



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



'Chuc mung nam moi'

Archbishop celebrates lunar New Year Mass with Vietnamese Catholic Congregation, page 16.

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A turbulent year that strengthened the papacy

VATICAN CITY (CNS)—When Pope Benedict XVI announced, on Feb. 11, 2013, that he would become the first pope in nearly 600 years to resign, speculation was varied as it was excited about the long-term consequences of his historic act. But one common line of thought held that, for better or worse, his decision might leave the papacy a less exalted and powerful office, bringing the supreme pontiff closer to the level of other bishops, clergy and faithful.

Might the presence of two living popes inside the Vatican sow confusion over where governing authority actually lay, or, at least, dilute the prestige of the unique role of Vicar of Christ? Might the precedent of resignation make it easier to drive a future pope from office, thus introducing a new kind of political pressure into the leadership of the Church?

The background of Pope Benedict's decision added to the sense of crisis. Although the 85-year-old pope said he was stepping down due to deteriorating "strength of mind and body," it was easy to believe that a year of scandal and controversy—over leaked correspondence documenting corruption and incompetence in the Vatican—had helped convince him he was "no longer suited to an adequate exercise of the Petrine ministry."

From that assumption, it was a small stretch to wonder whether the demands of the 21st-century papacy—in terms of communications, management and travel—had grown too heavy for any man, especially one as old as most popes.

When the newly elected Pope Francis stepped out on the loggia in front of St. Peter's Basilica on the evening of March 13, 2013, his words and gestures seemed to encourage predictions of a downscaled papacy. The new pontiff broke with usual practice by asking for the people's blessing before he gave them his own, and referred to himself simply as the bishop of Rome.

Was Pope Francis signaling his intention to play a less commanding role than his predecessors, demoting himself to the status of first among episcopal equals, in a move toward some sort of democratization

See PAPACY, page 9

Photo by Natalie Hoefler



'I just want to right a wrong'

Marianne Anderson smiles as she is introduced to speak at the Great Lakes Gabriel Project dinner on Feb. 6 at the Southside Knights of Columbus Council #3660 building in Indianapolis. Anderson worked for two-and-a-half years as a nurse at the Planned Parenthood facility at 86th St. and Georgetown Road in Indianapolis, where the most abortions occur in the state.

Former local Planned Parenthood nurse shares her story of walking away from evil

(Editor's note: Due to the graphic nature of portions of this article regarding abortions and general operations at Planned Parenthood, adults may want to review its contents before sharing it with children.)

By Natalie Hoefler

Marianne Anderson recently drove with her mother past the Planned Parenthood facility at 86th Street and Georgetown Road in Indianapolis, the state's largest provider of abortions.

"I told my mom, 'To think that that building exists for no other reason than to kill unborn babies.' I still get a knot in my stomach when I drive by there."

The knot returns despite the fact that Anderson hasn't worked at the Planned Parenthood facility since July of 2012. Prior to that, she worked for two-and-a-half years as a nurse at the

abortion center.

The mother of two and grandmother of one has begun to talk about her experiences at the abortion facility.

Anderson, who now works as a nurse at Community North Hospital, shared her story at two recent events sponsored by the Great Lakes Gabriel Project, which offers help and support to women in crisis pregnancies. Many Catholics across central and southern Indiana are involved in this pro-life initiative.

The following are excerpts from a recent interview she had with *The Criterion*, during which Anderson revealed her experiences at the Planned Parenthood facility and the support she received from members of the Great Lakes Gabriel Project in her efforts to leave.

Q. When and why did you start working for Planned Parenthood?

A. "I started working for Planned Parenthood in 2010 to start

up their conscious sedation program [which allowed clients to purchase mild to moderate sedatives to be given intravenously before an abortion]. Plus the job was very close to my house."

Q. Did you know what they were about, what they did?

A. "I did. And I must admit I was kind of on the fence about abortion. I think a lot of it came from working at Wishard [Hospital], and seeing girls that had attempted abortion themselves and ended up with hysterectomies, or boyfriends beating them because they were pregnant. My thought was, 'Well, you need a safe place [for an abortion]. People shouldn't be doing it on their own. And people are going to be doing it anyway, so why not provide them a safe place to do it?'"

Q. When did you start having qualms or misgivings about working for Planned Parenthood?

See ANDERSON, page 9

Speakers stress commitment to culture of life at Great Lakes Gabriel Project fundraiser



Christine Lopez, coordinator of the Gabriel Project at SS. Francis and Clare Parish in Greenwood, and her husband, Ryan, listen as Marianne Anderson shares her experiences working for the state's largest abortion provider during a Great Lakes Gabriel Project dinner on Feb. 6 in Indianapolis.

By Natalie Hoefler

Marianne Anderson was nervous as she walked up to the stage and turned to face the crowd.

It was the nurse's first time ever to speak in public, and the crowd numbered more than 165 people.

But she had a story she needed to tell.

"My name is Marianne Anderson," she started. "I've been a nurse for 32 years, including two-and-a-half miserable years at Planned Parenthood."

Anderson was one of two keynote speakers at the Great Lakes Gabriel Project's fundraiser dinner held on Feb. 6 at the Southside Knights of Columbus

Council #3660 building in Indianapolis.

According to their website, Great Lakes Gabriel Project is a non-profit network of volunteers in various churches. They provide "peer counseling about abortion, and offer assistance to women and families experiencing difficult or unplanned pregnancies."

The organization's founder and executive director, Eileen Hartman, offered emotional, spiritual and even practical help to Anderson as the nurse sought to leave her job at the Planned Parenthood facility at 86th Street and Georgetown Road in Indianapolis, where the most abortions occur in the state and where Anderson

See FUNDRAISER, page 8

Pope: Sacrifice key to reaping wealth of God's love, fighting misery

VATICAN CITY (CNS)—Courageously follow Jesus in seeking out the poor and sinners, and in making difficult sacrifices in order to help and heal others, Pope Francis said.

Christians are called to confront the material, spiritual and moral destitution of "our brothers and sisters, to touch it, to make it our own and to take practical steps to alleviate it," the pope said in his first message for Lent, which begins on March 5 for Latin-rite Catholics.

Saving the world will not come about "with the right kind of human resources" and token alms, but only "through the poverty of Christ," who emptied himself of the worldly and made the world rich with God's love and mercy, he said.

Released by the Vatican on Feb. 4, the text of the pope's message focused on the theme of Christ's poverty, with the title: "He became poor, so that by his poverty you might become rich" (2 Cor 8:9).

Pope Francis said he chose the passage to explore what St. Paul's references to poverty and charity mean for Christians today.

There are many forms of poverty, he said, like the material destitution that disfigures the face of humanity and the moral destitution of being a slave to vice and sin.

But "there is only one real kind of poverty: not living as children of God and brothers and sisters of Christ," he said.

People experiencing the spiritual destitution of believing they don't need God and can make it on their own "are headed for a fall," the pope wrote. "God alone can truly save and free us."

"The Gospel is the real antidote to spiritual destitution," he said, and the greatest treasure of all is "boundless confidence in God" and the desire to always do his will.

All Christians are called "to proclaim the liberating news that forgiveness for sins committed is possible, that God is greater than our sinfulness, that he freely loves us at all times and that we were made for communion and eternal life."

Spreading the joy of the Gospel, consoling broken hearts and offering real hope means "following and imitating Jesus, who sought out the poor and sinners," and by opening up "new paths of evangelization and human promotion" with courage, he said.

Imitating Christ also includes confronting the abuses, discrimination

and violations against human dignity, which often cause the material poverty suffered by those who lack the basic rights to food, water, work, development and "equal access to education and health care," he said.

Sometimes the unjust social conditions that rob people of their dignity lead to moral destitution—a kind of "impending suicide," he said.

Think of how much pain is caused by people, especially the young, when they turn to alcohol, drugs, gambling, pornography or other vices because they "no longer see meaning in life or prospects for the future," he said. "How many have lost hope!"

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

"When power, luxury and money become idols, they take priority over the need for a fair distribution of wealth. Our consciences thus need to be converted to justice, equality, simplicity and sharing," he said.

While Lent is a time for "self-denial," don't forget that real sacrifice and poverty have a "dimension of penance" and pain, he said.

"I distrust a charity that costs nothing and does not hurt," he said.

"God did not let our salvation drop down from heaven, like someone who gives alms from their abundance out of a sense of altruism and piety," the pope said.

God operates according to "the logic of love, the logic of incarnation and the cross"—to be with those who need him most, "to take upon himself the burden of our sins" and to comfort, save and free people from their misery.

"What gives true freedom, true salvation and true happiness is the compassion, tenderness and solidarity of his love, Christ's poverty, which enriches us," he said.

Cardinal Robert Sarah, president of the Pontifical Council Cor Unum, the office which handles the pope's charitable giving, presented the Lenten message at a Vatican news conference.

The cardinal said the pope's message reminds people that their "bourgeois consciences" cannot be put to rest merely by denouncing the lack of resources for others or denouncing the structural underpinnings of poverty. †



Franciscan Father Thomas Walters distributes ashes on Ash Wednesday at St. Francis of Assisi Church in New York in 2013. Ash Wednesday marks the start of the penitential season of Lent, a time of reflection, prayer, fasting and charity before Easter. This year Ash Wednesday is on March 5.

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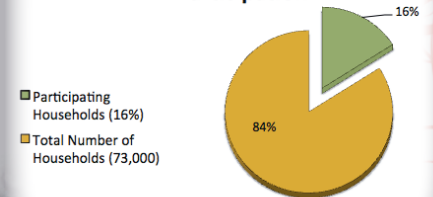


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One year later, how has Pope Francis affected your life of faith? Tell us

Pope Francis was chosen as *Time* magazine's Person of the Year for 2013.

He has also been featured favorably in a recent issue of *Rolling Stone* magazine and other publications.

In less than a year, Pope Francis has had a dramatic impact regarding the media's and the public's perception of the Church.

Yet what impact has our Holy Father had on you, your faith and your view of the Church?

The Criterion invites you to share your answers to that question as the first anniversary of Pope Francis' election as shepherd of the universal Church nears on March 13.

Send your response to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include a daytime phone number where you can be reached. †

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Archdiocesan offices of pro-life and family life ministries merge, as 'pro-life efforts integrated into work of families'

By Natalie Hoefler



Rebecca Niemerg

When Rebecca Niemerg was hired by the archdiocese last summer, she was challenged with many tasks. "One thing I was commissioned to do was to combine the offices of Pro-Life Ministries and Family Life Ministries into one Office of Pro-Life and Family Life," she said.

She is moving forward with that mission, and not just out of obligation.

"I think that it really makes a lot of sense, if you consider that it's within a family, hopefully, that we come to know our own dignity and who God is," said Niemerg, who serves as director of the archdiocesan Office of Pro-Life and Family Life.

"It is in that context that we come to know that truth about ourselves and about others.

"It's only when we know our own dignity that we can give ourselves fully in a vocation, whether that is religious life, married life or fully given as a single person. I think that the wisdom of combining those two areas really flows and makes sense."

'My goal now is ...'

Niemerg has spent her time in the archdiocese coordinating the combining of the two offices of pro-life and family life ministries. While that effort is moving forward, she is ready to go out to the parishes and start talking with people.

"My goal now is to find out what it is that people need so that we can serve them

well. What are the needs of the parishes? What do people need to be good parents and form good bonds with their families? How do they teach their children about their own dignity?"

Niemerg seeks to help parishes form a pro-life committee if they do not have one, and to help existing parish pro-life committees.

Pro-life is integrated with families

To accomplish this, she draws greatly from material provided by the U.S. Conference of Catholic Bishops (USCCB).

"The USCCB has a document called the 'Pastoral Plan for Pro-Life Activities,'" Niemerg explained. "They outline the four areas that parish pro-life committees and offices of pro-life should focus on: pastoral care, information/education, public policy and prayer and worship.

"There are many things that fall under both pro-life and family life," she explained. "For example, health care falls under education and information, but it also falls under pastoral care.

"So if you read that [document], you can see that even as the bishops speak about pro-life efforts, how much it is integrated into the work of families," she said.

'Dignity of the whole person'

Niemerg also draws upon USCCB material when suggesting parish pro-life activities.

"There are many activities that use the material in the 'respect life' packet [the USCCB] provides every year," she said.

"A good beginning activity is a spiritual adoption program. The reason I recommend that is because it covers three of the four areas with one activity.

"You're inviting parishioners to spiritually adopt a child who is in danger of



Students and teachers of Lumen Christi Catholic School in Indianapolis kneel in prayer during the Jan. 22 Mass at SS. Peter and Paul Cathedral that commemorated the 41st anniversary of the *Roe v. Wade* and *Doe v. Bolton* U.S. Supreme Court decisions that legalized abortion across the country. The Church in the U.S. now observes the date as the Day of Prayer for the Legal Protection of Unborn Children. The archdiocesan Office of Pro-Life and Family Life coordinates the Mass and local March for Life that follows the liturgy.

being aborted, so you're covering prayer," she said.

"It's informational and educational because, as part of the program, parishes are invited once a month to share information on the development of the unborn child.

"The ending of the program is normally a baby shower, so you donate those items to Birthline, a local pregnancy care center or the Gabriel Project. So there's pastoral care," she explained.

That is just one activity covering one aspect of pro-life ministry. Niemerg emphasized the diversity in topics covered by packets of pro-life material distributed by the USCCB every year.

"Domestic violence, hope and healing after an abortion, pregnancy after rape, religious freedom, what does our culture look like after the institution of abortion, end-of-life issues," she said, rifling through the brochures in the packet. "Parish pro-life committees are concerned about the dignity

of the whole person, from conception to natural death."

'A leaven within society'

Between the many ministries offered by the Office of Pro-life and Family Life (see article below) and reaching out to parishes in regard to these areas, Niemerg hopes to make families and the Church a "leaven within society."

"There are times when we don't come to know [God's love] in our family," she said. "That's when the rest of the Catholic community needs to step forward and be that fatherly figure or motherly figure of Mary.

"But the family is the fundamental unit of society. The Church doesn't work against society—we are a part of and a leaven within society.

"The family is called the domestic Church. We need to live that faith first in our family, so we can live it out in our Church community and out in the world." †

Events and ministries of the archdiocesan Office of Pro-Life and Family Life

The archdiocesan Office of Pro-Life and Family Life recognizes that the family plays a special role throughout the life of each person.

Sustained through prayer and worship, the office seeks to provide educational, pastoral, and advocacy programs that support the family and promote the dignity of each human person, made in the image and likeness of God, from the moment of conception to natural death, in order to build a culture of life and civilization of love.

The office provides assistance and resources to parish pro-life committees to accomplish this task through public information and education on the sanctity of life; pastoral care for pregnant women, those suffering from past abortions, and for those who are disabled, sick, and dying; public policy efforts restoring legal protection to the lives of unborn children and those vulnerable to pressures to end their lives by assisted suicide; and prayer and worship efforts asking that the culture of life may flourish.

