by the sisters. The peacefulness of the Benedict Inn is a definite contrast to the noise of the Super Bowl Village, he said.

“It’s great. You come home and it’s really nice and quiet,” Vest said. “The sisters will get anything you need. They’re up before us every morning making us a full buffet breakfast. They’ve been very hospitable.”

Sister Mary Luke said she was happy that her community could participate in this history-making moment for Indianapolis.

‘It’s a wonderful opportunity for the city. We’re just happy to play a part. It’s been fun being a part of it all. It’s very exciting.’

—Benedictine Sister Mary Luke Jones

“It’s a wonderful opportunity for the city,” she said. “We’re just happy to play a part. It’s been fun being a part of it all. It’s very exciting.”

Although the Super Bowl Village with its zip line is a secular event, Sister Jennifer saw spiritual meaning in taking a leap to fly over Capitol Avenue. For her, it was much like discerning a vocation to religious life and deciding to give it a try.

“I’m always talking to people about how you can only know so much before you make a decision,” said Sister Jennifer, her community’s vocations director. “But then there’s a leap, and you can’t know what it feels like until you do it. You’ll never know unless you try it.”

In fact, the day before she rode the zip line, Sister Jennifer was visiting downtown Indianapolis with a woman discerning a possible Benedictine vocation. They even walked by the zip line.

“We were looking at it,” Sister Jennifer said. “She’s discerning. And I was saying, ‘Until you jump down,’ you won’t know.”

(For more information on Our Lady of Grace Monastery in Beech Grove, log on to www.benedictine.com.) †



Benedictine Sisters Jennifer Mechtild Horner, left, and Sheila Fitzpatrick pose under the 800-foot zip line they rode on Jan. 26 that was built over Capitol Avenue in Indianapolis in the middle of the Super Bowl Village next to St. John the Evangelist Church. Both sisters are members of Our Lady of Grace Monastery in Beech Grove, which is hosting the workers that constructed and are operating the zip line.

What was in the news on Feb. 2, 1962? The pros and cons of automation and a request for editorial prudence by the pope

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the

world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the Feb. 2, 1962, issue of *The Criterion*:

- Talented parochial school artists display their creative handiwork
- Launch Radio Rosary in New Albany area
- Inside Yugoslavia: a first-hand report
- Men of the archdiocese to back NCCM drive
- St. Meinrad to help staff minor seminary in Peru
- More ‘dialogue’ advocated between laity and bishops
- Urges emphasis on doctrines vital to non-Catholics
- Automation

“There is little doubt but that ‘automation’ has become a household word within the last decade in America. We have ‘push-button’ kitchens, laundries, garages and appliances in our newer homes ... and our older homes are being renovated and modernized to include these improvements. The horizon holds almost unbelievable vistas for the individual with all our labor-saving devices. However, on our way to that ‘horizon’ we will—and we are—encountering quite a hazardous and rocky road. ... We know that we must have [automation] in order to maintain the strength of the American economy and retain our world leadership. However, we feel that the fruits of automation should be shared by all, not just a few. We know the housewife welcomes all ‘labor-saving’ devices in the home ... and the manager of an industrial plant welcomes ‘labor-saving’ devices in the plant just as readily. The difference, however, is that in

the plant, the mill or factory these ‘labor-saving devices’ mean the



elimination of jobs.”

- Christian ingratitude to Jews hit
- Council is

seen as only prelude to unity efforts

- Reformed churches urged to develop Catholic dialogue
- Priest-survivor tells details of Congo massacre
- Episcopal bishop backs school aid under ‘conditions’
- Farmer shares sweet corn methods
- Ask tariff reductions to help U.S. farmers

• Pontiff urges prudence in writing on Council

“VATICAN CITY—His Holiness Pope John XXIII has called on commentators on the forthcoming ecumenical council to speak with ‘prudence and objectivity.’ ... Pope John stressed that it is the bishops who will be responsible for the decisions reached by the council. He pointed out that publications by clerics and laymen on the council ‘have only a personal value.’”

- Poles voice suggestions on Council
- Governor signs bus ride measure
- Protestant impressed with papal authority

(Read all of these stories from our Feb. 2, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †

Our Lady of Fatima Retreat House

A Lenten Weekend at Fatima: The Desert Calls March 2-4

Sr. Catherine Griffiths, SND is back by request at Fatima Retreat House for this special weekend designed to help us look more deeply at our relationship with God and with others.

What is God calling me to as God speaks to me during these days of Lent?

Join Sr. Catherine, an experienced retreat and spiritual director who has directed retreats all over the world.

7:00 pm Friday evening concluding with lunch Sunday.
\$153 per person/\$286 per married couple

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Pope seeks to revive ancient traditions in modern Africa

By Joseph Kelly

In November 2011, Pope Benedict XVI made an apostolic voyage to the country of Benin in West Africa so that he could visit the people of that country and unveil his new document intended for the Church on this continent, “*Africae Munus*” (“The Commitment of Africa”).

This document expresses the pope’s hopes that Catholics in Africa will “carry this message of hope to people who do not know or who no longer know the Lord.”

For Catholics in the United States, this appears to be a new task for the Africans. Did not European missionaries carry the message of hope to them?

In fact, Christianity in Africa dates to the second century, and the ancient African Church bequeathed a great deal to the Church in most of Europe, the only exception being Rome and Greece, where the Gospel was preached in the first century.

Being a remarkably well-educated man, Pope Benedict knew that the work that he hopes the Africans will undertake is not something new to them.

“*Africae Munus*” is a long document, so this article will just examine a few points that the pope made and show how deep these roots are in the Church in Africa.

The pope hopes for the inculturation of the Gospel, that is, that Roman Catholicism in Africa can keep its essential nature and teachings while appreciatively working with native traditions.

The second-century Africans, located mostly on the Mediterranean, also worked with native traditions by using the local language—Latin! That is correct. All the documents we have from the Church in Rome until the late second century are in Greek, and scholars believe the earliest known Christian Latin writings were penned in North Africa.

This adjustment to the local culture did not harm any Church teachings. Actually, it was just the reverse since the Africans gave the Catholic Church words such as “*Trinitas*” and “*sacramentum*.”

The pope also praised the Africans for their concern for the family and about respecting human dignity at every stage of life. The early African believers lived in a Roman Empire where morals had considerably declined, even to the point where some people practiced female infanticide, killing newborn baby girls because Romans wanted sons, not daughters.



Pope Benedict XVI kisses a child during his Nov. 19, 2011, visit to the “Peace and Joy” Center of the Missionaries of Charity at St. Rita Parish in Cotonou, Benin.

Insisting on all infants’ right to life, the African Church strongly condemned such a foul practice as well as brutality against children. The Church also supported the role of the family against the casual immorality that marked so much of Roman life.

When the pope called on the Africans to be witnesses for their faith, he did so knowing that in much of Africa Islam is on the rise. There is no reason that Catholics and Muslims cannot live together peacefully as they do in Benin. But there can be problems, and there certainly were in the early Church.

The Greek word for witness is “martyr,” and many Christians had to give the ultimate witness to their faith. Significantly, the Church in Africa produced more martyrs than any other ancient Church and, of course, they triumphed in the end over their persecutors.

We must pray that our modern African brothers and sisters do not have to endure such a trial, but they are descended from believers who never backed down.

