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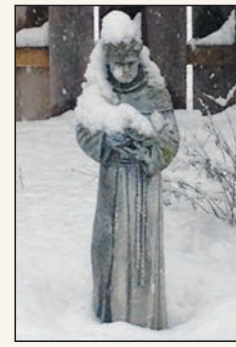
# Criterion

Serving the Church in Central and Southern Indiana Since 1960

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## A note to readers

Due to this week's winter storm, *The Criterion* went to press late this week.

## A pilgrimage of faith



Pope Francis shakes hands with people dressed as characters from a Nativity scene as he arrives to visit the Church of St. Alfonso Maria dei Liguori in Rome on Jan. 6. During his weekly blessing on Jan. 5, the pope announced he will visit the Holy Land in May.

## Jerusalem's Latin patriarch hopes pope's May visit to Holy Land is 'cry for peace'

AMMAN, Jordan (CNS)—Latin Patriarch Fouad Twal of Jerusalem welcomed the announcement of Pope Francis' May visit to the Holy Land, and said he hopes the pilgrimage will be a "cry for peace," particularly for Palestinians, Israelis, Syrians and others beset by conflict.

Pope Francis announced his first trip as pontiff to the Holy Land, on May 24-26, during his weekly blessing in Vatican City on Jan. 5. His visit to Jordan, Israel and the Palestinian territories is planned to mark the 50th anniversary of the historic visit by Pope Paul VI to the Holy Land in 1964.

Pope Francis is expected to celebrate Masses in the West Bank town of Bethlehem, Jerusalem, and the Jordanian

capital, Amman, where he will begin his trip.

Speaking to reporters in Amman on Jan. 5, Patriarch Twal underscored that Arab Christians are badly in need of the pope's encouragement as their numbers continue to decrease due to violence and economic hardship.

"How great is his concern for us. And our presence, I think is one of the aspects he will mention in his speech to ask us to be courageous and to stay," the Jordanian-born patriarch said.

"To stay in this land, to live in this land, to die in this land: the Holy Land is worthy to stay, to suffer and to die for," he said.

Christians throughout the Middle East represent the oldest such community in the world. But in their ancient homelands

of Iraq, Syria, Egypt, Lebanon and the Palestinian territories, they have increasingly become targets of intimidation and killing in the midst of civil unrest and war.

"The visit is intended to consolidate the good relations that bind the Muslims and Christians of these Arab countries since ancient times, as well as contribute to intensifying calls for mutual respect and redoubling efforts to respect for religious pluralism in an atmosphere of love and cooperation," the patriarch said.

"We need the pope to bring peace to Jerusalem," Mary Yadi, a Jerusalem native and parishioner at St. Joseph's Church in Amman, expressed as her hope

See PILGRIMAGE, page 2

## ICC gears up for legislative work as lawmakers return to state Capitol

By Brigid Curtis Ayer

A new year brings hope and challenges. This message rings crystal clear for those heading to the state Capitol for the opening of a new legislative session of the Indiana General Assembly.



This includes the return of Republican Gov. Mike Pence, a Republican-controlled House and Senate made up of 150 state lawmakers—100 House members and 50 senators—and the Church's public policy advocate, the Indiana Catholic Conference (ICC).

"Our goal during this 'short' session will be to do no harm," said Glenn Tebbe, executive director for the ICC, who serves as the official public policy spokesperson for Indiana's bishops. Tebbe said that to "do no harm" means he will work to stave off



Glenn Tebbe

attempts to change laws that currently are effective in protecting families and children, while working to support new laws that promote the consistent life ethic and the common good.

"Obviously, the big gorilla in the room in terms of issues this coming session will be the marriage amendment," said Tebbe. "The Church's teaching is clear that we support traditional marriage between one man and one woman, and have a long history in the public square of supporting traditional marriage. We will continue that effort." The Indiana bishops issued a statement on marriage on Dec. 4, and it can be found at [www.indianacc.org](http://www.indianacc.org).