Here are the office's programs and events:

Birthline—Provides assistance to pregnant women and mothers of infants in need. More than 1,500 mothers are served annually and are provided material goods such as maternity clothes, baby clothes, diapers, baby shampoo and other necessary supplies.

Bereavement Ministry—Provides assistance for those who have lost loved ones through retreats, conferences and peer support.

Divorced and Separated Ministry—Provides assistance for those who have experienced separation from their spouses, through retreats and peer support.

Golden Wedding Jubilee—Honors couples who celebrate 50 or more years of marriage. Celebrated annually by Archbishop Joseph W. Tobin at SS. Peter and Paul Cathedral in Indianapolis.

Health Ministry—Provides assistance to parishes by promoting the compassionate healing power of Jesus Christ, encouraging health and wholeness of body, mind and soul for all of God's people through education and advocacy.

The office provides assistance to parish nurses through training, education and programming for such activities as CPR and AED, training for ushers and liturgical ministers, caregivers' seminars, Safe Sitter classes, senior education, and programming that supports the mission of parish health ministry.

Helpers of God's Precious Infants—Prayer vigils held monthly in Terre Haute and Indianapolis. Participants attend Mass and provide a prayerful presence in front of local abortion facilities.

Local Solemn Observance of *Roe v. Wade*—Held annually at SS. Peter and Paul Cathedral in Indianapolis on Jan. 22 to witness and pray for the legal protection of the unborn.

Natural Family Planning (NFP)—Reflects the dignity of the human person within the context of marriage and family life, promotes openness to life, and recognizes the value of the child. By respecting the love-giving and life-giving natures of marriage, NFP can enrich the bond between husband and wife. The office promotes NFP through class listings throughout the year, as well as activities during Natural Family Planning Awareness Week, the third week in July.

Project Rachel—A compassionate and confidential ministry, extending God's unconditional love and forgiveness, to women and men who experience the tragedy of abortion. Project Rachel offers a yearly retreat as well as referrals to counselors and priests.

Respect Life Sunday—Celebrated nationally each year on the first Sunday of October to bring awareness of the gift and dignity of each human life. The Mass is celebrated at SS. Peter and Paul Cathedral in Indianapolis for the archdiocese.

Substance Abuse Ministry (SAM)—Provides education about addictive disease, increases awareness of the pain in peoples' lives, provides guidance to where help can be found, and offers support, acceptance, understanding and healing. Available in parishes throughout the archdiocese.

Office of Pro-Life and Family Life Staff:

- Rebecca Niemerg, Director
- Elizabeth Ricke, Program Coordinator
- Jená Hartman, Birthline Coordinator
- Deb Van Velse, Divorce Ministry and Bereavement Ministry Coordinator
- Joni LeBeau, Health Ministries Coordinator
- Keri Carroll, Administrative Assistant

(For information on any of these ministries, contact the Office of Pro-Life and Family Life at 317-236-1521, or 800-382-9836, ext. 1521.) †

Office of Pro-life and Family-life Sanctity of Life Dinner set for March 6 in Indianapolis

The Sanctity of Life Dinner, sponsored by the archdiocesan Office of Pro-Life and Family Life, will be held at Primo Banquet Hall and Conference Center, 2615 National Ave., in Indianapolis, at 6 p.m. on March 6.

"The evening is really about us coming together as a Catholic community, first of all to be joyful in our own dignity and celebrate that together," said Rebecca Niemerg, director of the Office of Pro-Life and Family Life.

"It's also about supporting the work, ministry and mission of the Office of Pro-Life and Family Life."

During the event, Michael Velasco, the Knights of Columbus' Indiana State Council pro-life director, will be honored for his work to further the pro-life cause. He is the first person to hold the pro-life director's position for the Knights' State Council.

"He was chosen first of all because the Knights of Columbus are phenomenal in their efforts of building a culture of life and a civilization of love," Niemerg said.

As pro-life director for the state council, Velasco compiled a list of 16 things for councils to utilize in coming up with ideas for pro-life activities and pro-life fundraising efforts. Also, through Velasco's leadership, the Supreme Council of the Knights of Columbus now has enough money to donate as



Michael Velasco

many as seven ultrasound machines to pregnancy centers.

"When I spoke with him, telling him we'd like to honor him," said Niemerg, "the first thing he said he wanted to be clear was that he would be happy to receive the award on behalf of all the Knights of Columbus within the archdiocese and every council's good work."

Tickets for the event are \$50 per person, or \$40 per student. Registration deadline is Feb. 20.

Registration is available online by logging onto www.archindy.org/prolife/, or by calling 317-236-1521, or 800-382-9836, ext. 1521. †



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Editorial



Pope Francis greets Sri Lankan dancers after a Mass for Sri Lankan pilgrims in St. Peter's Basilica at the Vatican on Feb. 8. The pope arrived after Mass and greeted an estimated 12,000 Sri Lankans living in Italy who were in attendance.

Building bridges instead of walls

It's too early to evaluate the impact of Pope Francis on the Church or the world. He's not even been pope for a year!

But there's no question that Pope Francis has had an impact. Ask anyone what they think about the new pope.

Many will say, "I really like him!" Some will say, "I like what he says, but I'm worried that he's moving too fast."

Some will express reservations or concerns about various aspects of his pastoral approach. A few people may say outright that they dislike Pope Francis, but the fact remains: He's hard not to like!

A recent statement by our new Holy Father sums up the message that he's been delivering since he became Bishop of Rome last March: "Christians who are afraid to build bridges and prefer to build walls are not sure of their faith, not sure of Jesus Christ."

Building bridges is the work of evangelization, the work of going out to the whole world to proclaim the Good News of our salvation in Jesus Christ. Building walls is what fearful, insecure people do to protect what they have and to keep others out.

Pope Francis wants to build bridges that everyone can cross. He is especially conscious of the poor and those who have been marginalized, social outcasts kept on the fringes of society.

Like his namesake, St. Francis of Assisi, the Holy Father wants to open his arms and embrace modern-day lepers. And he wants all of us, the Church, to do the same.

In his recent apostolic exhortation, "*Evangelii Gaudium*" ("The Joy of the Gospel"), Pope Francis invites—and challenges—all of us to move beyond our "comfort zones." He wants us to be warm, welcoming and forgiving when we are inclined to be stand-offish. This should not be surprising.

It's the way St. Francis lived his life, the way he chose to model the teaching and example of Jesus Christ. Pope Francis wants us to eat with tax collectors and sinners; he wants us to forgive the woman caught in adultery (while admonishing her to sin no more); he wants us to welcome and respect foreigners (even our enemies), and, above all, not to judge others.

None of this is new. It's the Gospel message. It's been the teaching and

practice of our Church for 2,000 years.

But of course, it's not always been emphasized the way Pope Francis does it.

The Holy Father knows that none of us lives the Christian life perfectly, including the pope who describes himself first and foremost as "a sinner." All of us—regardless of who we are or what we do—need to be reminded that as disciples of Jesus Christ we are called to build bridges, not walls.

New York Cardinal Timothy M. Dolan has offered a wonderful image for our most recent popes. He said that Blessed John Paul II, the philosopher, spoke to the *soul* (the human spirit), Pope Emeritus Benedict XVI, the teacher, spoke to the *mind* (our understanding of the faith), and that Pope Francis, the pastor, speaks to the *heart* (the way we live as Christians).

Of course, this is an oversimplification of the ministry and teaching of all three popes, but it does call attention to the unique gifts of these three popes and the marvelous ways that we have all been blessed by their leadership and service as the successors of St. Peter, the Vicar of Christ.

Pope Francis says that he "longs for a Church that is poor and for the poor." He also said that he chose the name Francis because the saint from Assisi chose to be poor, to be a man of peace and to proclaim from the mountaintops his love for all God's creation. This is not the easiest way to be pope—or to follow Jesus. It's not easy to move beyond our comfort zones, to enter by the narrow gate or to take up our crosses and follow him.

It's OK if we stumble and fall, Pope Francis says. God always forgives us. He gives us the grace to get back on our feet and continue on our pilgrim journey. It's OK to be a sinner who seeks God's forgiveness, and who tries and fails and tries again.

Our Church, all of us, has been greatly blessed by the ministry of popes who can speak to our souls, our minds and our hearts. We should thank God for St. Peter's successors, and pray for them.

May they inspire us to build bridges and to tear down the walls that separate us from each other and from our merciful God.

—Daniel Conway

Making Sense of Bioethics/Fr. Tad Pacholczyk

Difficult moral decisions in brain death and pregnancy

CNN recently profiled the case of a woman named Marlise Munoz, who was both pregnant and brain dead.



Its report noted that Munoz was "33 years old and 14 weeks pregnant with the couple's second child when her husband found her unconscious on their kitchen floor [on] Nov. 26.

Though doctors had pronounced her brain dead and her family had said she did not want to have machines keep her body alive, officials at John Peter Smith Hospital in Fort Worth, Texas, argued that state law required them to maintain life-sustaining treatment for a pregnant patient."

The family sought a court order to have Munoz disconnected from the ventilator because she had shared that she never wanted to be on life support. It remained unclear, however, whether Munoz would have felt the same way about life support if she knew she were pregnant and nurturing a child.

As weeks on the ventilator turned into months, Munoz began to manifest overt signs of death: her skin texture changed, becoming cool and rubbery like a mannequin's, and her body began to smell of deterioration.

Maintaining a mother's corpse on a ventilator requires significant effort and expense, and imposes real burdens on family members, who would like to be able to grieve their loss, and are not fully able to do so while their loved one remains in a state of suspended animation—deceased, yet not quite ready to be buried because she is still supporting a living child.

Munoz's case raises challenging questions: Should the continued use of

a ventilator in these circumstances be considered extreme? Could such life-sustaining measures be considered abusive of a corpse? These are hard questions, in part because people can give their bodies over to a variety of uses after they die. Some donate them to science so students can open them up, look around inside and learn about anatomy. Others donate their organs to help strangers who need transplants.

Similarly, a mother's corpse—no longer useful to her—may be life-saving for her child. Wouldn't a mother, carrying a child in her womb, and having expended so much effort to foster that new life, naturally want to offer her child this opportunity to live, even after her own death?

The medical literature documents several cases where such a child has been delivered later by cesarean section and fared well. Thus it can clearly be reasonable in certain situations for medical professionals to make a serious effort to shuttle a pregnancy to the point of viability, for the benefit of the sole remaining patient, i.e. the child.

As Munoz's pregnancy approached 22 weeks—with 23 weeks generally being considered "viable" for life outside the womb—lawyers for the family declared that the child was "distinctly abnormal," with significant deformities in the lower extremities. The child was also reported to suffer from hydrocephalus and a possible heart defect. Some commentators even speculated that the defects of the unborn child may have been "incompatible with life."

In prenatal cases, depending on the likelihood of survival until viability, efforts may be made to at least offer a cesarean section and provide baptism. Often the family, with the assistance of perinatal hospice, can hold and name their child right after such a delivery, even as his or her brief life draws to a close. This can provide

See PACHOLCZYK, page 5

Reflection/Sean Gallagher

Winter weather's redeeming quality: It gives us the chance to help others

I have to go back several years to find a time when I was a fan of winter weather—



probably back to the age of some of my boys. But probably not the older ones, since I was a paperboy at their age and delivered papers in the snow and cold.

As I've gotten older, it's just been harder and harder

for me to find any redeeming qualities to the snow, cold temperatures and short days of winter.

For the past six weeks, I've had more than my fair share of winter storms to cope with here in central and southern Indiana.

But I think I've started to turn over a new leaf—a phrase that leads me to think of spring—and see the good that has come out of the challenging start to 2014.

At the very least, these past weeks will give my boys memories that they can share well into the future. At bedtime, they ask me to share stories about what it was like when I was growing up. One that I have told them several times (they don't mind stories being repeated) is my experience of the Blizzard of 1978.

I was 7 at the time that the historic storm struck our state. My dad turned 40 right in the middle of it. His birthday cake couldn't be picked up from the bakery, and his party had to be cancelled. But blizzard or no blizzard, he had to get out to his parents' farm a few miles east of Shelbyville to care for some hogs there.

He took me along with him in the middle of the cold, snow and wind. I recall seeing snow drifts that rose above a porch roof on a building at the farm. Our truck got stuck in the snow. And then a tractor my dad got out to free the truck also got stuck. Thankfully, a family friend came by with a big four-wheel drive truck to help us out.

Perhaps 35 years from now, my four older boys will tell stories of how they worked as a shoveling crew. They've not only cleared our driveway and sidewalks of snow and ice. They've also done the same for our neighbors who've needed help.

And they did this simply out of the goodness of their hearts. They didn't ask to be paid. They simply went out at the suggestion of my wife, Cindy, and I and went to work. The only reward that they expected out of it was the hot cocoa that Cindy always had waiting for them when they came in from the cold.

Each day of our lives, we're given opportunities to help other people in need. And much of the time we take advantage of those chances. With the help of God's grace, we forget our own needs and desires, at least for a few moments, and do something good for another person.

These good deeds often happen in the course of the ordinary days that fill up our lives, so we can easily not take notice of them or forget them soon after we're finished.

To a certain extent, this forgetfulness is a good thing. Christ calls us to shun ulterior motives when doing good for other people: "When you give alms, do not let your left hand know what your right is doing, so that

See GALLAGHER, page 5

ICC's legislative priorities make it to halfway point

By Brigid Curtis Ayer

The Indiana Catholic Conference's (ICC) legislative priorities successfully reached the halfway point in the Indiana General Assembly, also known as "crossover."

Among the ICC priority bills that have advanced to "crossover" are a measure to strengthen traditional marriage, and bills to improve early childhood education

and child care safety. Legislation to clarify insurance coverage for abortion, and a bill to provide better follow-up care after an abortion also moved forward.

Glenn Tebbe, executive director for the ICC, who serves as the official spokesman for the Catholic Church in Indiana on public policy matters, said, "The majority of the bills we have supported this year have passed the first chamber with bipartisan support."

House Joint Resolution 3 (HJR 3), authored by Rep. Eric Turner, R-Cicero, seeks to solidify current law regarding marriage by placing before the state's voters in this fall's general election a proposed amendment to Indiana's Constitution that would define marriage as exclusively between one man and one woman.

HJR 3 passed the House by a 57-40 vote on Jan. 28, after being amended the previous day. HJR 3 currently contains only the statement that a marriage is between one man and one woman.

On Jan. 27, the House voted 52-43 to remove the second sentence which prohibits any legal status "identical or substantially similar to that of marriage" for unmarried individuals. Turner argued to keep the second sentence because it provides a stronger definition of marriage between one man and one woman.

As this newspaper went to press, HJR 3 was scheduled for a hearing before the Senate Rules Committee on Feb. 10.

Tebbe expects there will be attempts in the Senate to restore HJR 3 to its original form by adding the second sentence back into the resolution.

In order for a proposed state constitutional amendment to be placed on a ballot, two separately elected legislatures need to have approved it without amendment. Because of this, if the amended version of HJR3 is passed by the Senate, it will not appear on this fall's ballot but would have to be approved again without amendment by the next legislature.