One reason the Africans did not back down was because they knew that they possessed the truth and could not give it up.

An important African theologian named Tertullian wrote in the years 190-220. He used many technical Latin terms, and one of the most important for him was “*veritas*” (“truth”).

He believed that Jesus was the ultimate truth and that the Church taught the truth. He wrote against pagans who attacked Christianity with mocking lies and against heretics who would pervert the truth of the faith.

When Pope Benedict urged Africans to practice love in truth, he was alluding to a long African tradition.

Our final point sounds a bit odd—in the new evangelization the pope hopes African Catholics will be missionaries. Catholics in the U.S. tend to think of Africans as being ministered to by missionaries and not being missionaries themselves. But the fact is that the ancient African Church took seriously the mission to proclaim the Gospel.

It sent missionaries among the pagan African tribes living in desert regions, bringing them their first knowledge of Christ. But in the spirit of the pope’s urging, these ancient Christians were also missionaries to all those around them,

including the pagans of Rome.

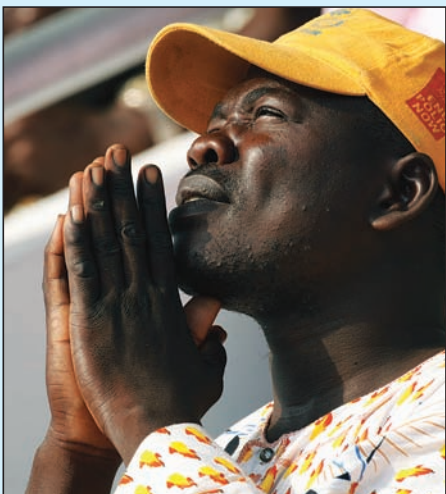
Tertullian told a famous story about two Roman pagans leaving an arena after watching Christians being martyred. These men noticed how the Christians banded together as the wild beasts approached, never deserting one another. One pagan uttered the now immortal phrase: “See how these Christians love one another.”

This, of course, is the ultimate means of evangelizing. When people see how our faith has transformed us into caring people who are loyal to our Lord and to one another, they will know why people want to be Catholic.

Congratulations to the pope for seeking to revive ancient traditions in modern Africa. Let us pray that the modern Africans can emulate their ancestors. Who knows? Maybe those ancient African traditions will evangelize a ruthlessly materialistic society like our own.

(Joseph Kelly is professor of history of Christianity at John Carroll University in Cleveland and author of *An Introduction to the New Testament for Catholics*, published by Liturgical Press.) †

Pope urges African Catholics to embrace mission of evangelization



A man prays before Pope Benedict XVI celebrates Mass at a stadium in Cotonou, Benin, on Nov. 20, 2011. In his journey to the West African nation, the pope said that evangelization “is a clear sign of the maturity of an ecclesial community.”

By Allan F. Wright

On Nov. 19, 2011, Pope Benedict XVI was candid in a speech to the bishops of Benin.

He said that the Church in Africa must evangelize all people, not just those who are already Catholic.

“In no way can the Church restrict her pastoral work to the ‘ordinary maintenance’ of those who already know the Gospel of Christ,” he said.

With these words, Pope Benedict made it clear that we can no longer do business as usual, and we must find new and innovative ways to hand on the message of Jesus Christ and lead others into a personal relationship with Jesus.

In fact, what the pope called for is a return to the charism of Jesus Christ, who founded the Church to bring the Good News of God’s love to all people.

Authentic evangelization, therefore, is

transmitted not through a “program” but through personal relationships. Through these relationships, we can share and propose who Jesus Christ is to us without imposing our beliefs on others.

During his November visit to Africa, the pope emphasized the importance of engaging those people who have never heard of the Gospel of Christ and people who have heard the message but have stopped listening.

Missionary outreach, he continued, “is a clear sign of the maturity of an ecclesial community. The Church, therefore, must reach out to everyone.”

The engagement of people who don’t belong to a parish or who don’t practice the faith has been the focus of Pope Benedict in recent statements, and the main thrust of the planning document for 2012’s synod of bishops on the new evangelization.

Bishops have “the mission of leading

the people of God,” the pope said. They must make sure that priests and laity are adequately formed for the task of the new evangelization.

Certainly, all Catholics must start to think of the new evangelization in terms of their own evangelization and not an enterprise limited to missionaries, religious orders, diocesan priests or the genuinely saintly few.

“Apostolic zeal, which should animate all the faithful,” is a direct result of baptism, the pope said, and the faithful “cannot shirk their responsibility to profess their faith in Christ and his Gospel wherever they find themselves.”

(Allen F. Wright is academic dean for evangelization for the Diocese of Paterson, N.J. His most recent book, *The Bible’s Best Love Stories*, is published by Franciscan Media.) †

From the Editor Emeritus/John F. Fink

Biblical readings: St. Paul's Letter to the Galatians

St. Paul's Letter to the Galatians is read in the Office of Readings next week, the



Fifth Week in Ordinary Time. It is by far Paul's feistiest letter. He was angry when he wrote it. "O stupid Galatians!" he wrote (Gal 3:1).

Paul was in Ephesus in the year 53 when he got disturbing news. A delegation from the Church in Antioch was determined to convince Paul's communities that they had to be circumcised and follow the Jewish laws. The delegation had gone to Galatia, and then was going to the Churches in Philippi, Thessalonica and Corinth. These were what Paul called the Judaizers.

They attempted to discredit Paul, telling the communities that he represented no one but himself, and certainly not the original and true Apostles in Jerusalem.

Then they taught about Abraham and God's promises to the Jews. Jesus' importance, they said, lay only in the fact that the salvation promised to the Jews was now available also to the Gentiles. But

Christians still had to observe the Mosaic Law, they said.

This called for immediate action! Paul dashed off his Letter to the Galatians, focusing on the Judaizers. It is a masterpiece of rhetorical ability and literary skill.

Paul first asserted that his commission "came through a revelation directly from Jesus Christ" (Gal 1:12), not from the Churches in Jerusalem or Antioch.

Indeed, he had been in Jerusalem only twice since his conversion, he said. The first time was to make sure that he and the leaders of the Church there agreed on "the truth of the Gospel" (Gal 2:5). The second time was when the decision was made at the Council of Jerusalem that Gentiles did not have to become Jews.

He wrote about his standing up to Peter at Antioch when Peter separated himself from the Gentile converts. "I opposed him to his face," he wrote, "because he clearly was wrong" (Gal 2:11).

He then focused on Abraham's faith. This faith—not the law—was fundamental, he said. "Realize that it is those who have faith who are children of Abraham," he said

(Gal 3:7). And the promises to Abraham were to him and his descendant—in the singular. This reference, he said, was to Christ.

Paul's anger at the Judaizers is clear when he discussed circumcision, essential to following the Mosaic Law, later in the letter. "Would that those who are upsetting you might also castrate themselves!" (Gal 5:12).

Now, is that any way for a saint to talk? Faith in Christ has set us free, he said. "For you were called for freedom, brothers. But do not use this freedom as an opportunity for the flesh; rather serve one another through love" (Gal 5:13).

He warned against 15 "works of the flesh," saying that "those who do such things will not inherit the kingdom of God" (Gal 5:21). Instead, he said, Christians must practice the virtues.