"Our overall goal this year, as is every year, is to promote a consistent life ethic,"

See ICC, page 12

## Courts give some last-minute relief from HHS mandate

WEST PALM BEACH, Fla. (CNS)—In the midst of their New Year's Eve celebration with low-income elderly residents, the Baltimore-based Little Sisters of the Poor learned that the Supreme Court issued an injunction temporarily protecting them from the Affordable Care Act's contraceptive, sterilization and abortifacient mandate.

The order by Justice Sonia Sotomayor, issued within hours of the mandate taking effect at midnight on Jan. 1, applies to the Colorado-based Little Sisters of the Poor and their co-plaintiffs—Christian Brothers Services and Christian Brothers Employee Benefits Trust—in a lawsuit against the federal government.



Justice Sonia Sotomayor

The same evening, a three-judge panel of the U.S. Court of Appeals for the District of Columbia Circuit issued an emergency stay for Catholic organizations in a lawsuit filed by the Archdiocese of Washington, including The Catholic University of America, Archbishop Carroll High School in Washington; Don Bosco Cristo Rey High School in Takoma Park, Md.; and Mary of Nazareth Roman Catholic Elementary School in Darnestown, Md.

The 2-1 ruling in the Circuit Court included a comment from Judge David S. Tatel explaining why he voted to deny the injunction.

"Because I believe that appellants are unlikely to prevail on their claim that the challenged provision imposes a 'substantial burden' under the Religious Freedom Restoration Act, I would deny their application for an injunction pending appeal," Tatel said, according to the Associated Press.

The Archdiocese of Washington issued

a statement saying the stay vindicates "the pledge of the U.S. Catholic bishops to stand in resolute defense of the first and most sacred freedom—religious liberty."

Sotomayor's order came in her capacity as the justice assigned to hear emergency applications from the 10th U.S. Circuit Court of Appeals, which includes Denver. Her two-sentence order also instructed the federal government to file its response by 10 a.m. on Jan. 3, which it did.

The injunction means the Little Sisters and the Christian Brothers will, for now, not be required to provide contraceptives, sterilizations and drugs and devices that cause abortions as part of their employee health insurance coverage.

Sotomayor's order came as faith-affiliated groups around the nation rushed to federal courts to halt the provision. Several efforts were successful in obtaining temporary injunctions in the last days of 2013.

See HHS, page 12



# PILGRIMAGE

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for the visit.

“Our world is engulfed in war, and it desperately needs peace. More prayers must be offered to see something positive happen,” she said.

Fellow parishioner, Sameh Girguis, an Egyptian Orthodox, said he wants the pope to “bring God’s love and stability to Arab countries,” writhing in the aftermath of the Arab Spring upheavals that saw long-time rulers toppled.

Another aspect of the papal pilgrimage aims to strengthen efforts initiated by Pope Paul VI to encourage greater unity between the Western and Eastern churches. Pope Francis will meet Ecumenical Patriarch Bartholomew of Constantinople, considered first among equals by Orthodox bishops, and the three Catholic patriarchs of Jerusalem.

He is expected as well to build on reconciliation efforts by moderate Muslims, such as Jordan’s King Abdullah II, to foster better relations between Muslims and Christians. Immediately after his arrival in Jordan on May 24, Pope Francis will meet privately with the king, who visited the pontiff with his wife, Queen Rania, in August at the Vatican.

Pope Francis also will hold talks with Jordanian religious and political leaders and celebrate an open-air Mass in an Amman stadium.

Later that evening, the pontiff will travel to the site where it is believed that Jesus was baptized and the “place chosen by Jesus to begin his mission,” Archbishop Giorgio Lingua, apostolic nuncio to Jordan and Iraq, told the news conference.

The place has been “significantly chosen for the pope to share dinner with the ‘least,’ that is, with those living in peculiar conditions of suffering and



uncertainty,” he said.