A bill to give low-income families with young children access to an early education voucher passed the House on Jan. 16, receiving a bipartisan vote of 87-9. House Bill 1004 establishes the early education scholarship pilot program. The program would provide supplemental funding for eligible children receiving qualified services from certain early education providers. The bill gives a child or a sibling of a child who receives an early education scholarship and meets certain other applicable criteria access to the Choice Scholarship program from kindergarten through 12th grade.

The bill is co-authored by three Indianapolis lawmakers, Rep. Bob Behning and House Speaker Brian Bosma, both Republicans, and Rep. Shelli VanDenburgh, a Democrat. Tebbe expects the bill to get a hearing in the Senate, but noted that the Senate has been less receptive of early childhood education legislation.

A bill to improve child care regulations for day care centers passed the House on Jan. 28 by a 71-24 vote with bipartisan support. House Bill 1036, authored by Rep. Kevin Mahan, R-Hartford City, increases accountability and improves group sizes of children, food, health, safety and sanitation standards. The specific standards would be determined by the Division of Family and Children. The bill moved to the Senate for further consideration. Tebbe expects the bill to get a hearing in the



'If all goes well, these bills will be assigned to a committee, scheduled for a committee hearing, be passed by the committee, then get a second and third reading for final passage. During this process, almost anything can happen. A bill can be amended, remain the same, die or pass.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference

Senate and move forward.

A bill to clarify insurance for elective abortion, House Bill 1123, passed the House with bipartisan support by an 80-14 vote. The bill, authored by Rep. Jeffery Thompson, R-Litton, would prohibit elective abortion coverage in standard health insurance plans. The bill would make elective abortion coverage available only as a separate rider for health insurance policies purchased privately and in group coverage. It now goes to the Senate for consideration. Tebbe expects the bill to get a hearing in the Senate and move forward in the process.

A bill to enhance follow-up care after an abortion passed the Senate 34-14 on Feb. 4. Senate Bill 292, authored by Sen. John Waterman, R-Shelburn, provides clarity to the current abortion statute by requiring written documentation of admitting privileges and better notification of where follow-up care can be obtained should complications follow an abortion. Tebbe said the fate of this bill is uncertain due to the controversial nature of abortion legislation.

When discussing some other bills that were considered by the General Assembly, Tebbe said, "The Church sometimes works to defeat legislation which, if passed, could have a harmful effect."

Tebbe explained that a few bills the ICC was successful in halting included House

Bill 1264 and Senate Bill 162, which would have added unnecessary government regulation to the school voucher program, and Senate Bill 62, a proposal to add more out-of-state gaming operations to compete for Indiana limited charitable gaming dollars.

What happens next in the legislative process?

"The process starts over again. Existing Senate bills will 'crossover' to the House to be considered by the House, and House bills will 'crossover' to the Senate to be considered by the Senate," Tebbe explained.

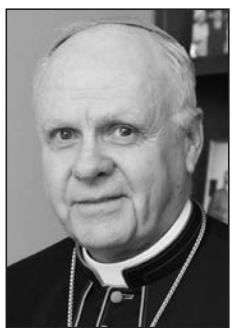
"If all goes well, these bills will be assigned to a committee, scheduled for a committee hearing, be passed by the committee, then get a second and third reading for final passage," he said. "During this process, almost anything can happen. A bill can be amended, remain the same, die or pass."

The Indiana General Assembly must adjourn by March 14.

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

Cardinal says pope wants to 'stir things up,' let people ask questions

BALTIMORE (CNS)—U.S. Cardinal Edwin F. O'Brien doesn't know what will come out of the Synod on the Family set for October, but the former archbishop of Baltimore believes it will be significant.



Cardinal Edwin F. O'Brien

"Hold onto your seats," Cardinal O'Brien told a gathering of seminarians and faculty at St. Mary's Seminary and University in Baltimore. "I think Pope Francis wants to stir things up and allow people to raise questions. I don't think we're going to see a change in doctrine, but we will see a change in tone, and we might see some disciplinary modifications."

Those modifications might include adjustments in annulment procedures, Cardinal O'Brien said.

"I think most bishops are very concerned that they have more say in annulments in a responsible way," he said on Jan. 27.

Cardinal O'Brien's comments were part of a wide-ranging address that touched on the retirement of Pope Benedict XVI, the election of Pope Francis and a look at how Pope Francis has governed the Church in

his first year.

Cardinal O'Brien, grand master of the Equestrian Order of the Holy Sepulchre of Jerusalem, was present in the room when Pope Benedict announced he was stepping down in 2013. The cardinal was also part of the conclave that elected the new pope.

As head of the Buenos Aires Archdiocese, the future Pope Francis dealt as an outsider with the curia that helps govern the Church, Cardinal O'Brien said, an experience that helped shape how he would interact with the curia when Cardinal Jorge Bergoglio became pope.

"He's seen its strengths and its weaknesses," Cardinal O'Brien said, noting that the pope's establishment of an eight-member council of cardinals from around the world shows that the pope believes he needs advisers both within and outside the curia.

The principal job of the council of cardinals, Cardinal O'Brien said, is to "completely rewrite the central administration of the Catholic Church." The cardinal said the curia will somehow have to relate to the new council of cardinals.

"I think a year from now, we'll hardly know what the structure was, there will be so many different things that will have taken place," Cardinal O'Brien said. "Maybe the heads of some conferences of bishops will be involved. I don't know. But we will know by the end of February

because the group of eight will meet again and come up with formal recommendations."

Cardinal O'Brien highlighted several themes of Pope Francis' young papacy, among them the importance of expanding the pope's circle of advisers, subsidiarity, solidarity with the poor, evangelizing at the periphery of the culture and acting as a missionary Church.

The cardinal cited the pope's interview with an Italian atheist newspaper editor, and the pope's strong focus on mercy as examples of his willingness to reach out to others. The pope has opened up discussions with those who feel alienated from the Church, Cardinal O'Brien said.

The pope is modeling an example of being prepared to go anywhere and share the faith with anyone, Cardinal O'Brien said.

Inspired by the pope's focus on the poor, Cardinal O'Brien said he has become more conscious of how many times the Old and New Testaments make references to the poor. It reminds him to question himself and think about what the readings mean in light of what the pope is asking people to do in reaching the poor.

Noting that Pope Francis often compares the Church to a mother, the cardinal said a mother never deserts her children.

"She's always available to listen and always to extend mercy," he said. †

PACHOLOCZYK

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valuable healing and closure for the family.

Whether Munoz's unborn child—later named Nichole by her father—had defects that were genuinely "incompatible with life," or whether she would have simply been born with handicaps, is an important question. Extensive prenatal testing was rendered difficult by the machine-driven, ICU-bound body of Munoz.

The possibility that a child might be born with handicaps, of course, should not become the equivalent of a death sentence for the unborn, as members of the disability community are quick to remind us. We should love and welcome those with disabilities as much as anyone else.

Public reaction to Munoz's case ranged from strong support and hope that her child would be born, to claims that hospital officials were treating

her deceased body as an incubator to "preserve the fetus she carried."

In the end, a judge in Fort Worth ordered Munoz's corpse to be disconnected from life support, even though the pregnancy had been successfully maintained for nearly two months and Nichole was a mere stone's throw from viability.

While it was clearly a difficult and heart-wrenching situation for all involved, including the courts, this legal decision seemed questionable, given the uncertainty surrounding Nichole's actual medical condition and her apparent proximity to being able to be delivered.

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

GALLAGHER

continued from page 4

your almsgiving may be secret. And your Father who sees in secret will repay you" (Mt 6:3-4).

But as a parent, I see the good in my boys recognizing when they've done God's will, put aside their own desires and helped someone in need. That awareness can help them build up a habit of doing good in their lives. Indeed, this awareness can be as good for us adults as it is for children.

That's why when we pray as a family before going to bed, we invite the boys to give thanks to Jesus for a specific good thing that he helped them accomplish during the day.

Well, they've had plenty of chances during the first six weeks of 2014 to help out other people. Hopefully, they'll continue to cooperate with God's grace in doing good in the months of the year that are more civilized in their climate.

(Sean Gallagher is a reporter for The Criterion, newspaper of the Archdiocese of Indianapolis.) †

Events Calendar

February 15

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **Sisters of St. Benedict, "Souper Bowl,"** see artisans in action, 11 a.m.-2 p.m., \$15 per person or \$25 for two includes lunch and hand crafted bowl. Registration: 317-787-3287.

Marian University, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **Adult programs information meeting,** 10 a.m., reservations requested. Information: 317-955-6271 or ilee@marian.edu.

Our Lady of the Greenwood, Madonna Hall, 335 S. Meridian St., Greenwood. **Marriage Enrichment Ministry, "Celebrate Romance in Marriage,"** 6:30-10:30 p.m., \$35 per couple. Information: 317-888-2861 or

olgmarriageministry@gmail.com.

February 16

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

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

February 19

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Memorial Mass,** 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

February 20

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Memorial Mass,** 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday adoration: Interceding for Women Experiencing Crisis Pregnancy,** 11 a.m.-7 p.m.. Information: 317-244-9002 or stjosephschurch@hotmail.com.

February 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,** Mass, breakfast and program, "The Pope and Capitalism," presenter Peter Rusthoven, partner of Barnes & Thornburg LLP and former Associate Counsel to President Ronald Reagan, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

St. Pius X Church, 2100 Sarto Drive, Indianapolis.

Charismatic Mass, praise and worship, 7 p.m. Information: 317-846-0705.

February 22

The Slovenian National Home, 2717 W. 10th St., Indianapolis. **Simply Cabin Fever Party,** 5 p.m., \$5 per person, please bring an appetizer, side dish or dessert to share. Information: 317-632-0619 or slovenianindy@gmail.com.

February 25

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Radio of Indianapolis 10th anniversary celebration,** dinner, \$60 per person. Information: 317-870-8400.

February 26

The Columbus Bar, 322 4th St., Columbus. **Theology on Tap, "Could you speak up, Lord?—Listening to God's voice in your life,"**

Father Eric Augenstein, presenter, 6:30 p.m. gathering, 7:30 p.m. program. Information: 812-379-9353, ext. 241.

March 1

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Health Ministry presentation: Serving the health needs of St. Joseph and St. Ann Parishes,** luncheon, reservations due no later than Feb. 23. Information: 317-339-6503.

March 1-2

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

March 5

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

March 7

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

March 8

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors** meeting, 1 p.m., age 50 and over. Information: 317-784-4207. †

Retreats and Programs

February 14-16

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Love Is Here to Stay,"** Benedictine Father Noël Mueller, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

February 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Always Loving Our Children,"** 4-9 p.m., light dinner, free-will donation. Information: 317-545-7681 or cmcsweeney@archindy.org.

Oldenburg Franciscan Center, Oldenburg. **Coffee Talk: Clay in the Hands of the Potter,** Ron Galyen, presenter, 10:45 a.m.-noon., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

February 18

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Oblate Information Night,** Benedictine Sister

Antoinette Purcell, presenter, 7-8:30 p.m., free-will donation. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 19

Oldenburg Franciscan Center, Oldenburg. **Contemplative Prayer,** 3-4:30 p.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

February 21

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Girls' Night Out: Women Helping Women,** 7-10:30 p.m., \$45 per person with a portion of the proceeds going to the Julian Center. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 21-23

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **Silent Retreat for Women.** \$150 covers retreat, room, lunches and dinners. 7 p.m. Feb. 21-2 p.m. Feb. 23. Register by Feb. 19. Information: 812-923-8817 or retreats@mountsaintfrancis.org. †

Saint Meinrad will host Black History Lecture on Feb. 18

Greg C. Adams, an archivist at the Smithsonian's Center for Folklife and Cultural Heritage, will deliver the annual Black History Lecture in St. Bede Theater at Saint Meinrad Seminary and School of Theology in St. Meinrad, at 7 p.m. CST on Feb. 18.

Adams will discuss "The Banjo and the American Experience: Looking Behind the Mask of 'America's Instrument.'" He will trace the development of what is known as the modern banjo from its African origins through American slavery to the present time.

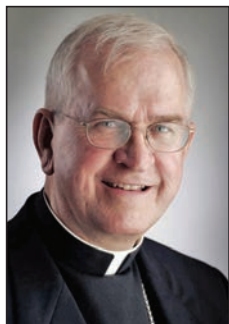
Adams is an archivist, ethnomusicologist and musician who has been studying the banjo for nearly 20 years. He is a highly acclaimed banjoist of 19th-century "minstrel" era technique (or stroke style down-picking),

an accomplished player of "classic banjo" from the turn of the 20th century, and was grand prize winner in the old-time three-finger category at the 2009 Charlie Poole Music Festival.

Currently a contractual processing archivist at the Smithsonian's Center for Folklife and Cultural Heritage, he recently co-produced the album, "Classic Banjo from Smithsonian Folkways." He also serves as an independent archivist consultant for the Maryland State Arts Council's Maryland Traditions Program.

The lecture is free and open to the public. Parking is available at St. Bede Hall and in the Guest House and student parking lots. For more information, call Mary Jeanne Schumacher at 812-357-6501. †

Second annual 'Lecture and Irish Coffee Night' set for March 13 at Cardinal Ritter birthplace in New Albany



Archbishop Joseph E. Kurtz

The second annual "Lecture and Irish Coffee Night" will be held at the Cardinal Ritter House, 1218 Oak St. in New Albany, at 7 p.m. on March 13.

Archbishop Joseph E. Kurtz of Louisville, who serves as president of the U.S. Conference of Catholic Bishops, will speak about the work of the bishops' conference, reflect on the papacy of Pope Francis and address the role of ecumenism in the Church as a reflection of the work of the late Cardinal Joseph E. Ritter.

Attendees of the event, hosted by The Cardinal Ritter Birthplace Foundation, may also visit the new Cardinal Ritter Museum.

The event is free and open to the public. Reservations are requested by March 7.

To make a reservation, call Indiana Landmarks at 812-284-4534. †

Right to Life of Indianapolis offers pro-life apologetics training

Right to Life of Indianapolis will be offering two "Pro-Life Apologetics 101" workshops in Indianapolis.

The first offering is geared toward college-aged individuals, young adults and adults. It will be held in the library auditorium at Marian University, 3200 Cold Spring Road in Indianapolis, from 7-9 p.m. on Feb. 28. There is no cost, but a \$5 booklet is available. Registration begins at 6:30 p.m.

The second offering is geared toward high school students. It will be held in the Student Life Center at Cathedral

High School, 5225 E. 56th St. in Indianapolis, from 9 a.m.-1 p.m. on March 1. The cost is \$5, which includes materials. Registration begins at 8:30 a.m.

The workshops will be led by Michael Spencer, Midwest director of training for the Life Training Institute.

The workshops will equip participants to engage in the battle for life by teaching apologetics and providing the tools needed to educate others and change the culture.

For more information, contact life@rtlindy.org, or call 317-582-1526. †

Fieldhouse hoops

Oldenburg Academy's girls' and boys' varsity basketball teams pose after playing at Banker's Life Fieldhouse in Indianapolis on Jan. 18. The girls played a rescheduled game against Milan High School, and the boys played International High School. Both Oldenburg teams won their respective games.