He then reiterated what he had taught them about the unique importance of Christ and his redemptive sacrifice on the cross. He said that faith in Christ, not following the Jewish law or submitting to circumcision, was sufficient to gain eternal life. †

It's All Good/Patti Lamb

In marriage, genuine love is worth all the work

My niece will be married in April. She has been busy dress-shopping, cake-tasting and decision-making about all things wedding related.



She invited me on her quest for the perfect wedding dress. I sat outside the dressing rooms in a large common area where the brides-to-be unveil their dresses and view them in spacious mirrors.

As I waited for my niece to slip into the next dress, I couldn't help but overhear another shopper as she stood on the platform admiring her gown.

"I feel like a princess," she said. "And I'm ready for my 'happily ever after.'"

This stary-eyed young woman was clearly relishing the moment. I elbowed my sister sitting next to me and whispered, "I wonder if she's read the fine print."

I explained to my sister what I meant.

When we state our wedding vows to our spouse, what we say is this:

"I, name, take you, name, to be my husband or wife. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life."

Those simple statements come with a

bevy of disclaimers. But it is not particularly pleasant to have one of those fast-talking voiceover guys present at the wedding ceremony to disclose the fine print like they do at the end of radio commercials.

So all of the following is implied, and by saying "I do" you consent to it.

When we state our wedding vows, what we mean is this:

"I, name, take you, name, to be my husband or wife."

"Husband" or "wife" can mean, but is not limited to, the following—best friend, sounding board, prayer partner, trash-taker-outer, cheerleader, plumber, protector, chauffeur, caregiver, carpenter, bug-smasher, housekeeper, back scratcher, cook and/or grill master, teacher, central banker and confidant.

"I promise to be true to you in good times and in bad."

"Bad" can mean, but is not limited to, the following—when the basement floods, infertility becomes an issue, the bank account is overdrawn, the children are in trouble, one spouse is unemployed or has a year-long case of the blues. For a more comprehensive list, consult your parents. They have been through a lot of this stuff.

"In sickness and in health."

Again, this one is wide open. You hope never to hear words like cancer, heart attack,

Parkinson's disease, depression or "chronic" anything. You two must remain fervent in prayer, no matter what. God will help you carry your crosses. Cling to him.

"I will love you and honor you all the days of my life."

This means from here on out. Even when your partner snores or leaves dirty clothes on the floor. Even when you eat macaroni and cheese, but you really wanted to dine on steak. Whether you live in a tiny apartment or a spacious home. Keep God at the center of your marriage if you want it to work.

At no point in the vows do we hear the words "until it becomes inconvenient" or "until it's not fun anymore."

Love takes work. It is rooted in service. It requires forgiveness—daily.

I am not trying to be pessimistic about marriage. It is a gift, and it is beautiful. But you can't walk into it expecting a fairy-tale ending.

Sometimes the rocky periods strengthen your marriage bond in ways that you wouldn't expect.

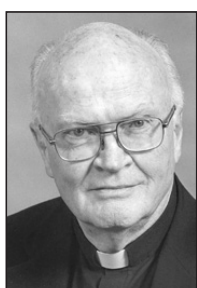
But love—genuine love—is worth all the work.

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

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

Rescuing the young from captivity to the image

Full disclosure requires me to say right up front that Frank Moynihan and I have



been friends for almost 60 years. He is a film producer. His specialty is clay animation. His company is Billy Budd Films. His work is superb.

He has put on the market a DVD with 10 children's movies—"timeless stories," as he calls them—intended to delight and uplift the wide-eyed young. His mantra is "no guns, no car crashes, no violence, no kidding!" This is family-focused, value-oriented entertainment.

Some of the titles are familiar to just about everyone—*The Little Prince*, *The Velveteen Rabbit* and *Rip Van Winkle*, to name only three.

Two of the other seven on this 10-movie DVD are Christmas stories, and the rest are classic tales of innocence and wonder based on stories by Charles Dickens, Leo Tolstoy and Oscar Wilde, as well as a trilogy of African-American poems called

God's Trombones narrated by James Earl Jones.

I road-tested the DVD by watching a few of the films—each is under a half hour in length—with two of my grandnieces and a grandnephew. Their parents sat in on the viewings. Both generations were charmed. The DVD turned out to be the perfect Christmas gift for a 10-year-old child.

Why do I call attention to the otherwise unheralded arrival of a simple DVD? Because I am frightened by the stream of visualized violence, greed, exploitation, narcissism and lust that floods the network of screens—Internet, television and cinema—that currently surround the unsuspecting young.

Moreover, their mindless migration away from the printed page to the captivity of the image troubles me.

Moynihan has succeeded in employing the image, through the medium of clay animation, to bring the young into contact with the products of print—classic tales and timeless stories—with the accompanying probability of bringing the young back to the book.

Success on that crucial front will recapture ground gained by the image at the expense of the printed page. It will also, one might hope, open the door to new waves of creativity

where love and courage will displace sex and violence as preferred entertainment fare.

Admittedly, this is a long shot, better perhaps to call it a long wish or a deep hope. Things could, of course, get worse as hand-held devices multiply and the images they deliver find their way into every corner of the imagination.

Who can say? One thing that can be said for sure, however, is that if nothing is done to reverse this troublesome tide, both the young and the broader culture will suffer.

In any case, log on to www.BillyBuddfilms.com and see what you think of the potential of the clay animation you find advertised there to entertain and inspire children.

Moynihan thinks that organizations and schools can use this DVD for their own fundraising purposes, and he is willing to provide deep discounts so that good causes can raise funds to support good works. He is not in it for the money.

He just wants to change the world.

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

Faith, Hope and Charity/

David Siler

The ministry of charity and the Gospel message

In my December column, I explored our Catholic tradition for gathering—for



Eucharist, prayer, Bible study, etc.—and suggested that all of this gathering is only purposeful if it leads to sending.

Our faith is only alive and well if it deeply impacts the way that we live in our families,

communities, and places of work and recreation.

And as Pope Benedict XVI reminded us in his first encyclical, *Deus Caritas Est* ("God Is Love"), our faith is expressed by the celebration of the sacraments, the preaching of the word and the ministry of charity.

In our parishes, imagine if we were to look at our budgets in terms of how much of our financial resources are dedicated to "gathering activities"—the celebration of sacraments and preaching of the word—and how much are allocated to "sending activities"—the ministry of charity.

What if we looked at the staff in our parishes and asked how many members are employed for gathering and how many for sending (service or charity), then analyzed our use of our parish facilities for our own parish needs and the needs in our communities?

Our parish facilities can be put to wonderful service to the community in a variety of ways.

I was recently in Tell City in the southwestern corner of our archdiocese. Our Catholic Charities location there has partnered with a Methodist church right behind our offices to offer a free, once-a-week evening dinner to anyone who needs a good, nutritious meal.

It occurred to me that any of our parishes with a decent kitchen, and tables and chairs could do the same thing. SS. Peter and Paul Cathedral Parish in Indianapolis offers a morning meal to the hungry six days a week, and has done this for many, many years.

I am aware that some of our parishes make their meeting space available to Alcoholics Anonymous or similar community groups. What a wonderful witness to those who may not normally show up for Mass on Sunday. It serves as a witness that we are relevant to the world around us.