Pope Francis, who is well-known for his simplicity and humility in the vein of his namesake, St. Francis, will dine with Syrian refugees, the handicapped and the impoverished at the sacred site along the banks of the Jordan River.

Archbishop Lingua said the pontiff, much like Pope Paul, wanted to visit Damascus, Syria, to walk in the footsteps of St. Paul, but he, too, will be able “only in spirit, by heart and mind, to share the suffering of that country.”

Father Rifat Bader of the Catholic

Media Center in Amman said

Pope Francis will travel to Bethlehem by helicopter from Amman on May 25. He will celebrate Mass in Bethlehem’s Manger Square and will meet Israeli President Shimon Peres.

Patriarch Twal expressed hope that Christians from Gaza and Galilee will also be allowed to participate in the Manger Square Mass.

Samir Karadsheh, an aviation consultant visiting Amman from the Immaculate Heart of Mary Church in Grand Rapids, Mich., said he intends

to return to Jordan for the pope’s May visit just as he did for that of Pope Benedict XVI in 2009.

“I won’t ask anything of the pope” he said. “Instead, I want to say, ‘Thank you for bringing faith back to everyone.’”

American Jesuit Father Alfred J. Hicks, who has served in the Middle East for decades, initially in Iraq and now Jordan, expressed a similar sentiment.

“He’s been sent by the Spirit to reform the Church. We’re very proud of what the pope is trying to do, whether in Rome or here,” he said. †



Above, Pope Benedict XVI stands at the Western Wall, the Jewish holy site in Jerusalem’s Old City, in 2009. Pope Francis will visit the Holy Land on May 24-26.

Left, Rabbi Michael Melchior watches as Pope John Paul II prays at Judaism’s holiest site, the Western Wall, in Jerusalem in March 2000.

## Pope Paul VI makes a historic trip to the Holy Land, and an editorial rails again miscegenation laws

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 Jan. 10, 1964, issue of *The Criterion*:

- Pilgrim pontiff seen fulfilling three-fold aim

“JERUSALEM, Jordan—Pope Paul VI, in the opinion of observers here, went far toward achieving the three main purposes of his pilgrimage to the Holy Land: to promote Christian unity, to foster world peace and to manifest the Church to the world. His efforts for Christian unity were highlighted by his two meetings with Orthodox Ecumenical Patriarch Athenagoras of Constantinople, who said the meetings will ‘become the prelude of a mutual communion, the dawn of a luminous and blessed day, in which future generations, communing in the same chalice of the most precious Blood and Body of the Lord, will glorify the only Lord and Saviour in charity, peace

and unity.’ ... [Pope Paul] was the first pope in more than five centuries to meet with a patriarch of Constantinople.”

- Meeting of pope and patriarch breaks centuries-old precedent
- Pope elevates six priests of the archdiocese
- Family Day observance this Sunday
- Fr. Hoffman dies at 89; was retired
- LBJ hopes to meet with pope
- Liturgy decree not only matter of vernacular
- Seeks a better break on insurance for nuns
- Church attendance poll is conducted
- The pilgrim returns: Triumphant welcome given pope in Rome
- Says council statement on Jews will not die
- Fr. Gustave Weigel dies of heart attack
- Editorial: One human race

“The Christian Church knows only one race, and that is the human race. ... This is so basic to Christian thinking that through the centuries Church and civil law in Christian countries never even took into consideration the possibility that color of skin or national origins could in any way become an obstacle to marriage. Laws prohibiting

interracial marriage are modern aberrations that sprang from an erroneous and altogether pagan nation which ignored the dignity of the human person and aimed at preserving racial stock pure and unmixed, as though men were so many cattle. ... The present law against miscegenation is an evil denial of a fundamental human right. ... It is way past time for Indiana to rectify a serious mistake and eliminate a law that is immoral, un-Christian and un-American.”