Boy's heroism spurs Wisconsin players' trip to New York for his funeral

MANITOWOC, Wis. (CNS)—For the first 20 minutes of their 12 ½ hour bus ride from upstate New York back to Manitowoc, head coach Phil Budervic and five members of the Silver Lake College of the Holy Family men's basketball team sat silent.

It was a time for reflection, considering what they'd just been part of.

"And then that's when I asked them, 'How did it make you feel to put a smile for a few minutes on the faces of a family going through the worst day of their lives?'" Budervic said. "One of the players said, 'It was the best feeling in the world to do that.' That's when I knew we had done the absolute right thing to go. We helped a family and paid our respects to a true hero."

It was only one day earlier, on Jan. 28, that the Silver Lake College contingent boarded a bus and traveled close to Rochester, N.Y., to honor 9-year-old Tyler Doohan, a boy none of them knew but whose heroism touched people's hearts around the world.

On Jan. 20, the fourth-grader was sleeping over with several other people at his grandfather's trailer home in Penfield, a suburb of Rochester, when a fire broke out at about 4:45 a.m.

Tyler went through the trailer and helped save six people, including two children. He went back in to try to save two remaining relatives—one of whom had lost a leg because of diabetes and used a wheelchair—but none of the three came out alive.

Budervic was looking at his computer screen when news about the tragedy flashed on the screen.

"I saw the face of that boy and read about what he did, and it just moved me to tears," Budervic told *The Compass*,

newspaper of the Diocese of Green Bay. "I thought, 'We have to do something. This boy's a hero—a hero in every sense of the word.'"

Budervic contacted the local fire department in New York, which in turn spoke with Tyler's family. The family was so moved by the team's offer to help that they invited the coach and players to attend.

Several members of the Lakers basketball team volunteered to be pallbearers, but Budervic had to whittle them down to five.

The players who traveled nearly 1,600 miles round trip to pay their respects to Tyler and show support for his family and friends were Chris Jones, Austin Allen-Walker, Darius Barnes and Aaron Davis. One player wished to remain unnamed.

Budervic said he and his players met privately with Tyler's mother, father and stepfather shortly before the funeral at St. John of Rochester Church in Fairport, N.Y.

"They personally thanked us for coming," Budervic said. "That was really a surreal moment for me and the players. I think that was when it really hit us. She [Tyler's mother, Crystal Vrooman] gave each of us a hug. It was just a very emotional moment.

"People really appreciated that we came to show our support, and we were happy to help in any way we could," Budervic added.

The coach said he was extremely proud of his players.

"You really get to see what genuine, classy individuals they are," he said. "Some of the best kids in the world are in our program."

Among the digital images transmitted around the world was one of Budervic



Members of the Silver Lake College of the Holy Family men's basketball team in Manitowoc, Wis., carry the coffin of Stephen D. Smith after the Jan. 29 funeral Mass for Smith, Tyler Doohan and Lewis J. Beach at St. John's of Rochester Catholic Church in Fairport, N.Y. The players traveled 12 ½ hours from Manitowoc to be pallbearers after hearing how Tyler, age 9, died saving six relatives from a fire that destroyed his grandfather's upstate New York home. Beach and Smith also died in the fire.

and the players serving as pallbearers at the funeral.

Budervic said he wishes all the things people do to help others could receive as much attention, especially efforts by those in the Silver Lake College community, whether it be the school's president, Chris Domes; faculty, staff and students; or the Franciscan Sisters of Christian Charity, the order that sponsors the school.

"Helping others is what we do at Silver Lake College. If someone needs

help, we will help them," he said. "With our program, it's first and foremost about life lessons—our core values are compassion and community; basketball comes second."

At the end of the day, though, Budervic said, the team's New York trip was all about Tyler.

"He's the hero here," Budervic said. "He's the one we all should try to be like in our lives—doing whatever you can to help others. He's just an absolute hero." †

What was in the news on Feb. 14, 1964? Comprehensive civil rights bill up for a Senate vote, and The Beatles invading America viewed as a passing fad

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. 14, 1964, issue of *The Criterion*:

Civil Rights measure up for Senate action

"WASHINGTON—The House of Representatives presented the nation with an early Lincoln's birthday gift—passage of the biggest civil rights bill in history by an overwhelming vote of 290-130. The comprehensive measure, designed to

obtain equal treatment for all Americans in voting, jobs, education, public accommodations, and federally assisted programs, now goes

to the Senate. It faces a hard fight there, including the likelihood of a southern filibuster. The Senate is not expected to begin debate on the bill before the end of February. The bill bars discrimination on grounds of religion and national origin as well as race. It has

been endorsed by many religious organizations and spokesmen."

- Aid needy, pope urges children
- Rev. Thomas G. Fields dies at the age of 58
- Limited aid to schools supported
- Pope and patriarch exchange greetings
- Propagation of the Faith drive opens
- Liturgical Day set at Providence High
- Lenten Forum scheduled at Chatard High School
- Prelatial robes to be conferred on February 20th
- Interview with Bishop Wright: The role of the laity
- New Albany's Catholic library moves to new quarters
- Bishops veto plan for Catholic party
- Editorial: The Beatles

"Fret not, parents. Despite 17 press agents in the entourage of the Beatles, the yeh-yeh-yeh too will pass. A nation that survived the marathon dance craze, Bonnie Baker, Ish Kabibble, two Sinatras and one Elvis Presley is durable. Given haircuts, the loose-jointed emissaries from Liverpool would look just like nice kids next door, which they probably are at heart. Dwell, then, on the loftier thought that these animated dust mops may

do for us what 1776 did not. They may free us, at long last, from that lingering twinge of inferiority toward things British—the spurious 'U' accent, the faint awe of royalty, the snob appeal of the imported Mayfair secretary in the Indianapolis law office. Britannia today rules the waves of teenage goofiness. Welcome to the colonies, Beatles."

- Question Box: Why is the Church against 'the pill'?
- Two council bodies meet
- Pope praises ideal of a united Europe
- Science colloquium at Woods to deal with evolution
- Lecture series set on Vatican Council
- Set investiture of parish Scouts
- Writing to be topic at Brebeuf meeting
- Woods observes Brotherhood Month
- Faculty-student 'dialogue' slated at the Woods
- Parents blamed for marriage rise among teenagers
- Much can be done now in lay participation
- ND to honor astronaut
- Unity body to study schema

(Read all of these stories from our Feb. 14, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †



Faith, Hope & Love - Use It or Lose It!

8th Annual Indiana
HOLY FAMILY CATHOLIC CONFERENCE
MARCH 1-2, 2014

Saturday 8:00 AM to 6:00 PM
Sunday 8:45 AM to 3:00 PM

Hosted by
St. Patrick Church
St. Joan of Arc Church

Kokomo High School
2501 S. Berkley Road, Kokomo, IN 46902

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FUNDRAISER

continued from page 1

worked as a nurse from early 2010 through July of 2012.

"In 18 months I did over 1,000 IVs [for sedation], and only about half [of the women receiving an abortion] got IVs in that time," Anderson said.

Among the experiences she shared (see related story that begins at the top of page 1), Anderson described what happened to the babies aborted at the abortion center.

"The doctor would come into the POC [products of conception] room with the dirty instruments in one hand and a jar in the other," she said.

"In that jar was the products of conception. He would take the contents of that jar, pour it into a big strainer, sift through it to make sure all the parts were there, and then flush it down the toilet.

"The first time I saw that I just about threw up," the mother of two and grandmother of one admitted.

Anderson saw an advertisement for Abby Johnson's book, *unPlanned*, and ordered it. She contacted Johnson, whose book detailed her role as director of a large Planned Parenthood facility in Texas and how she left the abortion industry and became a pro-life advocate.

Through Johnson, Anderson was put in touch with Hartman, who encouraged the nurse in her efforts to leave Planned Parenthood.

Anderson now works as a nurse performing outpatient services at Community North Hospital, where she isn't seeing girls and women from "everywhere under the sun" receive abortions.

"I took care of doctors getting abortions, nurses, young girls," said Anderson. "I think the youngest was 13.

"I'd see these girls come in with sweatshirts from Catholic schools, Christian schools, everywhere under the sun.

"The cycle just has to be broken," she said.

The secretary of the Indiana Knights of Columbus, Steve Cunningham, who spoke first during the event, shared with the crowd one story in which the cycle of abortion was broken.

He spoke of a young woman attending Indiana State University in Terre Haute who became pregnant.

Her parents helped her choose life, and she gave her baby boy up for adoption.

"That was 44 years ago," said Cunningham. "And I am that baby boy.

"I stand before you now as the state secretary of the Indiana Knights of Columbus, as a Catholic gentleman, devoted husband and loving father of three, because standing out in the rain and praying in front of an abortion center for even one woman can turn her away from the doors of an abortion center," said Cunningham.

The messages that speak of "civil rights" and a "war on women" are prevalent in society today, he said.

"Where has our message been lost? What have they done with our message of compassion and love?" he asked.

Great Lakes Gabriel Project strives to see that that message of compassion and love is not lost.

Christina Lopez, coordinator of the Gabriel Project at SS. Francis and Clare Parish in Greenwood, attended the event, and described the organization's role.

"What we try to do is assist moms who are in crisis pregnancies," Lopez explained.

"Maybe they just need a friend, some spiritual, emotional or material support. We try to fill the void and, whatever they

'The worst thing I ever did in my life was work at that Planned Parenthood [facility] for those two-and-a-half years.'

—Marianne Anderson



Eileen Hartman, founder and executive director of Great Lakes Gabriel Project, addresses the crowd at the organization's fundraiser dinner on Feb. 6 in Indianapolis.

need, we try to be there for them.

"We just want to let the mothers out there who feel like there's no out, to know that there's somebody who does love them and wants to be there for them," said Lopez.

Hartman announced during the evening that First Choice for Women, a service supported by the organization, made great strides recently toward preventing abortions.

First Choice for Women is a pregnancy resource center offering free peer counseling, pregnancy tests and ultrasounds. The center is located just a few blocks from the Planned Parenthood facility where Anderson worked.

That was the service's only location, until recently.

Seeking mobility and knowing a van would be too small to provide ultrasound services, Hartman and a few of her colleagues recently attended an RV show.

"We talked to this guy about what we were looking for, and he said to talk with Ken [Eckstein] of Mount Comfort RV."

They did, and a design was drawn up to make a workable space out of the company's smallest RV to allow room for intake and an ultrasound.

"So now we can be at more than one abortion center," said Hartman, a member of St. Bartholomew Parish in Columbus. "We can go to churches. We can be there for women just considering what they want to do, get a free ultrasound, and get to know us and find out what other options

are available.

"And it turns out that Ken is pro-life," Hartman added. "It turns out that Ken, in fact, goes to St. Jude [Parish in Indianapolis]."

"So now we have this wonderful design, which they told us we could have ready in a week, and the \$100,000 RV has come down to half that price."

With more than 165 pro-life advocates attending the Feb. 6 dinner, and more than 250 people taking part in a similar dinner at the Northside Knights of Columbus Council #3433 building on Feb. 11, Hartman said she hoped the RV would soon be paid for.

Hartman was singled out by Anderson during the former Planned Parenthood employee's speech.

"I don't know what I would have done without you," she said to Hartman from the podium.

"The worst thing I ever did in my life was work at that Planned Parenthood [facility] for those two-and-a-half years," she told the crowd.

"It's been an ongoing journey for me, and it still is," said Anderson. "Talking about it is painful, but talking about it is healing at the same time."

(For more information on Great Lakes Gabriel Project, log on to www.glgabrielproject.org. For more information on First Choice for Women, log on to www.glgabrielproject.org/1stchoice.htm.) †

'Unjust' criticism won't force Vatican to drop treaty, spokesman says

VATICAN CITY (CNS)—The Vatican said it would continue to adhere to the Convention on the Rights of the Child and give an attentive response to the U.N. committee monitoring adherence to the treaty, despite what it views as unfair criticism and suggestions from the committee that would violate Church teaching.

The Vatican will follow the procedures foreseen by the treaty "with openness to criticisms that are justified, but it will do so with courage and determination, without timidity," said Jesuit Father Federico Lombardi, the Vatican spokesman.

Father Lombardi issued a statement on Feb. 7, two days after the U.N. Committee on the Rights of the Child insisted the Vatican was not doing enough to prevent clerical sexual abuse of children and even suggested that, for the good of children, the Catholic Church change its teaching on abortion, contraception and homosexuality.

Committee members went "beyond their competence and interfered in the doctrinal and moral positions of

the Catholic Church," the spokesman said, adding that the committee's suggestions reveal an "ideological vision of sexuality."

"Certainly, while the Holy See was the object of an initiative and media attention that, in our view, was unjustly pernicious, it must be recognized that the committee itself has attracted serious and well-founded criticisms" for its Feb. 5 report, Father Lombardi said. Many Catholic commentators encouraged the Vatican to withdraw its adherence to the Convention on the Rights of the Child.

In 1990, the Vatican became one of the first countries to ratify the children's rights treaty because of the Church's historic commitment to the good of children, Father Lombardi said. Not recognizing all the Church has done for centuries through its schools, hospitals and charitable agencies is to ignore reality.

While the Vatican "will continue its commitment" to fulfilling the requirements of the treaty, he said, it cannot pretend that the committee's observations did not present "serious limits."

The committee "did not adequately take into account the responses—both written and oral—given by representatives of the Holy See" before and during a Jan. 16 hearing in Geneva, he said.

The recommendations, he said, demonstrated a lack of understanding about how the Holy See is different from other states that signed the convention.

The Vatican, Father Lombardi said, has repeatedly explained in detail to the committee and to other U.N. agencies that it has direct legal jurisdiction over those who live and work in the small territory of Vatican City State. While it has canonical and spiritual jurisdiction over Catholics around the world, priests and bishops are subject to the laws of their own nations.

"Is this impossible to understand or do they not want to understand it?" he asked. "In both cases, one has a right to be surprised."

Father Lombardi said the tone of the criticism and the mention of specific cases, including the treatment of young Irish women in the so-called Magdalen laundries and of young men by the Legionaries of Christ, seems to indicate the committee "gave much greater attention to well-known organizations" representing victims than to the testimony of Vatican representatives.

"These organizations typically do not want to recognize how much the Holy See and the Church have done in recent years to recognize errors, renew norms and develop measures for formation and prevention," Father Lombardi said. †

Pope Francis tells Polish bishops relativistic ideas of marriage lead to divorce

VATICAN CITY (CNS)—Pope Francis said contemporary ideas of marriage as an arrangement defined by personal needs promote a mentality of divorce, and he called for better preparation of engaged couples as well as ministry to Catholics whose marriages have failed.

The pope's remarks appeared in a message distributed on Feb. 7 to Polish bishops making "ad limina" visits to Rome to report on the state of their dioceses. Pope Francis met with the group but, as he frequently does, dispensed with reading out his prepared text.

In his message, the pope warned the bishops of some

of the "new challenges" the Church faces in their society, including the "idea of liberty without limits, tolerance hostile to or wary of the truth, or resentment of the Church's justified opposition to the prevailing relativism."