An Episcopalian church near downtown Indianapolis converted a large building that they no longer needed into a homeless family shelter. The parish cannot operate this ministry alone, but partners with many other congregations and organizations to provide shelter for families.

I was intrigued to recently hear of a 3,000-member church of another faith tradition in Georgia that gathers as a congregation for worship one Sunday, then on the next Sunday the entire congregation travels to some part of the city for a service activity of some kind. I can only imagine the impact that 3,000 people could make on a Sunday morning for a couple of hours. Imagine if every church followed their lead and did the same thing. What an impact we would have!

The world desperately needs the Gospel message, and our parishes cannot only serve to nurture that message in our own hearts through word and sacrament, but can also provide us various means to carry this message to those people in need around us through the ministry of charity.

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

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

The Sunday Readings

Sunday, Feb. 5, 2012

- Job 7:1-4, 6-7
- 1 Corinthians 9:16-19, 22-23
- Mark 1:29-39

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



This book furnishes few details about the identity of Job.

It nonetheless is one of the great literary works in the Old Testament, and one of the best remembered if not always exactly remembered.

Misreading Job has led to a phrase that has gone into English common speech, the "patience of Job." Clearly, Job was not always so patient with God.

For instance, in this weekend's reading, Job vents his impatience. He asks if life on Earth is not in reality drudgery.

Each human being, Job writes, is a slave. Personally, Job complains that he has been assigned "months of misery" and "shall not see happiness again."

St. Paul's First Letter to the Corinthians provides the second reading.

The same source has given earlier weekend liturgies this winter their second readings.

In this passage from First Corinthians, Paul insists that he was free to accept the call to be an Apostle or to spurn the call. He chose to accept the call.

So he proclaims the Good News. He explains the identity and mission of Jesus. It is an act of service and love given for people who otherwise would not know Jesus.

Paul sees nothing as more important than bringing people to the knowledge of Christ and to loving Christ.

For its final reading, the Church offers the story of the Lord's curing of Peter's mother-in-law from St. Mark's Gospel.

The story's point is clear. Merely by touching her hand, Jesus cured the woman. She was so fully cured, in fact, that she immediately rose from her sick bed and

began to wait on Jesus and the disciples. She was healthy again, and she used her health to care for others.

Lest it appear that this woman simply resumed routine domestic chores, it should be noted that the verb used by Mark in this reference is the same verb used to describe the ministry of the angels while Jesus was in the desert, an event soon to be told.

For Christians, serving others, even in their physical needs, is a holy product of union with Christ.

This miracle long has fascinated Christians. Indeed, in the ruins of Capernaum is a site that pious pilgrims identified many centuries ago as the place where the house of Peter's mother-in-law once stood.

The story continues. Jesus heals the sick and drives demons away. Then, alone, Jesus went to a distant place to pray early the next morning.

Simon and the others long to be near the Lord so they pursue Jesus.

When at last they find Jesus, the Lord reminds them that the messianic role is to reach all people.

Reflection

The Church continues to introduce us to Jesus, the Lord, the Son of God, with all the power thus implied.

This Liturgy of the Word further puts before us the images of Job, the Apostle Paul, Peter's mother-in-law and the Apostles accompanying Jesus.

Paul very obviously gave his life to the vocation to which Jesus called him, that of being an Apostle, of being the bearer to people of the Lord's message and mercy.

It was the mission of all the Apostles, as Jesus told them, and the mission of all Christians.

Peter's mother-in-law, cured by Jesus, did not simply return to life as usual. As Mark's use of a particular verb shows, she served others as Jesus served others.

Job brings to mind who and what we are as limited human beings whose limitations at times may test our best intentions.

Amid this reality, the Lord is our strength and our model. The Apostles knew that there is no other model, and none with greater strength and power than the Lord. †

Daily Readings

Monday, Feb. 6
St. Paul Miki, martyr
and his companions, martyrs
1 Kings 8:1-7, 9-13
Psalm 132:6-10
Mark 6:53-56

Tuesday, Feb. 7
1 Kings 8:22-23, 27-30
Psalm 84:3-5, 10-11
Mark 7:1-13

Wednesday, Feb. 8
St. Jerome Emiliani
St. Josephine Bakhita, virgin
1 Kings 10:1-10
Psalm 37:5-6, 30-31, 39-40
Mark 7:14-23

Thursday, Feb. 9
1 Kings 11:4-13
Psalm 106:3-4, 35-37, 40
Mark 7:24-30

Friday, Feb. 10
St. Scholastica, virgin
1 Kings 11:29-32; 12:19
Psalm 81:10-15
Mark 7:31-37

Saturday, Feb. 11
Our Lady of Lourdes
1 Kings 12:26-32; 13:33-34
Psalm 106:6-7, 19-22
Mark 8:1-10

Sunday, Feb. 12
Sixth Sunday in Ordinary Time
Leviticus 13:1-2, 44-46
Psalm 32:1-2, 5, 11
1 Corinthians 10:31-11:1
Mark 1:40-45

Question Corner/Fr. Kenneth Doyle

Church discourages Communion service because Mass is source and summit of Christian worship

QIn the area where I live, it used to be that, when a priest was not available for a weekday Mass, a deacon or extraordinary minister of holy Communion would distribute holy Communion within the context of a prayer service.



But that practice has been discontinued. Instead, when a priest

cannot be there for Mass, only a prayer service is offered and Communion is not given out.

We have asked several deacons to explain this change, and their answers have varied.

One deacon said that Communion should not be regularly separated from the eucharistic sacrifice of the Mass.

Another deacon felt that this helped to convey the notion that Sunday, the day of Christ's resurrection, is the special day when Communion is the norm.

A third deacon remarked that the lack of daily Communion might prompt us to pray harder for more priests.

None of these answers satisfies me as I was raised to believe that receiving this spiritual food every day was the ideal.

What is the Church's view on Communion services? (Williamsburg, Va.)

AYour question shows a sincere desire to be united as often as possible to Christ through Communion, and that is praiseworthy.

The current thinking of the Church, however, is to discourage weekday Communion services based on the essential link between reception of the Eucharist and the sacrifice of the Mass.

Redemptionis Sacramentum, issued in 2004 by the Vatican Congregation for Divine Worship and the Discipline of the Sacraments, says of Communion services that "the diocesan bishop ... must not easily grant permission for such celebrations to be held on weekdays, especially in places where it is possible or would be possible to have the celebration of Mass on the preceding or the following Sunday" (#166).

In the Mass, which memorializes and makes real the death and resurrection of Jesus, worshippers unite their own sacrifices with that of Christ, and then are drawn into deeper intimacy by receiving in Communion the very gift they had offered, Jesus himself.

The U.S. Conference of Catholic Bishops' Committee on Divine Worship, has noted that "every effort must be undertaken to avoid any confusion" between a Communion service and the celebration of the Mass.

Ten or 15 years ago, when daily Communion services were offered widely—on a priest's day off or when he was sick—one would sometimes hear references to "Sister's Mass" or "the Deacon's Mass" when a substitute service would be provided, which is the precise confusion that the Church wants to avoid.

The Mass is the source and summit of Christian worship and nothing can take its place.

It's even more troubling to a priest when parishioners come into church each day 20 minutes after Mass has begun—just in time to receive Communion—then walk directly out of church.

In the matter at hand, it is easy to sympathize with the questioner's plea, conditioned as he has been by a long and devout practice of daily Communion and the benefit derived from it.