- Chair of Unity Octave intentions reworded
- Pope Paul emphasizes the role of the layman
- Cardinal Bea stresses renewed bishops’ role
- Marian homecoming slated this weekend
- Catholic men to return visit of Presbyterians
- Vietnam see gets an administrator
- Churches concerned with bills in Congress
- Pope leaves gifts in the Holy Land
- Airborne greeting from pope

(Read all of these stories from our Jan. 10, 1964, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

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### The Criterion

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# 'Incredible blessing': Catholic radio station pays off \$2.25 million lease, moves to new location

By Natalie Hoefler

The paint in the renovated office space is fresh, the furniture is new and the equipment is up to date. The ink is still drying on the final of a decade's worth of lease-to-purchase checks.

The only thing old now about Catholic Radio Indy is the 2,000-year-old message of hope and salvation being proclaimed.

The dual milestone of paying off the \$2.25 million license lease for the station after 10 years and moving into a larger office space was celebrated on Dec. 17 as Archbishop Joseph W. Tobin presided over a blessing ceremony at the new Catholic Radio Indy location at 8383 Craig St., Suite 280 in Indianapolis.

"I think it's interesting to be [giving the] blessing in Advent," Archbishop Tobin noted. "Advent celebrates that time of waiting for the Word and then the Word taking flesh. I thought there was a happy coincidence that we're blessing this [new location] at the very time we're conscious of God speaking the word of salvation to us."

Since it first took to the airwaves 10 years ago, Catholic Radio Indy leased both its office space and a license from Hoosier Broadcasting Corporation. Twenty-four hours, seven days a week, Catholic programming aired on WSPM 89.1 FM—and later simultaneously on WSQM 90.9 FM—out of a Hoosier Broadcasting Corporation studio on the northwest side of Indianapolis.

According to Catholic Radio Indy president and general manager Jim Ganley, one final step remains.

"With the final installment made on purchasing the license agreement from Hoosier Broadcasting Corporation, the FCC [Federal Communications Commission] must approve the sale and the transfer of the station license.

"The paperwork for the transfer of the license has been submitted to the FCC. Approval is expected at any time."

Bob Teipen, founder and chairman of Inter Mirifica, Inc., which owns and operates Catholic Radio Indy, said the milestone purchase of the license was "a long time coming.

"One thing that hamstrung us the last 10 years was that it cost so much to acquire the first station. Now that we made our last payment, that's going to free up funds. On a net basis, we should save money on a monthly basis. We hope to expand, but we'll see where the Lord leads us."

As for the new office space on the northeast side of Indianapolis, "God lead us through the backward way of Craig's List," Teipen said.

Though the site was found in the spring, Teipen and his team would not be ready to take action until the fall.

"The board started praying that if it be God's will, this place would wait," said MJ Krauter, director of marketing and promotions for Catholic Radio Indy. "It had been vacant since December 2012. It was the most reasonably priced [of the locations considered] and had more space.

The fact that it was still available in the fall "is a gift from God," said Krauter.

Ganley agreed.

"We've got 2,500 square feet here, so we have more room to work with [than the leased studio]. We have two recording studios. The guest studio is a little fancier, and the other studio is more the working studio where we do local announcements. Either studio can be on the air. This really is an incredible blessing.

"And having Archbishop Tobin bless the station was absolutely excellent—it couldn't have been better,"



Above, Archbishop Joseph W. Tobin blesses the people and studios at Catholic Radio Indy's new offices on Dec. 17, while Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, holds the prayer book, and Catholic Radio Indy founder and chairman Bob Teipen, middle, bows his head in prayer.



Left, Catholic Radio Indy president and general manager Jim Ganley, seated to the right, explains the state-of-the-art studio equipment to people who attended the blessing of the station's new studios and office on Dec. 17.

Ganley said.

In his comments during the blessing ceremony, Archbishop Tobin likened the station to "the sower who spreads the seeds. He watches to see if it grows, but he knows that [growth] belongs to someone else. As Paul says in his First Letter to the Corinthians, somebody plants, somebody else waters, but God gives the growth.