"Marriage today is often considered a form of emotional satisfaction that can be constructed in any way or modified at will," he said. "Unfortunately, this vision also influences the mentality of Christians, causing them to resort easily to divorce or de facto separation."

Pope Francis said pastors should search for ways to minister to divorced and separated Catholics, "so

that they do not feel excluded from the mercy of God, the fraternal love of other Christians and the Church's solicitude for their salvation," and help such persons keep the "faith and raise their children in the fullness of the Christian experience."

The pope has said Church law regarding marriage, divorce and separation is a topic that exemplifies a general need for mercy in the Church today, and that it will be a subject of discussion at this October's extraordinary Synod of Bishops on the "pastoral challenges of the family in the context of evangelization." †

Living in remodeled monastery, retired pope is not cloistered, aides say

VATICAN CITY (CNS)—In retirement, Pope Emeritus Benedict XVI follows a daily schedule similar to that of any retired bishop or religious: He prays, reads, strolls, talks with people and offers them spiritual advice, the Vatican spokesman said.

Although he “lives in a low-key way, without public attention, that does not mean he’s isolated or enclosed in a strict cloister,” Jesuit Father Federico Lombardi told Vatican Radio.

Marking the one-year anniversary of Pope Benedict’s resignation on Feb. 11, Father Lombardi and Archbishop Georg Ganswein, the retired pope’s longtime personal secretary, spoke about the very normal daily life of a man who is in the unusual position of being a retired pope.

Archbishop Ganswein, who continues as Pope Benedict’s personal secretary while also serving Pope Francis as prefect of the papal household, summarized the retired pope’s day as filled “with prayer most of all, with study, with personal correspondence and visits.

“The day begins with Mass, then with the breviary, followed by breakfast,” he told *Famiglia Cristiana*, a Catholic magazine. “The morning usually is dedicated to prayer and study, to the mail and to receiving guests.”

Archbishop Ganswein and the consecrated laywomen who assist the retired pope join him for lunch at 1:30, and a nap always follows, he said. Pope Benedict spends the afternoon dealing with his correspondence and listening to music until 4 p.m., when he and the archbishop recite the rosary while walking in the garden behind the former Vatican convent where he lives. They eat dinner at 7:30, and watch the evening news at 8.

Archbishop Ganswein said Pope Benedict had told him he was retiring long before the Feb. 11 announcement, but under the strictest secrecy. “Instinctively, I said, ‘No, Holy Father, it’s not possible,’ but I realized immediately that he wasn’t communicating something he wanted to discuss, but a decision already made.”

The archbishop said the “VatiLeaks” scandal, which saw the publication of confidential papal correspondence and internal Vatican documents, “did not cause or even influence the resignation.”

“The pope did not flee a responsibility, but was courageous” enough to realize he no longer had the strength to carry out the papal ministry, he said.

Archbishop Ganswein also confirmed that Pope Francis and Pope Benedict speak frequently on the telephone and



Retired Pope Benedict XVI greets Pope Francis at the Mater Ecclesiae monastery at the Vatican on Dec. 23, 2013.

have done so since the evening Pope Francis was elected.

“I was in the Sistine Chapel to greet the new pope and promise him obedience,” the archbishop said. “Immediately, Pope Francis asked me about Pope Benedict and said he wanted to call him. I dialed the number and handed him the telephone.” †

PAPACY

continued from page 1

of the Church?

The prospect of a weakened papacy may have seemed plausible in the wake of Pope Benedict’s announcement, but over the subsequent year, the world has watched his successor assert his leadership in ways that have made the office only stronger.

With his informal charisma, plain speaking and spontaneous style, Pope Francis quickly garnered colossal popularity, whether measured by record turnouts at papal events or by the intensive and almost entirely favorable coverage by secular media.

Within the Vatican, the pope has not hesitated to replace officials in key positions and launch a process leading to a major overhaul of the Church’s central administration, the Roman Curia.

While Pope Francis has stressed the importance of collegiality, or consultation with his brother bishops, his institutional application of that principle has so far taken the form of the Council of Cardinals, an eight-member panel he named to advise him on reform of the Vatican bureaucracy and governance of the universal Church.

By streamlining the process through which recommendations from bishops reach the pope, the council has only made it easier for him to make executive decisions in his own name, such as the

establishment of a special commission on sex abuse, which he approved in December less than a day after hearing the proposal.

Pope Francis has spoken of the importance of the Synod of Bishops, but his most eloquent statement on its role may be his apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”), published in November in response to the October 2012 synod on the new evangelization. Previous popes have typically based such documents on a draft by synod officials, which synthesized recommendations by bishops at the gathering. Pope Francis scrapped the draft provided to him and wrote his own document, in his distinctive voice and focusing on his particular concerns.

Even the presence of the retired pope, living quietly in his successor’s shadow within the Vatican walls, has proven not a hindrance to Pope Francis, but instead a major asset. Pope Francis has told reporters that he consults with his predecessor as he would with a “wise grandfather.”

No less importantly from the point of view of the faithful, the two men’s affectionate relationship has reinforced a sense of fundamental continuity between their pontificates, despite their striking stylistic differences when it comes to evangelization and celebration of the liturgy. Such reassurance is invaluable, given the pope’s essential role in preserving Church unity. †

ANDERSON

continued from page 1

A. “I started feeling uneasy working there when people came from [the] national [office] in New York City to teach us the conscious sedation process. It was disgusting. These two ladies had this chant they would do: ‘Abortion all the time!’ I thought, ‘I’ve got to get out of here.’ That was about six to eight months after I started.

“Those women from New York acted like an abortion was a rite of passage. They were like, ‘How can you not offer abortion to women? It’s their body. They should be able to do whatever they want. How can you force them to have a baby? Abortion should be free to anybody, anytime.’”

Q. How many abortions are done at the Georgetown facility per day?

A. “In the upper 20s to low 30s, including medical abortion by pill. Abortions are done there every Tuesday and Friday, and then they alternate between Thursday and Saturday.”

Q. Were there ever any difficulties with the abortion procedures?

A. “Several times, there were difficulties with abortions while I worked there, where they had to call the hospital to come pick the woman up.

“One girl almost bled out. She was passing clots, her blood pressure was dropping.

“A lot of the cases we had were from excessive bleeding or reactions to the sedation.

“When we had to call 911 for an ambulance, we were told never to say the word ‘abortion’ because they don’t want that broadcast. They knew that the calls were recorded, and could be made public.”

Q. What was it like working there?

A. “It was a money-grubbing, evil, very sad, sad place to work.

“We would get yelled at if we didn’t answer the phone by the third ring. They would tell us we’d be fired [if we didn’t] because they needed the money.

“They would remind us in our weekly staff meeting that we need to tell everyone [who called to schedule an appointment]

to avoid ‘those people’ [the sidewalk counselors] because we need the money. We were to tell them, ‘Don’t make eye contact with them, and don’t stop in the driveway. If you make eye contact with them or if you stop and roll down your window, they’re going to try their darnedest to talk you out of it.’

“You have to have so many [abortions] a month to stay open. In our meetings they’d tell us, ‘If abortions are down, you could get sent home early and not get as many hours.’

“They would allow girls to have ultrasounds that were obviously way too far along [the legal limit for having an abortion in Indiana is 13 weeks and six days]. They said, ‘If they want to be seen, you just put them through, no problem,’ just taking advantage to make money.

“I was always getting in trouble for talking too long to the girls, asking if they were sure they wanted to do this.

“It was absolutely miserable going in there.”

Q. What experiences stick with you?

A. “One young girl came in with her mom. She was about 16. Her mom had made the appointment. That’s not supposed to be how it works. It’s supposed to only be the patient who makes the appointment. I checked her in, and she thought she was there for a prenatal checkup. The mom was pushing it. She blindsided her own daughter.

“This guy brought in a Korean girl. I had no doubt in my mind this girl was a sex slave. This guy would not leave her side. They could barely communicate. He wanted to make all the arrangements.

“During the ultrasound, she told one of the nurses that there were lots of girls in the house, and that the man hits them. She never came back for the abortion. I always wondered what happened to her. One of my co-workers said, ‘You’re better off to just let it go.’

“These girls would start crying on the table, and Dr. [Michael] King [the abortion doctor for whom Anderson worked] would say, ‘Now you chose to be here. Sit still. I don’t have time for this.’

“One doctor, when he was in the POC [products of conception] room, would talk to the aborted baby while looking for all

the parts. ‘Come on, little arm, I know you’re here! Now you stop hiding from me!’ It just made me sick to my stomach.

“The sound the suction machine made when it turned on still haunts me.”

Q. Did you ever interact with the sidewalk counselors?

A. “One day I was coming in, and I’d written out a note to one of the [sidewalk counselors] that said, ‘I’ve worked here for a little over two years. I’m actively looking for something else. Please pray for me. I don’t want to be here.’ All I could do was hand it to her. She tried to give me a pamphlet, but I told her no, I had to go because there are cameras that watch the drive.”

Q. How did you finally start talking to Eileen Hartman [founder of the Great Lakes Gabriel Project]?

A. “I used to get the Focus on the Family e-mails by James Dobson. The book *unPlanned* by Abby [Johnson] was advertised on his website. I ordered it immediately, right then and there.

“I read it in two or three days. I Googled her and sent her a message and gave her my phone number, and she called me. We’ve talked several times.

“She asked if it was OK with me if she gave my name to someone locally who I could talk to. So she gave my number to Eileen, and Eileen called me. We talked all the time.”

Q. How did Eileen and the sidewalk counselors help you out of Planned Parenthood?

A. “Eileen was the biggest help. She was there for me to talk to her any time I wanted. She offered me services to help with my résumé and interviewing, which I did take her up on. They offered prayers all the time. I got e-mails constantly that they were praying for me every day. That alone was comforting.

“I never for one second felt judged or put down by anybody. I felt so much criticism from inside that building versus the love I felt [from those] on the outside.”

Q. How did you end up leaving Planned Parenthood?

A. “I was fired in July 2012. I was mad because I wanted to quit! I was planning on quitting just two days later.

“As I was being fired, my phone was

vibrating in my pocket. It was Community North [Hospital] calling about the job, to say it was looking good. They called again the next Monday and said the job was mine if I wanted it! I love my job now. I work with wonderful, Christian people. I just love it.”

Q. How are you handling your regret over working in the abortion industry?

A. “I went to Abby’s retreat [through And Then There Were None, a non-profit organization that Abby Johnson started to help former Planned Parenthood workers heal].

“We did a lot of sharing and exercises. They wanted us to pick out a name every day for one of the babies whose abortions we were a part of, and pray for that child. I still do that. I can’t remember the number [of abortions] I came up with, but I figure it will take me several years before I get through the list.”

Q. What made you decide to start talking publicly about your experience?

A. “The [Right to Life of Indianapolis’ ‘Celebrate Life’] dinner downtown [on Sept. 17]. I felt so much love and acceptance in that room. I wandered around there looking at how happy the people were, how much they’re really trying to help other people. I thought, ‘I want to be a part of that.’ I thought I could start by telling my story, then maybe later I could be a sidewalk counselor.

“God didn’t give us the right to take another life. I don’t seek revenge. I just want to right a wrong.”

Q. Is there anything else you’d like to add?

A. “The journey to abortion happens long before the girls show up at Planned Parenthood. These young girls who are 13, 14 years old—they’re looking for love and acceptance. By the time they get to Planned Parenthood, they’ve already been through some awful stuff.

“Where do you start educating these girls? High school? Junior high? It’s getting younger and younger.

“There’s something wrong with the family that this is happening, these single parent families, these dads in prison. The journey to prevent this starts way before they get to the door of any abortion center.” †

Syrians fleeing to Jordan say Homs residents starving from lack of food

MAFRAQ, Jordan (CNS)—Syrians fleeing to neighboring Jordan from the besieged central city of Homs said some people there are starving to death for lack of food.

“People are dying of hunger, especially babies and young children,” said Um Mohamed, a mother of four children, who fled with her family to this northern Jordanian town in mid-2013 after her son was hit in the chest with shrapnel from an exploding bomb.

“There is no milk, no basics are available,” she said, citing phone conversations with family members stuck in Homs.

“It’s almost impossible to leave Homs,” said another former resident of Homs, Abu Ha’il, whose family of six made the long and perilous journey to Jordan in late January. “The city is surrounded. We risked our lives to get out.

“Government planes fly overhead, and bombs are going off. There is torture, hunger. In some places there is food, but it’s not enough or there is simply no food at all,” he cited as the reasons why his family decided to risk their lives leaving.

“The international community is not able to deliver food or heating fuel in the dead of a very cold winter,” said the gaunt man, explaining that this has added immeasurably to the city’s woes.

The U.N.’s World Food Program has been demanding access to besieged areas in Syria, but with only limited success. It said that it has reached about 3 million people with food aid inside the conflict-ridden country undergoing a civil war for almost three years.

But the organization believes there are still about a million more people who desperately need food, and among these are the residents of Homs.

The Syrian government said it reached an agreement with the United

Nations on Feb. 6 to evacuate hundreds of trapped civilians from besieged parts of Homs, according to its state-run TV. Homs Gov. Talal Barrazi was quoted as saying the evacuation would take place “very soon.”

But a Dutch priest trapped in the siege on Homs’ Old City was cautious about the Syrian-U.N. agreement, preferring to see if it would be upheld and whether the proposed evacuation and delivery of aid would take place.

Jesuit Father Frans van der Lugt, who has served in Syria since 1966, told Catholic News Service on Feb. 6: “There has been no food. People are hungry and waiting for help. No injured people have been allowed to leave.

“Families have been hoping to get out of the siege and out of the fighting between the two sides,” he told CNS by phone, through an interpreter.

“The wounded have not received proper treatment, so healing has been difficult. Newborns die very quickly because of a lack of milk,” he said. “There have been cases of death due to hunger and starvation.”

Syrian Jesuit Father Ghassan Sahoui, who visited Beirut in early February, told CNS, “The cordon around the Old City [of Homs] has prevented badly needed foods and medicines from entering the area.”

Father Ghassan serves in a community about half a mile from Father Frans. He said the loss of work due to the conflict added to hardships suffered by the Syrians.

“Stealing is taking place, sometimes because of hunger,” said Father Ghassan. “People are hungry, and they cannot buy food and heating fuel.”

For some, the little food available consists of bulgur, a kind of cereal, and some olives, and people with access are making soup of bulgur and water. The priest said people eat a few olives as an



A boy pushes a stroller holding water and another child past destroyed buildings in the besieged area of Homs, Syria, on Feb. 2. Syrians fleeing to neighboring Jordan from Homs said some people there are starving to death for lack of food.

alternative meal.

Father Ghassan said his Jesuit community is trying to help Syrians by distributing some food and helping to pay rent for people in Homs.

“We receive everybody, Muslims as well as Christians. Muslims from any background, Sunni and Alawite,” he said.

Broadly speaking, Sunnis are the Muslim community siding mainly with rebel troops, while the Alawites are the Muslim community to which Syrian President Bashar Assad belongs.