In view of that, some dioceses have sought a pastoral "compromise" in this regard, such as Milwaukee, which says in its guidelines that, "if there is no priest available for an extended period of weekdays (three or more), a Communion service may be held."

But the more general practice seems to be that Communion is not offered on weekdays when a priest is not present.

Instead, the Liturgy of the Hours is recited—led by a deacon, religious or lay parish leader—and the rosary may be prayed or other worthy prayers offered.

Since the time of St. Pius X in the early 20th century, several popes have highlighted the value of daily participation in the Mass, and the United States Conference of Catholic Bishops' guideline is that, "whenever possible, daily Mass should be celebrated in each parish."

When, due to the shortage of priests, such frequency is not possible, parishes are asked to publish the weekday Mass schedules of the Catholic churches nearby so that parishioners will have every opportunity to go to Mass and to receive holy Communion in its full and proper context.

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

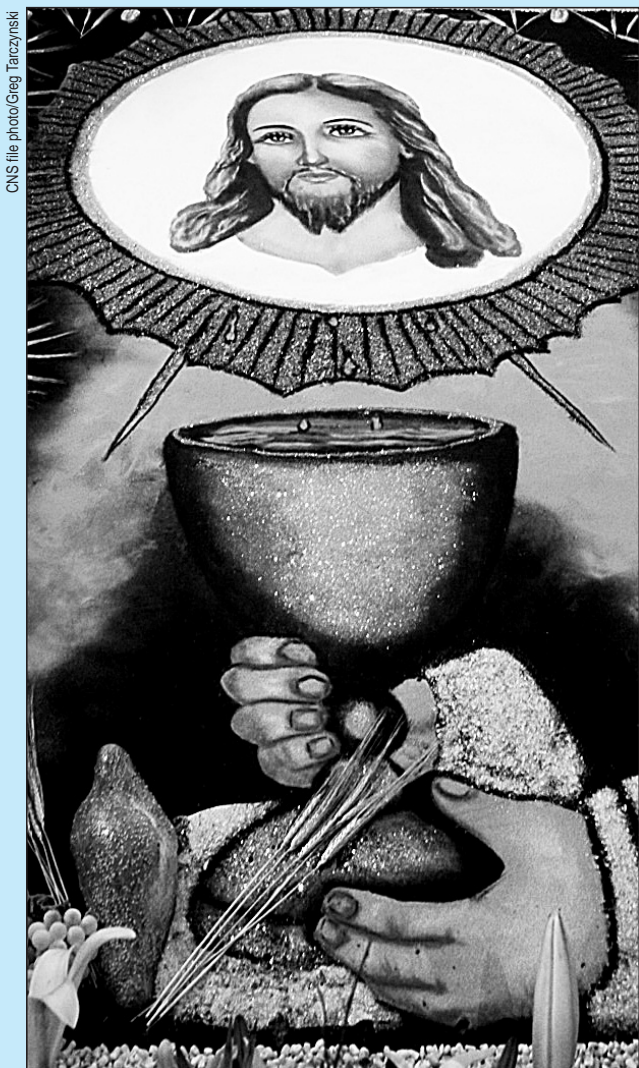
My Journey to God

Prayer

I went into the desert on your behalf in the dark in the cold in silence I kept on until my feet felt the warmth of Love I stopped and knelt and filtered the sand My fingers found Truth so fine like fire.

By Wendy Yanikoski

(Wendy Yanikoski is a member of Most Sorrowful Mother of God Parish in Vevay. Sand paintings of Jesus and the Eucharist decorate the Church of St. Andrew in Cholula, in the Mexican state of Puebla, on Dec. 1, 2006.)



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.

BISCHOFF, Delores Jean, 79, St. Roch, Indianapolis, Jan. 15. Mother of Marianne Bischoff, Barbara Skaggs and Carol Vanover. Sister of Richard Krackenberger. Grandmother of two.

BRINKMAN, Bernadine M., 87, St. Louis, Batesville, Jan. 14. Mother of Beatrice Frey. Sister of Genarose Merkel, Helen Strasser and Loretta Wolf. Grandmother of one. Great-grandmother of three.

CLARKE, Lola, 106, Holy Family, Richmond, Jan. 20. Mother of Sandy Augustin-Dehner and Tom Clarke. Sister of Ann Bogue and Francis Chomel. Grandmother of eight. Great-grandmother of 15.

DAY, James R., 71, St. Mary of the Immaculate Conception, Aurora, Dec. 12. Husband of Liz Day. Father of Rachael and Craig Day. Grandfather of one.

DOYLE, Jay Patrick, 78, St. Rose of Lima, Franklin, Jan. 17. Husband of Gloria

Doyle. Father of Shannon Barry, Sara Palazzo, Cynthia, Christopher, Kevin and Thomas Doyle. Grandfather of 10. Great-grandfather of one.

DRYER, Rita Isabel (Fox), 84, Our Lady of the Greenwood, Greenwood, Jan. 21. Mother of Sharon Gilbert, Anita Peacock and Tina Weber. Sister of Virginia Zeigler and Paul Fox. Grandmother of five. Great-grandmother of one.

FISCHER, Edith G., 89, Our Lady of Perpetual Help, New Albany, Jan. 16. Mother of Laverne Schuck, Sandy Tanner and Mike Fischer. Grandmother of two. Great-grandmother of five.

FOGARTY, John R., Sr., 91, St. Augustine, Jeffersonville, Jan. 12. Father of Mary Anne Cox, Mary Carmel Lile, Mary Patricia Peterson, Mary Margaret White, John, Matthew and Stephan Fogarty. Grandfather of 14. Great-grandfather of six.

FROEHLICH, Evelyn E., 90, St. Joan of Arc, Indianapolis, Jan. 11. Mother of Lynn Boone, Angie Burkhard, Annette, Susan, Jimmie, Michael, Ralph and William Froehlich. Grandmother of 12.

GAULT, Rose Mary, 92, St. Paul Hermitage, Beech Grove, Jan. 16. Mother of Mary Ruth Hess, Mary Anne Von Spreckelsen, Greg, Joseph and Steve Gault. Grandmother of eight. Great-grandmother of three.

KOMLANC, Adolph, 91, Holy Trinity, Indianapolis, Dec. 20. Father of Monica Gerbick, Cynthia Johnson, Barbara Pearsey and Kenneth Komlanc. Brother of William Komlanc. Grandfather of nine. Great-grandfather of three.

KREITZER, Marcelenia, 90, St. Mary, Rushville, Jan. 17. Aunt of several.

LOI, Janice R. (Naville), 60, St. Mary, Navilleton, Jan. 18. Wife of John Loi. Mother of Jana Eberle, Joni Jewell and Janelle Lewis. Daughter of Robert and Irene (Hess) Naville Sr. Sister of Judy Cooper, Jill Rowe, Bill and Bob Naville Jr. Grandmother of 12.

MALARNEY, James W., 71, St. Luke the Evangelist, Indianapolis, Jan. 16. Husband of Judy Malarney. Father of Maribeth Cloud, Bridget Susemichel, Michael and Timothy Malarney. Grandfather of 13.