"We are blessing something, thanking God for Bob, [his wife] Sharon, and the team who overcame a lot of obstacles to bring this message forward.

"We thank God as we bless this radio station, that it will carry a message, the message that is Jesus, and will help others to walk not in darkness but in light," the archbishop concluded.

Among those attending the ceremony and open house were employees, donors, Msgr. Joseph Schaedel—who approved the establishment of the station in the archdiocese in 1998 while serving as vicar general—and members of the Catholic Radio Indy board.

When asked his thoughts on the purchase of the license agreement for the station, board member Bryan Weiss said he felt "hope in the future, because that's what this whole thing is about—going forward. It's a reassurance that the

Catholic message will still be out there.

"Paying off the lease [for the station license agreement] is big. Now 100 percent of [listener donations] goes toward the station and not toward a lease payment, which was \$20,000 a month. That's gone, so now we can focus our attention on spreading the message even further across the state," said Weiss, a member of SS. Francis and Clare Parish in Greenwood.

Wherever the station broadcasts, Archbishop Tobin's comments indicate he will be in support of it.

"I think there's a mistaken idea that radio has been surpassed by the Internet and videos and Instagram and e-mail," he said.

"They all serve purposes, but radio is kind of like an old friend that is talking to you. You've invited them into your home, and they have something to say to you.

"I think it's an important way the Word takes flesh today and reaches people the Church may not ever have a chance to speak to via another pulpit."

(For more information on Catholic Radio Indy, their programming schedule, or to listen online from any location, log on to [catholicradioindy.org](http://catholicradioindy.org).) †

## Archbishop Tobin to preach at Jan. 19 ecumenical prayer service at cathedral

By Sean Gallagher

Archbishop Joseph W. Tobin and representatives of other Christian communities in Indianapolis will pray on Jan. 19 for Christian unity, and Catholics across central and southern Indiana are invited to join them.

They will gather at 5 p.m. on Jan. 19 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, for the opening prayer service for the Week of Christian Unity.

The service, at which



Archbishop Joseph W. Tobin

Archbishop Tobin will preach a homily on the need for greater focus on Christian unity and collaboration, is co-sponsored by the Archdiocese of Indianapolis and the Church Federation of Greater Indianapolis. A reception

will follow across the street at the Archbishop Edward T. O'Meara Catholic Center.

Father Rick Ginther, director of the archdiocesan Office of Ecumenism, appreciates his relationships with Christians of various traditions, and is looking forward to the Jan. 19 prayer service.

"I have been blessed to have numerous opportunities to interact with other Christians throughout my life," said Father Ginther, who also serves as pastor of St. Margaret Mary and St. Patrick parishes in Terre Haute. "Any time we gather, something right and good is being done. I can feel it deep within me."

Father Ginther sees an important role for the Church in central and southern Indiana in promoting Christian unity since the Roman Catholic Church, along with the Churches of the east, "is the Mother Church of all Christian churches."

"If we do not promote unity and cooperative efforts to address the needs dignity and needs of humanity, then we are not fulfilling the Gospel mandate



*'Our world greatly needs a fostering of unity. Such gatherings remind us that we must begin with our "sameness" as Christians and as human beings if we are to bring about a harmony for unity from amidst our differences. Knowing of common longings, common needs, expressed in common prayer, builds trust.'*

—Father Rick Ginther, director of the archdiocesan Office of Ecumenism

of the Lord," said Father Ginther, who also serves as dean of the Terre Haute Deanery. "It is paramount, therefore, for the archdiocese to be very active in promoting good relationships with our brothers and sisters of other Christian churches, but always as a partner, even in leadership."

The ecumenical prayer service that he is helping organize will include prayers, Scripture readings, the singing of hymns and an exchange of a sign of peace.

Father Ginther thinks Christians coming together to pray is an important step in promoting unity among believers.