“We are trying to help them to live together and to live in reconciliation,” Father Ghassan said.

The news of the proposed truce between the government and rebels to provide aid to Homs could not come soon enough for Um Sahige, a woman who fled Homs with her immediate family to Jordan late last year.

“We’ve spoken with our families by phone. I got the worrying news that my brother-in-law has fainted from this lack of nourishment. He is so weak now that he cannot move,” she said. †

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With ancient roots, RCIA brings adults into the Church

By Daniel S. Mulhall

The story goes like this: Following Mass one Sunday, a parishioner asks the pastor, “When did the Church start spying for the U.S. government?”

The pastor, surprised by the comment, asked, “What do you mean?”

The man replied, “Well, several times during Mass today you spoke about the importance of our CIA. I figured that it had something to do with spying.”

In response, the pastor burst into laughter but managed to say, “The Rite of Christian Initiation of Adults, RCIA.”

Re-establishing the RCIA—also known as the catechumenate in the early days of the Church—as the official path for adults who wished to become Catholics was one of the great gifts of the Second Vatican Council. By approving this rite, the Church made new again an important practice.

Since its reintroduction more than 40 years ago as the RCIA, it has changed the process of adult initiation for newcomers and become a model for all catechesis for children and adults.

Its title proclaims that it is concerned with initiation, the gradual process by which one becomes a part of a group or organization. In some ways, the man confused by the concept of “our CIA” has it exactly right: Just as one country spies on another to understand it and its intentions more fully, so, too, do people seeking to enter the Catholic Church spy on all that the Church does, believes, and practices until they become one with the Church and know how to act as Catholics.

Unlike spying, however, there is no intent to deceive or mislead.

The purpose of the catechumenate is to form the attitudes, beliefs, practices and values of seekers so that they become part of the fabric of the Catholic faithful. They learn Catholic attitudes about God and neighbor, about prayer and sacraments. They learn what the Church believes, and they make these beliefs their own through daily living, gradually, little by little.

They learn to dip their fingers into holy water and make the sign of the cross when they enter a Catholic church, and why Catholics make this sacramental gesture. They also learn to light candles when they pray. They learn why Catholics value life from conception until natural death, and why Catholics support the sanctity of marriage.

The RCIA, then, is much more than a classroom course of study, as important as learning the content of faith is for newcomers and Catholics of all ages. In some ways, the RCIA is similar to what takes place when someone joins the military.

Over the course of a number of intense weeks of training, the recruit learns how to live as a member of the military. One doesn’t just learn about the Army or the Marines; one becomes a soldier or a leatherneck. A similar transition takes place during the catechumenate. Seekers don’t simply learn about the Catholic Church; they are transformed by



A priest baptizes a catechumen at St. Jude Church in Mastic Beach, N.Y. The bishops at the Second Vatican Council paved the way for the renewal of the ancient way of receiving adults into the Church, which is now called the Rite of Christian Initiation of Adults.

their experience into Catholics.

That is why the period known as the catechumenate can last for months or in some cases even years: Such a transition takes however long it takes for conversion to occur.

When this is achieved, the RCIA leads them fully into the Catholic Church with a series of public rituals that include the celebration of baptism, confirmation and Eucharist at the Easter Vigil.

It is important to remember, however, that these sacraments don’t in and of themselves initiate a would-be Catholic. Rather, their celebration signifies and culminates the initiation that has taken place in people’s lives during the process.

Thus, in baptism, when the catechumens have water poured over them or are plunged under water in baptism, they willingly “die” to their old ways of living in order to be raised by Christ Jesus and into a new way of life. They are then anointed with oil through the sacrament of confirmation to strengthen them for what lies ahead. Then, they are nourished by the bread of life, the Eucharist, to show that they are part of the body of Christ and united with the Catholic Church.

There are some adults who have been part of different Christian communities, but now wish to enter the Catholic Church. They go through a similar process of formation so that they, too, learn the attitudes, beliefs, practices and values of the Roman Catholic Church.

However, they are not baptized once again—if they were already validly baptized Christians. Conditional baptism is permissible if no record of a valid baptism can be found. While the rite differs for the baptized, the focus remains on initiation, preparing these seekers to live fully, consciously and actively as Catholics.

“Our CIA” continues following the Easter Vigil sacraments with a brief period called “mystagogy.” During this period, the new member of the Church explores the mysteries of the faith.

While this final period of the RCIA lasts about a month, it serves as a sign of what lies ahead. Our growth in faith begins with the sacraments of initiation, but continues throughout life.

(Daniel S. Mulhall is a freelance writer and a catechist for adults. He lives in Laurel, Md.) †

Rite of Christian Initiation of Adults is a blessing for all the faithful

By Fr. Eugene Hemrick

Working with those wanting to become Catholic and those leading them along the path has been one of the most rewarding experiences of my life.

As a priest, I have seen the exuberance of those working with what we know as the Rite of Christian Initiation of Adults (RCIA), and I’ve seen the grateful



Those preparing to enter the Church through the Rite of Christian Initiation of Adults participate in the annual Rite of Election and the Call to Continuing Conversion at the Cathedral of the Incarnation in Nashville, Tenn.

feelings from those they helped.

One way to envision what we know as the RCIA is to see it as an exciting journey. It’s not just a classroom, but a community on an adventure exploring God’s life. No doubt Sts. Paul and Peter felt this in their journeys when proclaiming the Gospel of Christ. Remember, the RCIA is based on what the early Christians did when initiating unbaptized adults into Christianity.

The Gospel of Matthew tells us to “make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,” and to teach “them to observe all that I have commanded you” (Mt 28:19-20).

And that’s what a lot of RCIA catechists take on, but remember that it is not a journey for one person but for an entire community. Yes, those wishing to become Catholics are the focus, but in the process of teaching them about Catholic values, history and faith, others learn from them, too.

It is easy to hear the Gospels and take them for granted. We see one or two lessons in them. However, when we teach the Gospels to others—sometimes those reading them for the first time—it prompts us to explore their numerous dimensions.

For some, they see working with these adults like working with a child who sees something unique in the

world for the first time. As a child is captivated with the newness of something that he or she is experiencing for the first time, so, too, those experiencing the faith for the first time feel something wonderful. Christ takes on new meaning, as do the sacraments, the graces they let flow into our lives and our Church’s mission.

But they’re not the only ones who benefit.

Teachers also see ideas in new and exciting ways and embrace them. To teach in the RCIA, one must enter fully into the matter he or she is presenting and become one with it. This in turn draws teachers deeper into the understanding of God and the gift that comes with being part of the Church.

In a world that sometimes seems full of wars, corruption and injustice, seeing it through the new eyes of faith, hope and love that our teachings contain gives the power to conquer disillusionment.

As adults study our faith for the first time, I often wonder about the thoughts that go through their minds and the comfort the Church’s teachings give them.

As a Church, we are blessed with the new members we inherit. Our parish life also is blessed as the Holy Spirit creates a celebration for all.

(Father Eugene Hemrick is an author and columnist for Catholic News Service.) †

From the Editor Emeritus/John F. Fink

Old Testament: The story of Jacob and Rachel

(Sixth in a series of columns)

Chapters 27-29 of Genesis tell us the great love story between Jacob and Rachel, but it begins with dishonesty and trickery. When reading it, we must remember that the story is meant to show how God's promise to Abraham and Isaac continued through Jacob.

It's not a pious biography of a saint, but rather a saga about Israel's ancestors. The ancient readers would see Jacob as clever and wise.

There are also some sexual practices in this story that we definitely would not approve of today.

Esau and Jacob were the twin sons of Isaac and Rebekah, but Esau was the older one. When they grew up, Isaac preferred Esau because he was a skilled hunter, but Rebekah liked Jacob better.

The trickery began when Isaac was a

blind old man. He wanted to pass on his birthright to Esau, his older son, and told him that he would do so after Esau caught some game and made an appetizing dish for him.

Rebekah overheard the conversation. She got some of Esau's clothing and fixed Jacob up so that he felt hairy, as Esau was. She prepared a dish she knew Isaac liked, and Jacob took it to his father before Esau returned. Isaac gave his blessing to Jacob, making him his heir and master over Esau.

When Esau learned of the trick, he resolved to kill Jacob. Rebekah saved Jacob by convincing Isaac to send Jacob off to his uncle Laban back in Mesopotamia, where Isaac and Rebekah had met. There, Jacob met Rachel, Laban's daughter, who ran off quickly to tell Laban that Rebekah's son arrived. Laban immediately took Jacob in.

Rachel was "well formed and beautiful" (Gen 29:17), and Jacob fell in love with her. He told Laban that he would work for him for seven years if he could have Rachel in marriage. Laban agreed, and Jacob worked for him for seven years.

Laban, though, had an older daughter, Leah. During the wedding ceremony, the bride was veiled. That night, the couple consummated their marriage in the dark. The next day, Jacob discovered that he had been tricked and that he had married Leah.

Laban simply explained that it was not the custom in that country to marry off a younger daughter before an older one. However, he then proposed that Jacob marry Rachel, too, in return for another seven years of work for Laban. Jacob agreed, and thus he was married to both Leah and Rachel.

It happened that Leah was quite fertile, but Rachel was not. Leah began having children while Rachel remained barren. So Rachel gave her maidservant to Jacob, and the maidservant had a son. Then Leah ceased to bear children, and she, too, gave her maidservant to Jacob, and she, too, had a son.

But then Leah became fertile again and bore two more sons, plus a daughter, Dinah. Finally, Rachel had two sons, Joseph and Benjamin. Thus Jacob had 12 sons and a daughter by four women. †

Cornucopia/Cynthia Dewes

Romantic love's the goal, but, remember, nobody's perfect

Lovers celebrate love every day of the year, but on Valentine's Day it becomes official. Of course,

love includes love of God, love of beauty or love of friends, children and parents. But on this particular day, we celebrate romantic love.

For most of us, romantic love culminates in marriage.

It's a sacramental union, meaning that it is life-giving in the same way that God, who is love, gives life to us. Without the benefit of sacramental grace, I believe it's only a use arrangement.

Recently, an old friend called to say hello. He and one of my friends from kindergarten had been married for many years when she died. Although time has modified his grief, he said he's still surprised at how they had become like one person over time. He's not a religious man, but he understands the scriptural phrase that in a marriage "two shall become one."

This phenomenon is something that I've noticed in long-married couples, including my grandparents, friends, and my husband and me. In such marriages, husbands and wives finish each others' sentences, and

often share information in social situations merely with a raised eyebrow or the tiny smile at the corner of the lip.

Romantic love continues throughout a lifetime together, although the nature of it changes. From early passionate attraction, it develops into steady devotion and finally comfortable unity. Of course, there are ups and downs all along, crises and triumphs, anguishing moments and tenderness.

Sacramental grace carries a marriage through all of these, good or bad. One of my friends was married to a wonderful man who developed multiple sclerosis while still fairly young. They had small children and limited income, but they depended upon God's love to carry them along. My friend nursed her husband, and they continued to enjoy each other's company until he died. To this day, he is in her words as he is in her heart.

Some couples share the joys and pains of raising children, and sometimes handicapped children. But some, who don't have children for whatever reason, have shared their maternal and paternal gifts with relatives and friends who can use the help. Others have weathered obstacles we might envy: honest accumulations of wealth, or necessary changes of location for work.

Loving couples learn to accommodate each other's foibles. I know a wife who always became frazzled preparing for

her family's annual camping trips. The first night at the campsite she'd yell, cry, stamp her feet and throw things. The husband and kids would stay far away, setting up the tent and ignoring her. Nothing was ever said.

On the other hand, her husband was not famous for his social instincts. When company came, if he got bored he'd pick up a book and read while the conversation flowed around him. Again, nothing was said.

Couples may argue once in a while, slam doors and then make up. They may communicate or not, find each other funny or not, share interests or just accommodate each other cheerfully. Some couples argue as part of their usual communication, and some talk out everything from politics to children problems. But in the end, they get along.

In the movie, *Some Like it Hot*, the rich playboy portrayed by comedian Joe E. Brown, wants to marry a pretty show girl. But when the "girl" reveals "herself" to be Jack Lemmon and thus can't marry him, Brown smilingly replies, "Well, nobody's perfect." He sure had that right. †

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

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

Our need for reasoned argument where critical issues are concerned

"Barbarism," wrote the great Jesuit intellectual Father John Courtney

Murray more than 50 years ago, "is the lack of reasonable conversation according to reasonable laws."

I often think of that as I observe gridlock in the U.S. Congress today, and the absence of reasoned argument in so many other areas of contemporary life. I hesitate to call what I observe barbaric, but it does give me pause.

Father Murray was fond of quoting Dominican philosopher and theologian Father Thomas Gilby's observation that "civilization is formed by men [he would surely include women today] locked together in argument. From this dialogue, the community becomes a political community."

The absence of true political community in our cities, states and nation, not to mention the wider world, is beyond regrettable. The only remedy capable of meeting this need is reasoned argument, and the best place for cultivating reasoned

argument is the schools, especially those at the higher level that promote and protect the liberal arts.

Families as well as elementary and secondary schools have much to contribute to the cultivation of reasonable conversation, but that won't happen unless we listen and speak to one another in some orderly fashion.

We need reasonable conversation within the context of reasonable laws, of course, but unless gridlock, prejudice and ignorance yield to reasoned argument, progress on the legislative front simply will not happen.

Where is reason when we need it? It is locked in closed minds that need to begin thinking in an orderly fashion. Leadership is needed on many fronts in order to release the results of orderly thinking.

Elected officials must let us hear it in their spoken remarks. Editors have to help us see it in print. Religious leaders have to preach it in word and action. Educators need to deliver it in new and more effective formats. Business leaders have to live it every day. Scientists and engineers have to discover it and put it in place in support of human progress.

Modern telecommunications could serve to inform local, regional, national

and international communities if only interacting minds, locked in reasoned argument, can succeed in delivering well-reasoned conclusions.

In the book, *We Hold These Truths*, Father Murray asked: "If then society is civil when it is formed by men locked in argument, the question rises, what is the argument about?"

In response, he offers three major themes: The argument is about those things that are for the advantage of the public; the argument concerns the affairs that are, at least in part, beyond the scope of government, matters that bear upon the quality of common life; and the argument is about consensus, arrived at by the people, that reflects its "sense of purpose as a collectivity organized for action in history."

The absence of consensus on so many critical issues today in America is a measure of how far we have to go in becoming the civilization we blithely believe ourselves to be.

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

Twenty Something/

Christina Capecchi

Come in from the cold: Finding mercy in the city

It's 15 below zero with a wind chill of minus 39 when I arrive at the cathedral tonight. The holy water is partly frozen.

Perched atop Summit Hill in St. Paul, Minn., the Cathedral of St. Paul is the mother Church of the Archdiocese of St. Paul and Minneapolis, a Vatican-appointed national shrine of the

Apostle Paul and a towering presence in the capital city.

And tonight, the first Monday of January, it is a refuge for 18 homeless people who will sleep on cots in the basement choir room.