MAY, Robert George, 62, St. Roch, Indianapolis, Jan. 12. Husband of Barbara Sue May. Father of Julie Carson, Bobbie Lyons, Jennifer, Maria, Andy and Billy May. Son of George May. Brother of Larry May. Grandfather of 17. Great-grandfather of 10.

McINTOSH, Margaret, 77, St. Roch, Indianapolis, Jan. 10. Mother of Kay Austin, Theresa Bisesi, Paula Galbreath, Patsy McKeand, Joann Shock, Dennis Miller, Ed and Mark McIntosh. Grandmother of several.

MEDISCH, Phyllis M., 89, St. Barnabas, Indianapolis, Jan. 16. Wife of Joseph Medisch. Mother of Karen Crisp, Jenny Fleetwood, Jolene Hill, Jackie Paullin, Susan Vania and Leo Medisch. Grandmother of 12. Great-grandmother of four.

MONTGOMERY, Robert, St. Martin, Yorkville, Dec. 29. Husband of Nancy Montgomery.

NOBBE, Sharon Lee, 63, St. Anne, Hamburg, Jan. 19. Daughter of Helen Nobbbe.

O'LEARY, Kevin M., 46, Our Lady of the Greenwood, Dec. 21. Brother of Katy Brown, Susan Patton and Daniel O'Leary. Uncle of several.

PAPPAS, Phyllis, 81, Immaculate Heart of Mary, Indianapolis, Dec. 18. Mother of Mary Lee and Johnny Pappas Jr.

PARK, Peter Allen, 60, St. Jude, Indianapolis, Jan. 20. Husband of Sonnie Park. Father of Emily Boner. Son of Rita (DeRegnaucourt) Park Weisenbach Jolley. Brother of Lois Godboldte, Patricia Poynter, Chuck, Gregory, John, Mark, Matthew, Michael and Thomas Weisenbach. Grandfather of one.

Mass for Life



People pack the Basilica of the National Shrine of the Immaculate Conception in Washington on Jan. 22 for the opening Mass of the National Prayer Vigil for Life. The annual vigil is held on the day and night before the National March for Life, the peaceful anti-abortion demonstration that solemnly marks the 1973 Supreme Court decision that legalized abortion across the nation.

PRICKEL, Alanus D., 90, St. Louis, Batesville, Jan. 22. Brother of Alma Obermeyer and Albert Prickel. Uncle of several.

READ, Charles Gregory, 63, St. Augustine, Jeffersonville, Jan. 18. Son of Margaret Read. Brother of Edward Read.

SAPHARA, Thelma (Bauer), 91, St. Augustine, Jeffersonville, Jan. 7. Mother of Carl Key. Stepmother of Leon Saphara Jr. Sister of Margaret Baird, Hazel Schadt, Charles and George Bauer. Grandmother of four.

SCHNORR, Eloise (Hamant), 94, Immaculate Heart of Mary, Indianapolis, Dec. 25. Mother of Mary Ann Evans, Janet Tosick, Matthew, Raymond Jr. and William Schnorr. Grandmother of 12. Great-grandmother of 13.

SCHOENFELD, Paul Joseph, 77, St. Gabriel, Connersville, Jan. 18. Husband of Rita (Gabbard) Schoenfeld. Father of Dawn Bulmer, Teresa Jesse, Cindy Smith, Kimberly, Lucy, Brennan and Brian Schoenfeld. Brother of Rita Ashby and Leah Manning. Grandfather of 14. Great-grandfather of six.

SCHOETTNER, Kenneth F., 78, St. Bartholomew, Columbus, Jan. 18. Husband of Joan (Wilson) Schoettner. Father of Brian, John, Larry, Mark and Steve Schoettner. Brother of Rosemary Reasner. Grandfather of 12. Great-grandfather of 11.

STEPHENSON, Frank, 60, St. Lawrence, Lawrenceburg, Jan. 11. Husband of Carol Stephenson. Father of Krista Wells, Benjamin, Charles and William Stephenson. Son of Dorothy Stephenson. Brother of Susan Bower, Ruth Kish and Robert Stephenson. Grandfather of one.

THOMAS, Dr. Stan S., 92, St. Charles Borromeo, Bloomington, Jan. 18. Husband of Rose Thomas. Father of Rosemary Hart, Marianne Sibal, Stephen, Thomas and Valerian Thomas. Brother of Andrew, Bron, Frank, John, Louis and Walter Thomas. Grandfather of 10.

TODD, Jeffrey D., 54, St. Pius X, Indianapolis, Jan. 18. Father of Ryan and Scott Todd. Brother of Bea Todd.

VOEGELE, Rosemary C. (Firsich), 80, St. Louis, Batesville, Jan. 12. Mother of Tina Deskins, Rose Ann Ellinghausen, Debbie Ertel, Christy Thompson, Dean, George, John, Keith, Phillip, Randy, Steve and Warren Voegele. Sister of Betty Burkhel, James and John Firsich. Grandmother of 18. Great-grandmother of 10.

WERNER, Mary E., 86, St. Paul, Tell City, Jan. 19. Mother of Terri Gill, Marsha Grundhoefer, DeLane Ramsey and Robert Werner. Sister of Ellie Barker, Anna Owen and George Rudolph. Grandmother of eight. Great-grandmother of three.

WILLS, Freda O., 86, St. Roch, Indianapolis, Jan. 18. Mother of Janet Parsley and Tom Wills. Sister of Louise Bowling. Grandmother of one. Great-grandmother of two.

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

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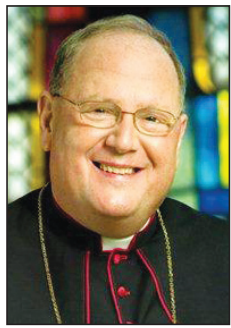
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Dolan: Natural law, not religious preference, dictates all life sacred

NEW YORK (CNS)—Natural law is a concept of objective truth, not religious preference, and reliance on natural law and human rights will move the culture and its laws in the direction of authentic respect for human life, Cardinal-designate Timothy M. Dolan of New York said in an address on Jan. 24.

Cardinal-designate Dolan, speaking on “Law and the Gospel of Life,” gave the inaugural talk in a lecture series sponsored by the Institute on Religion, Law and Lawyers’ Work at Jesuit-run Fordham University School of Law.



Cardinal-designate Timothy M. Dolan

“Our society has caricatured natural law as some medieval tool the Church is using to justify its own unique and antiquated system of teaching. Of course, the opposite is true,” he said. “Natural law theory is not uniquely Catholic, it’s human.”

“Some of the greatest exponents of the natural law, like Aristotle and Cicero, never heard of the Catholic Church. These things we

teach are not true because they happen to be taught by the Church. We teach them because they happen to be true. Their truth antedates the Church.”

According to Cardinal-designate Dolan, the most effective way to engage in conversations about human life with people who disagree with the Church’s position is to “untether” discussions of natural law “from what might be thought of as unique Catholic confessionism,” and reference the writings of non-Catholic authors. “It’s not a Catholic thing. It’s a natural thing. It’s a human thing.”

Cardinal-designate Dolan said Blessed John Paul II’s encyclical, *Evangelium Vitae* (“The Gospel of Life”), described the culture of death as one that denies the basic solidarity inherent in the human person, is obsessed with efficiency and convenience, and wages a war of the powerful against the weak.

“Can sustained human rights, girded by law, survive in such

a culture?” Cardinal-designate Dolan asked. “The pragmatic, utilitarian world view depends upon sand to construct a system of laws protecting human rights, particularly that of life itself, since everything is constantly being re-negotiated, based on drifting dunes of utility, convenience, privacy, and self-interest.”

Cardinal-designate Dolan said, “It is a bedrock feature of modern political and legal theory that only neutral, utilitarian principles can provide a basis for public policy discussions and law, and that appeals to transcendent values, such as religion, cannot legitimately be presented.”

“The Gospel of Life proposes an alternative vision of law and culture, one that provides an antidote to the pragmatic nihilism that produces a culture of death. It seeks to recapture the essential relationship between the civil law and the moral law, and to foster a culture in which all human life is valued, and authentic human development is possible.”

Cardinal-designate Dolan said, “The Gospel of Life calls us specifically to offer a clear, faith-based view of humanity as a basis for human law. As Christians, we propose that truth can only be known and freedom truly exercised by recognizing that they are a gift from God.”

He said an important proposition of the Gospel of Life is “that the dignity of the human person and respect for inviolable human rights are not just based on divine revelation, but on ‘an objective moral law which, as the ‘natural law’ written in the human heart, is the obligatory point of reference for civil law itself.”

Cardinal-designate Dolan said, “A reliance on the natural law, and human rights, will enable us to move the culture, and thus our laws, in the direction of authentic respect for human life. It will be a gradual, incremental process ... and require compromise and acceptance of intermediary steps.”

He described pragmatism, utilitarianism and consumerism as a trinity of related culprits that chisel away at the culture of life, and “seem to be ascendant in culture and normative in making laws.”

Cardinal-designate Dolan said, “A baby is useless and impractical from a raw, pragmatic, utilitarian or consumerist view,” and is seen by some in the culture of death “as a commodity, an accessory. We have babies, if at all, to satisfy our desires, not to sacrifice for theirs; to fulfill our needs, not to invite us to spend the rest of our lives fulfilling their needs; to reward us, not because we want to give to them.”

“To this culture of death, the Church boldly and joyfully promotes the culture of life,” he said.

Cardinal-designate Dolan said people can promote the culture of life by living, speaking and teaching the truth in love. “Usually, we will attract more people by the compelling nature of our love and, in the end, that will be what most hypnotizes and magnetizes people.”

In a response to Cardinal-designate Dolan’s address, Jacqueline Nolan-Haley, a Fordham law professor, said the Gospel of Life “is pulling us to bring greater morality and justice to civil law.”

Monica McDaniel, a 2009 Fordham Law graduate and associate at the

White and Case firm, said the culture of death has infiltrated private practice and law schools, both secular and Catholic. “Law schools, many non-profit human rights organizations and the pro bono departments of many law firms are generally confused about human rights because they lack the sound ethical philosophy of the natural law.”

She said “pro-abortion” initiatives dominate the pro bono departments of virtually all major law firms because pro-life lawyers are silent. She encouraged fellow young lawyers to spread the Gospel of Life one-on-one, challenge people who make dubious claims and oppose unethical practices. †

‘... As Christians, we propose that truth can only be known and freedom truly exercised by recognizing that they are a gift from God.’

—Cardinal-designate Timothy M. Dolan

Vatican signs international treaties against drug trade, organized crime and terrorism

VATICAN CITY (CNS)—The Vatican has signed three international treaties supporting the fight against the illegal drug trade, financing terrorism and organized crime.

By signing onto these international legal instruments on Jan. 25, the Vatican “confirms its intention as well as its effective and practical commitment to collaborate with the international community in a manner consistent with its nature and mission, with a view to guaranteeing international peace and justice,” wrote Archbishop Dominique Mamberti, the Vatican secretary for relations with states.

The Vatican released copies of its declarations supporting the three treaties on Jan. 26.

The Vatican ratified the U.N. Convention against

Illicit Traffic in Narcotic Drugs and Psychotropic Substances to help “contribute and to give its moral support to the global prevention, repression and prosecution of drug abuse and the related problem of illicit trafficking in narcotics and psychotropic substances,” wrote the Vatican secretary of state, Cardinal Tarcisio Bertone, who certified the declarations.

The Vatican is adhering to the International Convention for the Suppression of the Financing of Terrorism, the cardinal wrote, in an effort “to contribute and to give its moral support to the global prevention, repression and prosecution of terrorism and to the protection of victims of such crimes.

“Instruments of criminal and judicial cooperation

constitute effective safeguards in the face of criminal activities that jeopardize human dignity and peace,” he wrote.

The Vatican is also adhering to the United Nations Convention Against Transnational Organized Crime as “the Holy See upholds the values of brotherhood, justice and peace between persons and peoples, whose protection and strengthening require the primacy of the rule of law and respect for human rights,” wrote Cardinal Bertone.

Archbishop Mamberti wrote in a separate note that the adoption of the three instruments reflects the determination to bring the Vatican “into compliance with the most rigorous internationally agreed rules,” especially concerning the financing of terrorism and money laundering. †

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COYNE

continued from page 1

three o'clock.' She said, 'What?! This is your home.' I said, 'Well, this is home, but Indianapolis is my home now.'

While Colts' fans will have to wait for his football conversion—he still proudly wears a Patriots' hooded sweatshirt—Catholics in central and southern Indiana have already had a profound impact on his personal faith in the past year.

"What's really been kind of a revelation for me is how many people say, 'We're praying for you,' and they do," Bishop Coyne noted. "I've noticed in my life over the past year changes in terms of the temptations in my life, the struggles in my life, the sins. You know, impatience, anger or judgmentalism. It's been easier. It hasn't gone away, but I've noticed I'm not as judgmental as I once was. I'm not as quick to anger.

"I don't struggle with my humanity as much as I did. I'm not a saint, but I've felt more peaceful and more of the Lord. I really think that there's been an effect on my life with all of those people praying for me. I really think I'm blessed and gifted by the Spirit because of all the prayers that are coming in my life. I still have a long way to go, but I'm humbled by that, and I'm thankful for all the support people give me."

The change in his faith and the change of his sense of "home" are just two of the insights that Bishop Coyne shared in an interview with *The Criterion* about the defining moments and impressions of his first year as a bishop.

Here is an edited version of that interview.

Q. What runs through your mind as you look back on the past year?

A. "I can't believe how fast the year has gone. I was ordained to be Archbishop Daniel's assistant, the auxiliary. Because of Archbishop Daniel's unfortunate illness and stroke, I very quickly had to take on a much greater role. But because of that, I've had the joy of celebrating the rites of election for hundreds of people who have become a Catholic. I also had the great joy of ordaining a deacon and a priest, celebrating the Holy Week Masses, and then the great celebration of the confirmation of adults and young people. It's just been more than I could ever have dreamed of in my first year as an auxiliary bishop."

Q. What has been the biggest challenge you've faced?

A. "I'd have to say it's all the Colts' fans I run into all the time. I didn't realize how much Colts' fans really can't stand the Patriots.

"On a more personal level, the biggest challenge has been being apart from family and friends. But I keep in touch with family every day in e-mails. And I talk to my parents at least three or four times a week.