When I join them, they are snacking on yogurt parfait, chicken salad and Ritz crackers, quietly visiting as a curly-haired toddler scoots around. *Toy Story* plays on a corner TV, and a teenaged mom feeds her 10-month-old daughter, whose eyelashes are speckled with yogurt.

I strike up a conversation with a woman wearing a pink hooded sweatshirt and holding a 2-year-old named Lucy. She tells me two things: First, she's afraid her daughter has a high fever, and second, she is Catholic. Her daughter was named after the woman's late grandmother, Lucille Anna, a devout, rosary-praying Catholic. Being in the cathedral, she says, feels like a homecoming.

The 12-year-old sitting at my right seems equally comfortable in the gold-leafed church. "I love it," he tells me.

When I ask his name, he warms at the question. "Everyone wants to know my name. I'm making a whole bunch of friends."

I am reminded of a century-old quote from Archbishop John Ireland, who dreamed of a cathedral on a hill and commissioned its building: "There should be no one who, entering the cathedral, is not able to say, 'It is mine.'"

Tonight it belongs to this bright-eyed boy, Charles, who squirts a mound of whip cream on his yogurt parfait, gobbles up a second one and does a victory dance when he beats me in ping pong. Archbishop Ireland would be pleased.

"We want to be responsive," Father John Ubel, rector of the cathedral, says when I ask about Project Home, the local interfaith program that houses families like Charles' who are on a waiting list for a more permanent shelter. "It's one thing to preach the Gospel, but we also have to live it."

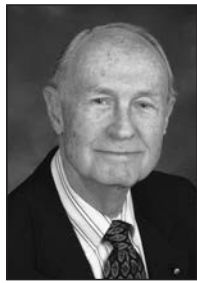
That's the message behind Kerry Weber's new book published by Loyola Press, *Mercy in the City: How to Feed the Hungry, Give Drink to the Thirsty, Visit the Imprisoned, and Keep Your Day Job*. In it, Kerry, the 31-year-old managing editor of the Jesuit magazine *America*, chronicles her attempt to practice all the corporal works of mercy while maintaining her regular life.

"It's not always easy, and sometimes it involves sacrifice," she tells me. "It's being willing to give up some of those small things, not saying, 'I'll never watch TV again,' but realizing there's a good kind of tired and a bad kind of tired. The good kind is when you go to bed thinking you've done something to help build the kingdom of God. The bad kind is when you're thinking, 'Ooh, I should've stopped binge-watching 'House of Cards' two hours ago.'"

Kerry was inspired by the wide-ranging interview of Pope Francis published in *America* last September, especially his creation of the gerund "*miseriordiendo*"—"mercy-ing"—a word she added to her Twitter biography.

Mercy-ing, she says, begins by being present, by looking for little ways you can dignify a stranger or lend a hand. It begins by following the lead of a Church that opens its doors and rolls out the cots on the coldest nights.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †



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

Sunday Readings

Sunday, February 16, 2014

- Sirach 15:15-20
- 1 Corinthians 2:6-10
- Matthew 5:17-37

The Book of Sirach, the source of this weekend's first reading, is part of a collection of biblical writings that in their very origin teach an important lesson.



As various fortunes, political, economic and individual, changed and reversed among God's people in the decades after the Babylonian Captivity, and as new alien empires seized the Holy Land, Jews

emigrated from the homeland of their ancestors to other places.

Understandably, many went to places where opportunities were more plentiful.

While certainly some of these emigrants not only survived, but possibly did well in their new surroundings, one thing was lacking. It was living in a society in which all acknowledged the God of Israel.

So to record their ancient religious beliefs and, very importantly, to pass these beliefs along to oncoming generations, Jewish scholars composed books such as Sirach.

The essential point in Sirach was that human reason and honoring God are not ideas at odds with each other. Obeying God, logic can prove, is the way to order, peace, justice and reward in human life.

St. Paul's First Epistle to the Corinthians is the source of the second reading. Paul, who would have been no stranger to this notion of a compatibility between divine revelation and human wisdom, as he was so well trained in Judaism but also exposed to Greek philosophy, added a new dimension to the story. Revelation is of a reality that human knowledge often cannot comprehend.

He refers to "hidden wisdom" and "mystery" (1 Cor 2:7). We as humans simply cannot understand everything. In great love, God therefore has revealed to us what otherwise we would never know.

The Gospel reading is from St. Matthew. Speaking of God's commandments,

familiar to every Christian as they were familiar to the Jews who heard Jesus, the Lord expounds on the meaning of several of these rules for life given by God to Moses on Sinai.

This process reveals two important factors. The first is that God's law is permanent and unchanging. This is logical. It touches very basic instincts and conditions among humans, all attached deeply and intrinsically to human nature itself, and as such it is not open to qualifications or to changes that humans might wish to make.

Secondly, here the Lord speaks with authority. He defines and explains the law of Moses. Jews did not regard the law of Moses as merely a set of principles composed by Moses. Rather, Moses was the medium through which God revealed the divine law to humanity. God is the author of the divine law. He is the author of the commandments. He is the lawgiver.

By defining and making more precise this law, the Lord acts as God. It is an important revelation of the identity of Jesus.

Reflection

This weekend looks to the past weeks, and feasts, as background, and it looks ahead. In both cases, it confronts us with the realities of our nature. It places us in relationship with God. It shows us that God loves us with a divine love.

At Christmas, the Epiphany, and at the baptism of Jesus in the Jordan River by John the Baptist, the Church celebrated the events of salvation achieved for us by Christ, but it also told us about the Lord. It identified the Lord.

In these readings, the Church tells us that to wander away from God's law and follow our instincts or our limited reasoning is folly. Humans, impaired by original sin, always have trouble understanding this lesson.

Before too long, the Church will lead us into Lent. It will be a time in which we strengthen ourselves to know our limitations and conform ourselves to what we are, human beings, but humans destined for eternal life with God, in Jesus. †

Daily Readings

Monday, February 17

The Seven Holy Founders of the Servite Order

James 1:1-11

Psalm 119:67-68, 71-72, 75-76

Mark 8:11-13

Tuesday, February 18

James 1:12-18

Psalm 94:12-15, 18-19

Mark 8:14-21

Wednesday, February 19

James 1:19-27

Psalm 15:2-5

Mark 8:22-26

Thursday, February 20

James 2:1-9

Psalm 34:2-7

Mark 8:27-33

Friday, February 21

St. Peter Damian, bishop and doctor of the Church

James 2:14-24, 26

Psalm 112:1-6

Mark 8:34-9:1

Saturday, February 22

The Chair of St. Peter the Apostle

1 Peter 5:1-4

Psalm 23:1-6

Matthew 16:13-19

Sunday, February 23

Seventh Sunday in Ordinary Time

Leviticus 19:1-2, 17-18

Psalm 103:1-4, 8, 10, 12-13

1 Corinthians 3:16-23

Matthew 5:38-48

Question Corner/Fr. Kenneth Doyle

Catholic News Service movie ratings can be a valuable resource for parents

Q What is a Catholic's obligation regarding the movie ratings issued by the Catholic News Service? Are they binding? For example, is it a sin to see films rated "O--Morally Offensive?" Not that any good Catholic would want to see most of these films, but on occasion there is an "O" film where the rating seems unwarranted. Or what if a parent allows a teen to see a movie rated "A-III--For Adults?" (Columbus, Ohio)



A The ratings are meant as guidelines. They do not bind in conscience. At the same time, they offer a valuable resource, particularly for parents in choosing what is appropriate for their children. The ratings and reviews evaluate a film from a spiritual, moral and artistic point of view against the background of the Church's teachings and of Judeo-Christian values. So I don't believe that a faithful Catholic should take them lightly.

After you have read a review, I would recommend deciding whether to attend based on what you know of yourself, avoiding what might be troublesome morally.

Films are classified as "O" or "morally offensive" when they "feature excessive violence, gratuitous sexuality or are laden, for no artistically valid reason, with non-stop vulgarity," according to the ratings page of Catholic News Service. Films that directly contradict Church teaching on such matters as suicide, adultery, euthanasia, abortion or violent revenge also get this rating, "no matter how lauded some of them may be by the secular press."

Such a rating is not given lightly, so I would agree with you that rarely would seeing a film rated "O" be justified.

As for whether to allow your teenager to see a film rated as acceptable only for adults, if it were my child I would want to first see the film to make a safe and informed judgment as to how he or she might receive it and react.

Q When are priests going to tell parents to leave the children's toys at home? I see tractors and cars roaming across pews, little soldiers conducting wars and even monster figures. We are just a couple of ticks away from every child's

being there with iPads and movies. We used to believe that children could learn self-control by sitting quietly at Mass, and not needing to be entertained. (La Crosse, Wis.)

A Topics like this are always chancy because people have a range of opinions, often strongly held. But I'll run the risk and give you my take.

It depends a lot on age. By the time a child is 4, I would hope that he or she were starting to pay some attention in church, or at least sitting quietly. But when the child is 2, let's say, I have no problem with bringing toys for him or her—depending on the toys.

My least favorite are trucks and Super Balls. We have a sloped church, and more than once I've been "attacked" at the altar by a rumbling 18-wheeler toy truck or a high-bouncing spheroid.

Though not a toy, Cheerios are on my "non-preferred" list. (I'd rather not spend Sunday afternoons picking cereal out of seat cushions.) Coloring books would be fine, except that they involve crayons, which leave reminders of their presence.

Bringing stuffed animals is fine, and books with the thick pages are acceptable (although even they can become noisemakers should toddlers decide to throw them or bang them against pews).

Having said all that, I'm just delighted to see little children in church, and I admire and applaud parents with the patience to bring them.

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

My Journey to God

Thank you God

By Dorothy Gettelfinger

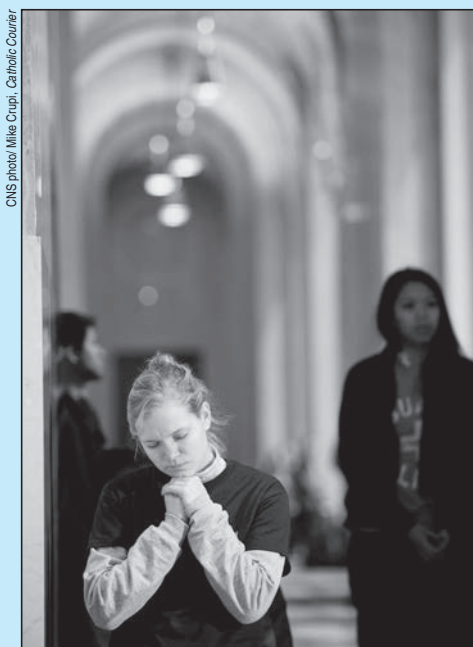
Thank you God
For our eyes to see
The wonderful things
You created for me.

Thank you God
For our ears to hear,
All the words you spoke
From far away and near.

Thank you God
For my mouth to speak,
Comforting others,
So humbly and meek.

Thank you God for hearts to love,
To share with others
From the heavens above.

But most of all God,
We thank you
For our health, family and friends.



Dorothy Gettelfinger is a member of St. Mary-of-the-Knobs Parish in Floyd County. Ashley Steffes, a student at Franciscan University in Steubenville, Ohio, kneels to pray during the closing Mass for the National Prayer Vigil for Life on Jan. 22 at the Basilica of the National Shrine of the Immaculate Conception in Washington.

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to critterion@archindy.org. †

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BOOK, Patricia A. (Miller), 66, St. Mary-of-the-Knobs, Floyd County, Jan. 25. Wife of David C. Book. Mother of Lisa and Brian Book. Stepmother of David W. Book.

DARCHE, Albert G., 78, Nativity of Our Lord Jesus Christ, Indianapolis, Jan. 28. Husband of Mari Kay Darche. Father of Stephanie Smith, Susan Stephens and Scott Darche. Brother of Lucille Burke. Grandfather of seven.

DRYER, Rosemarie, 64, Annunciation, Brazil, Jan. 6. Mother of Jennifer Bailey, Angie Freeman, Jessica Gorby, Maggie and Mark Dryer. Sister of Kathleen Dryer, Dave, Father Joseph, Michael and Steven Mader. Grandmother of three.

FURMAN, Foster C., 100, Holy Angels, Indianapolis, Jan. 7. Father of Ann Sumler. Grandfather of three. Great-grandfather of three. Great-great-grandfather of six.

GORTON, Bernardine A., 77, St. Therese of the Infant Jesus (Little Flower), Jan. 28. Wife of Lawrence W. Gorton. Mother of Susan Smith, Jane York, Jill, Lori, Billy, Jake and Joe Gorton. Sister of Jane York. Grandmother of 12. Great-grandmother of five.

LETTELLEIR, Joseph T., 86, St. Monica, Indianapolis, Nov. 24. Husband of Barbara (Meyer) Lettelier. Father of Peggy Horstman and Sara Lettelier. Brother of Theodore Lettelier. Grandfather of two.

OBERLE, Ronald, 78, Holy Family, Richmond, Jan. 31. Husband of Eleanor Oberle. Father of Kathleen Bateman, Rebecca and John Oberle. Grandfather of six.

SHIKANY, Sadie, 101, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 28. Mother of Sally White, Alfred and Joseph Shikany. Grandmother of 10. Great-grandmother of six.

SMILEY, Patrick W., 27, Annunciation, Brazil, Jan. 18. Son of Tony and Linda Smiley. Brother of Annie and Laura Smiley. Grandson of Patricia Roberts.

SMITH, Madonna Rose, 70, St. Barnabas, Indianapolis, Jan. 31. Wife of Tommy Smith. Mother of Lisa Smith Taylor, Jeannine and Thomas Smith. Sister of Mary Anne Murphy. Grandmother of eight.

SORCE, Arlyn K., 75, St. Louis, Batesville, Jan. 30. Wife of Joe Sorce. Mother of David, Joseph, Paul and Steven Sorce. Sister of Darla Benz, Ella Laker, Mary Mays, Daniel and Richard Fichtner. Grandmother of five.

THOMAS, Andrew H., Sr., 98, Holy Angels, Indianapolis, Dec. 19. Father of Hazel Thomas. Grandfather of eight. Great-grandfather of 23. Great-great-grandfather of 15. †



CNIS photo/L'Osservatore Romano via Reuters

Chocolate pope

Pope Francis looks at a life-sized replica of himself made entirely out of chocolate in Paul VI Hall at the Vatican on Feb. 5. Made of 1.5 tons of cocoa, the chocolate image was given to the pontiff during his general audience, according to Vatican newspaper *L'Osservatore Romano*.

Providence Sister Ann Francis Hammersley taught 45 years in Catholic schools

Providence Sister Ann Francis Hammersley died on Jan. 29 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 87.

The Mass of Christian Burial was celebrated on Feb. 4 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Dorothy Gertrude Hammersley was born on Jan. 25, 1927, in Malden, Mass.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1947, and professed final vows on Jan. 23, 1955.

Sister Ann Francis earned a bachelor's

degree in education at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, and a master's degree in education at the University of New Hampshire.