"On a level of being a priest and being a bishop here in Indianapolis, the biggest challenge is just not having enough time to do what needs to be done. Also, there are times I have to let go of my schedule and realize I have to say no to certain things. Because if I say yes to this one thing, that means I'm not available on a much wider level to do the things a bishop has to do. It's adjusting, as a bishop and the apostolic administrator, to being called to a larger flock and a much broader vision."

Q. What has been the greatest blessing?

A. "The great blessing of the past 12 months is the people of the Archdiocese of Indianapolis, by far. I've just been so welcomed by all of them, especially the priests and religious. They've all just been wonderful. I've really come to know almost all the priests by name. And wherever I go, when I get to parishes, people are just glad to see me. I haven't caught a lot of conflict from anybody. They're willing to have conversations.

"I think the Catholic community in



Archbishop Daniel M. Buechlein, right, exchanges a sign of peace with Bishop Christopher J. Coyne after ordaining him an auxiliary bishop on March 2, 2011, at St. John the Evangelist Church in Indianapolis.

central and southern Indiana is very, very healthy. Whoever the next archbishop is, he has a huge opportunity to evangelize and bring people to Catholicism. I think our Christian brothers and sisters that are out there are real uncharted territory in terms of inviting them to the Catholic faith."

Q. What have you learned about the faith of Catholics in the archdiocese during your first year?

A. "What I find here among the Catholic people of Indiana is an intentional Catholicism. They're not just Catholics by baptism. They truly try to live their Catholic faith. They're committed to Sunday worship and their prayer, and they're also committed to being witnesses to what it means to be Catholic.

"Many of them are people who raised their children according to the teachings of the Catholic Church, who desire to send their children to Catholic schools, who support Catholic schools, support their parishes and support the values that are presented to them. They also stand very much within the tradition of the Church and the Church's teachings on morality, ethics, the value of life, and the care of all life from the womb to death. I also think people here are very generous to those in need in a way that moves out of their Catholicism."

Q. What are some of the moments from your first year as bishop that stand out to you?

A. "After my ordination, I'd have to say the chrisom Mass celebration with all the priests, deacons, parish life coordinators and all the people who were there [at SS. Peter and Paul Cathedral in Indianapolis]. And being there with my brother priests as we renewed our priestly vows and committed ourselves to service to God's people.

"The two ordinations [of a priest and deacon] were just truly profound moments for me. I never thought that I would be in a place where I would be ordaining men for service to God's Church. It was very, very humbling to do that. In my own brokenness—I'm as human as anyone—I was calling God down, by the laying on of hands, to ordain these men to the ministry of the Church.

"There have been a few priests' funerals. Thank God, there have only been a few. But the times when I've laid my brother priests to rest in the midst of their family and friends, I've been honored to do so—to respect all they were as priests, and to hand them off to God.

"I've also had a lot of fun moments. Giving the invocation at the Indy 500. I'd never even been to any kind of car race in my life, and here I am on a Sunday morning, on top of a tower, in front of 200,000 people. Also, getting down to the

Jennings County Fair, and eating a deep-fried Twinkie. I had never had that before in my life.

"And the National Catholic Youth Conference was surely one of the highlights of the year by far."

Q. The National Catholic Youth Conference was in Indianapolis on Nov. 17-19. How did that event deepen your efforts to connect with youths and young adults?

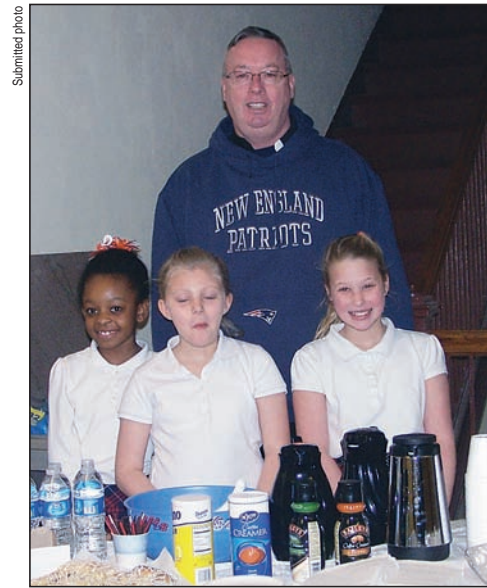
A. "It really was an excellent opportunity to meet all those teens, 23,000 of them, and to interact with them over the course of three days—to have a lot of fun with them and talk with them. It was inspiring to see the young people come together, and be supported and validated in their belief. They found kids who are just like them, who believe like them—and then to have them all come together and be strengthened. My hope is that they then went back and did some really good things within their own communities and parishes."

Q. What hope do they give you for the future of the Church?

A. "It strengthens the hope I already have. When I look at the great work of the Church, I always say, 'The work of the Church is local.' It's doing the right thing at that moment for the right reasons. It's brick by brick. We think on a global level, but really in terms of building up the Church, you build it one brick at a time. And that's one relationship with Christ at a time, one relationship with other people at a time.

"And so you see the 23,000 kids that were there, and you try to influence them by a good celebration of the Mass and a good homily, and then hope they'll go out and spread the Good News. All you're doing is planting seeds, letting seeds fall where they will and letting the grain come up as it will."

Q. After being here a year, how do



Bishop Christopher J. Coyne proudly wears his New England Patriots hoodie as he poses with St. Lawrence School students Morgen Harris, left, Ashleigh Wade and Ema O'Hara on Jan. 30. The students were serving coffee and donuts to staff at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis during Catholic Schools Week.



Bishop Christopher J. Coyne samples a deep-fried Twinkie at the Jennings County Fair during the summer of 2011.

you view the state of the archdiocese?

A. "The state of the archdiocese is in fine shape. We still have some work to do. We always have to be careful about our finances, and also supporting our parishes and our priests. But Archbishop Daniel, for the 19 years that he was here, did phenomenal work in terms of strengthening the archdiocese, and developing and working with others to put in place an incredible Catholic school system.

"The next archbishop has a real opportunity to build upon the good things that are here. He doesn't have to fix anything. And that's a good thing. He has a lot of people of good will. Financially, we're in pretty good shape. And spiritually, we're in really good shape."

Q. It seems that your hope for the future is that you want to continue to serve in the Archdiocese of Indianapolis.

A. "I don't want to go anywhere else. I love being here. I couldn't ask for a better assignment. The archdiocese and Indiana itself are both great. The people are wonderful and friendly. If this is where I am for the rest of my priesthood and the rest of my time as a bishop, I'll be a happy man."

(The second part of the interview with Bishop Coyne will appear in the Feb. 10 issue of *The Criterion*.) †

'God doesn't care who wins a football game'—unless it's the Patriots

By John Shaughnessy

Bishop Christopher J. Coyne has a ticket to watch his beloved New England Patriots play the New York Giants in Super Bowl XLVI in Indianapolis on Feb. 5.

The apostolic administrator of the Archdiocese of Indianapolis also has some definite thoughts on the connection between football and faith—insights that the longtime Boston-area resident shares with a touch of humor.

"I was called by a Boston talk show when the Patriots were getting ready to play Tim Tebow [and the Denver Broncos in a playoff game this year]," Bishop Coyne recalled. "They said, 'Will you talk about faith and Tebow?' I said, 'Sure.' So they asked, 'Do you think that God has anything to do with Tim Tebow's success?' I said, 'No, God doesn't care who wins a football game.'

"I would have to say that's true except when it comes to my Patriots." †