During 66 years as a member of the Sisters of Providence of Saint Mary-of-the-Woods, Sister Ann Francis ministered in Catholic education for 45 years in schools in Indiana, Maryland, Massachusetts and Washington, D.C.

In the archdiocese, she ministered at the former St. James School in Indianapolis from 1955-56.

After retiring from education in 1997, Sister Ann Francis ministered at Woods Day Care/Pre-School for nine years. Beginning in 2006, she dedicated herself entirely to prayer.

She is survived by three brothers, Arnold Hammersley of Malden, Mass.; Edward Hammersley of Bradenton, Fla.; and Richard Hammersley of New Smyrna, Fla.

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

Franciscan Sister Constance Smith ministered for 50 years in Catholic schools

Franciscan Sister Constance Smith died on Feb. 1, 2014, at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 91.

The Mass of Christian Burial was celebrated on Feb. 3 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Loretta Smith was born on Nov. 28, 1922, in Batesville.

She entered the Sisters of St. Francis on Sept. 15, 1942, and professed final vows on Aug. 12, 1948.

During 71 years as a Sister of St. Francis, Sister Constance ministered as an educator for 50 years in Catholic schools in Indiana, Missouri and Ohio. In the archdiocese, she ministered at Father Thomas Scecina Memorial High School in Indianapolis, Oldenburg Academy of the Immaculate Conception in

Oldenburg and the former St. Mary Academy in Indianapolis.

Sister Dorothy is survived by two sisters, Mary Jo Fry of Batesville and Mildred Schaedel of New Smyrna, Fla.; and a brother, Norbert Smith of Carmel, Ind.

Memorial gifts may be sent to the Sisters of St. Francis, Oldenburg, IN 47036-0100. †

Franciscan Sister Mary Peter Sterwerf ministered 36 years in Catholic schools

Franciscan Sister Mary Peter Sterwerf died on Dec. 11, 2013, at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 83.

The Mass of Christian Burial was celebrated on Dec. 16 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Mary Louise Sterwerf was born on Feb. 7, 1930, in Hamilton, Ohio.

She entered the Sisters of St. Francis on Sept. 5, 1948, and professed final vows on Aug. 12, 1954.

During 65 years as a Sister of St. Francis, Sister Mary Peter ministered as an educator for 36 years in Catholic schools in Indiana, Missouri and Ohio. In the archdiocese, she ministered at the former Holy Family School in Richmond, St. Gabriel School in Connersville, St. Joseph School in Shelbyville, St. Lawrence

School in Indianapolis, St. Mary School in North Vernon, and at the former St. Mary School in New Albany. She later ministered at St. Peter Parish in Chillicothe, Ohio.

Sister Mary Peter is survived by several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, Oldenburg, IN 47036-0100. †

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Archbishop warns against any 'affiliation, support' for abortion center

NEW ORLEANS (CNS)—Faced with the looming construction of a multimillion-dollar, regional abortion facility by Planned Parenthood Gulf South, New Orleans Archbishop Gregory M. Aymond has cautioned local Catholics and businesses they would be “cooperating with the evil that will take place” at the center if they participated in its preparation or construction.

In an open letter, published on the front page of the Feb. 1 issue of the *Clarion Herald*, the archdiocesan newspaper, Archbishop Aymond said the caution extends to any person or business “involved in the acquisition, preparation and construction of this [abortion] facility.”

The archbishop also indicated the archdiocese would not do future business “with any person or organization that participates in actions that are essential to making this abortion facility a reality.”



Archbishop Gregory M. Aymond

“This policy applies to all businesses, regardless of religious affiliation or nonaffiliation,” Archbishop Aymond wrote. “Our fidelity to Church teaching and our conscience necessitates this stance.”

Planned Parenthood currently operates two facilities in Louisiana—in New Orleans and Baton Rouge—but does not perform abortions in the state.

In its public statements about the proposed 7,000- to 8,000-square-foot facility, located about five minutes from two universities and on a site easily accessible by public transportation, Planned Parenthood Gulf South indicated it would seek a state license to perform abortions.

There are five, free-standing abortion facilities in Louisiana—in New Orleans, Metairie, Baton Rouge, Shreveport and Bossier City—but Archbishop Aymond said the proposed regional abortion center will be “the largest of its kind in Louisiana.”

Using information obtained from a construction

permit that was approved by the city of New Orleans in December, experts have determined that Planned Parenthood could perform “upwards of 30 abortions per day,” Archbishop Aymond said.

“This is a staggering increase in the number of abortions in light of the 3,496 abortions performed in 2012 in Orleans and Jefferson parishes,” the archbishop wrote.

The archbishop’s letter cited the *Catechism of the Catholic Church*, saying the Church since the first century has considered abortion “a grave evil.”

“We cannot be silent in view of the grave injustice presented by the abortions that will be performed at the proposed Planned Parenthood facility,” Archbishop Aymond wrote.

He said there was “no justification, including economic hardship,” that would make either a direct or indirect relationship with Planned Parenthood or any abortion provider “acceptable.”

Archbishop Aymond added that any “affiliation or support” of Planned Parenthood by Catholics would be “a matter of serious scandal.”

Benjamin Clapper, executive director of Louisiana Right to Life, praised the archbishop for the letter, saying his stance was “edifying and strengthens what we are doing.”

“It should be a model for other religious leaders, not only in this state but in other areas,” Clapper said. “Most of the time people expect the bishop to say things and to teach principles, but I don’t believe most people expect a bishop to make this real-life, declarative statement that actually impacts the corporate world.”

“When you have such a powerful institution in this city saying this, it makes people notice who Planned Parenthood really is,” Clapper added. “Planned Parenthood is selling itself as one thing and they are another thing. He’s technically not doing anything new—he’s just applying Catholic principles to a situation. We have a leader willing to go to the wall for this cause and give us the strength and the energy to stand for life.”

Archbishop Aymond asked Catholics to pray “for those



A young girl holds a candle during a prayer service last November on a lot near the proposed Planned Parenthood abortion center in New Orleans. New Orleans Archbishop Gregory M. Aymond has cautioned local Catholics and businesses they would be “cooperating with the evil that will take place” at the center if they participated in its preparation or construction.

that are blind to the destruction caused by abortion,” and he invited Planned Parenthood officials and supporters to “prayer and dialogue.”

“There are many issues, from violence in the streets to poverty, which hurt this community,” he wrote. “A regional abortion center will not solve our problems; it will only create more. This is not the future the New Orleans metropolitan area needs.” †

Pope: Don't skip Sunday Mass; people need communion with God, Church

VATICAN CITY (CNS)—It’s so important to go to Mass every Sunday because that’s where people receive Christ who saves, forgives and unites everyone to his Father, Church and each other, Pope Francis said.

It’s also “important that children are well prepared for first Communion because ... after baptism and confirmation it is the first step toward belonging strongly, really strongly, to Jesus Christ,” he said on Feb. 5 at his weekly general audience.

The pope continued a series of talks on the sacraments of Christian initiation, focusing on the Eucharist as the source and summit of the life of the Church.

“In fact, every authentic journey of faith, communion and witness springs from this sacrament of love,” he said.

The pope began his audience talk by greeting the estimated 13,000 people huddled under umbrellas and raincoats as heavy rain beat down on St. Peter’s Square.

“Dear brothers and sisters, good morning, but not good day, huh? It’s a bit nasty,” he said.

The pope also prayed, at the end of the audience, for all those in Tuscany and Rome affected by severe flooding

caused by days of heavy rain.

To help visiting pilgrims who were ill or with disabilities and their caregivers keep warm and dry in the bad weather, the pope said he had them go indoors to the Vatican’s Paul VI audience hall to watch the audience on the big screens set up inside.

The pope arrived about 25 minutes later than his usual start time in the square because, as he later explained, he first had gone to greet those pilgrims seated inside the hall.

In his catechesis, Pope Francis said that by celebrating the sacrament of the body and blood of Christ, “we participate in the mystery of the passion, death and resurrection of Christ.”

“By making himself broken bread for us, the Lord Jesus pours out to us all of his mercy and his love, renewing our heart, our existence and our way of relating to him and our brothers and sisters,” he said.

Taking part in the Eucharist “conforms us in a unique and profound way to Christ,” he said, granting Christians a foretaste of full communion with God in heaven, “where

with all the saints we will have the unimaginable joy of contemplating God face to face.

“We will never thank the Lord enough for the gift he gave us with the Eucharist,” the pope said.

“It’s such a great gift, and that’s why it’s so important to go to Mass on Sundays,” he said.

Mass is a time “not just to pray, but to receive Communion—this bread that is the body of Christ that saves us, forgives us, reunites us to the Father. It’s beautiful to do this.”

Mass on Sundays is particularly important, he said, because “it is the day of the resurrection of the Lord, and with the Eucharist we feel our own belonging to the Church, to the people of God, to the body of God, to Jesus Christ.”

At the end of the audience, Pope Francis met and spoke briefly with Lidia Guerrero, the mother of Victor Saldano, an Argentine national who has been on death row in Texas since 1996. Guerrero was accompanied by a representative of the Community of Sant’Egidio, which is active in the fight against the death penalty. †

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Above, Minh (foreground) and Khieu Nguyen place incense sticks in front of a small shrine in honor of all ancestors during the Vietnamese Tet (lunar New Year) Mass. The ceremony, a Tet tradition, was adopted for liturgical use for the Mass.

Left, children in traditional Vietnamese costumes perform a traditional drum dance during the Feb. 2 reception held after the Vietnamese Mass celebrating the Lunar New Year.

‘Chúc mừng năm mới’: Archbishop celebrates lunar New Year Mass with Vietnamese Catholic Congregation

By Natalie Hoefler

Archbishop Joseph W. Tobin looked out upon the Vietnamese Catholic Congregation at St. Joseph Church in Indianapolis.

“*Chúc mừng năm mới*,” he said, receiving an outburst of applause. He had just wished the congregation “Happy New Year” on Feb. 2, the day of this year’s Vietnamese lunar New Year.

The celebration is known as *Tet Nguyen Dan* or “Tet.” In the U.S., it is celebrated over the course of three days, said Father Minh Duong, associate pastor of St. Joseph Parish and chaplain of the Vietnamese Catholic Congregation in Indianapolis.

“For the Vietnamese Catholic Church, we spend the first three days [of the New Year] to pray for different things—peace in Vietnam and the world on the first day, the second [day] for ancestors and those who passed away, and the third day we pray for work and for employment,” Father Duong explained.

Chau Kachelmyer, a member of the Vietnamese Catholic Congregation, spoke of the celebration as a combination of Thanksgiving, Christmas and New Year’s Eve in the United States.

“People enjoy eating, drinking and social activities,” she said. “But mostly, it is time for family reunions and paying respect to

our ancestors as well as our parents and family members.”

The Mass incorporated two Vietnamese New Year traditions—the honoring of ancestors, and picking a bud from a tree.

“Honoring our ancestors is an important part of the new year traditions,” said Father Duong. “We show respect and gratitude for our ancestors and deceased. We thank them for all they’ve done for us.”

To honor this tradition, four generations—represented by two members per generation—processed up the aisle to a shrine, bowed to the sound of a gong, and placed a burning incense stick in a bowl of sand before a small shrine.

“The first bow is to show we honor God,” said Kachelmyer. “We ask him to take care of us, him who made the whole universe.

“The second bow is for Vietnam. We ask God to care for it. And the third bow is for our ancestors,” she said.

As for picking a bud from a tree, Father Duong explained that in Vietnam, this tradition is done on the lunar New Year to bring luck through the upcoming year.

To incorporate the tradition into the Tet Mass, a tree with flowers and scrolls with Scripture passages tied to the branches was brought forward. The archbishop blessed the “Tree of the Word of God,” and the congregation was invited to come

forward and pick a scroll from the tree.

“We reviewed both of those [ideas] in the planning and preparation of the liturgy,” said Father Patrick Beidelman, executive director for the archdiocesan secretariat for Spiritual Life and Worship, of the ancestral remembrance and the Scripture-bearing tree. “Both were very consistent with what we’re about when we come together to celebrate Mass.”

St. Joseph Church, which serves as home to the Vietnamese Catholic Congregation in Indianapolis, was filled beyond capacity, with temporary seating also filling the narthex.

“We usually have around 150 [people] come to Masses on Sunday,” said Father Duong of the two Vietnamese Masses held at St. Joseph Church each Sunday. “But for this Mass we usually have over 300 people.”

Archbishop Tobin began his homily with a comment about the special occasion.

“It is wonderful to celebrate this day with you, a feast of family, a feast of community, a feast of faith. A feast when we think about the gift of time.

“Our lives and each day is a gift,” the archbishop continued. “Not only do we have breath to live, but we have the possibility to choose how we will live, how we will accept each day, what will be the most important values in our lives. So

on this day we ask how shall we live, what choices shall we make?”

“As we stand in these new days in a new year, we should wish each other happiness and prosperity and good fortune. We should remember our fathers and mothers in faith because Mary remembered Abraham and his wife, Sarah, and all the people of Israel who led her to God. Mary, through her mother and father, came to know that God is faithful.

“So today we give thanks to God for our ancestors, our fathers and mothers in faith. We thank God not only for our families, but for all the holy people who have gone before us. We thank God for St. Andrew and the martyrs, who witnessed to Jesus by their blood and confirmed the faith in Vietnam.

“We ask our Mother Mary to help us not to be afraid, to know what is important, and to live as a daughter and son of God,” the archbishop concluded.

Having the archbishop celebrate the Mass was special to the Vietnamese Catholic Congregation, said Father Duong.

“We were very excited to see him here. Everyone was very happy with that, especially on the first day of the New Year,” he said. “Most people, especially the elderly people in attendance, told me that the lunar New Year Mass that the archbishop celebrated is the most sacred and solemn they have seen in their life.” †



Above, Archbishop Joseph W. Tobin smiles as he receives a gift given on behalf of the Vietnamese Catholic Congregation during the Tet (lunar New Year) Mass. Archbishop Tobin concelebrated the Mass with Father Minh Duong, associate pastor of St. Joseph Parish and chaplain of the Vietnamese Catholic Congregation in Indianapolis, Holy Cross Father Martin Lam Nguyen, and Fathers Robert Hausladen and Glenn O’Connor.

Right, Trina Le, left, Ngan Nguyen, Tien Le and Khieu and Minh Nguyen bring forward traditional Vietnamese lunar New Year offerings during the Tet Mass, including flowers and fruit.



Right top, members of the congregation celebrating the Vietnamese Mass Lunar New Year (“Tet”) select scrolls with Scripture passages tied to a tree. The ceremony was modified for the Mass from the Vietnamese Tet tradition of selecting a bud from a tree to bring luck in the new year.

Right bottom, at the reception held in the basement after the Vietnamese Tet (lunar New Year) Mass on Feb. 2 at St. Joseph Church in Indianapolis, a dragon processes around the crowd as is the custom in Vietnam during the lunar New Year. In this photo, the dragon stops by the table of Dabrice Bartet, left, and Tran Thi. Thi, of Vietnamese descent, will come into the Church during the Easter Vigil Mass at St. Monica Parish in Indianapolis, with Bartet as her sponsor.