"Our world greatly needs a fostering of unity," he said. "Such gatherings remind us that we must begin with our 'sameness' as Christians and as human beings if we are to bring about a harmony for unity from amidst our differences. Knowing of common longings, common needs, expressed in common prayer, builds trust." †



# The Criterion

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## Editorial



A man rides a camel as he takes part in the Three Kings Cavalcade in celebration of the feast of the Epiphany in Warsaw, Poland, on Jan. 6.

## Following the Star of Wonder

*“O star of wonder, star of night,  
Star with royal beauty bright,  
Westward leading, still proceeding,  
Guide us to thy perfect Light.”*

The refrain of the popular Christmas carol “We Three Kings” written by John Henry Hopkins, Jr. in 1857, speaks directly to the star of Bethlehem that inspired “wise men from the East” to travel to Jerusalem around the time of Jesus’ birth. “Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him” (Mt. 2:1).

Tradition attributes to these inspired travelers many different characteristics. First of all, they are said to be wise. Not only did they observe a strange phenomenon in the heavens (some astronomers say it may have been a supernova caused by the conjunction of the planets Jupiter, Saturn and Mars), but they discerned its significance for the future of the human race and determined to go and see for themselves the newborn “king of the Jews.”

According to Pope Emeritus Benedict XVI in *Jesus of Nazareth: The Infancy Narratives*, “The men of whom Matthew speaks are not just astronomers. They were ‘wise.’ They represent the inner dynamic of religion toward self-transcendence, which involves a search for truth, a search for the true God and hence ‘philosophy’ in the original sense of the word.” True wisdom includes, but is much more than, science. It seeks the fullness of understanding—taking into account the spiritual dimension of things as well as the material.

Tradition also assigns these foreign visitors from the East (literally, “the land of the sunrise”) the dignity of kings from all of the then-known continents: Africa, Asia and Europe. This underscores the Church’s conviction that, as Pope Benedict writes, “in the kingdom of Jesus Christ there are no distinctions of race and origin. In him and through him, humanity is united, yet without losing any of the richness of variety.” Some legends even associate the three wise men with three phases of human experience—youth, maturity and old age. Every stage of human

development, this tradition asserts, finds its ultimate meaning in the person of Jesus Christ.

“The key point is this,” Pope Benedict tells us, “the wise men from the East are a new beginning. They represent the journeying of humanity toward Christ. They initiate a procession that continues throughout history.” This makes the wise travelers from the land of the sunrise the first Christian pilgrims. Although they had not yet found him, they were seekers. Pope Benedict sees these wise seekers as representing the synthesis of faith and reason. “Not only do they represent the people who have found the way to Christ: they represent the inner aspiration of the human spirit, the dynamism of religions and human reason toward him.”

It is the star of wonder that leads the way. Whatever its scientific explanation, the celestial light that shone brilliantly in the year 7-6 B.C. was a miracle of God’s grace. More than a century later, St. Ignatius of Antioch had a vision of the sun and the moon dancing around this magnificent star, which an ancient hymn for the feast of the Epiphany proclaims “outshone the sun in beauty and brilliance.” *Star of wonder, star of night, star of royal beauty bright, westward leading, still proceeding, guide us to thy perfect light.*

The “perfect light” is Jesus Christ, light of the world. Wisdom leads us to him. Faith together with reason, spirituality and science, point the way to him. Or as Pope Benedict says, “It is not the star that determines the child’s destiny, it is the child that directs the star.” The child born of Mary, who is God’s only begotten son, “is greater than all the powers of the material world, greater than the entire universe.”

We are called to follow this star. Using our God-given intelligence, and the gift of faith, we are called to seek the light of Christ and follow it. May the wisdom of the Magi inspire us to seek—and find—the light of the world.

May this light make us faithful stewards of the gifts we bring—our own variations of the wise men’s gold, frankincense and myrrh—as we fall on our knees to worship him in spirit and in truth.

—Daniel Conway

## Making Sense of Bioethics/Fr. Tad Pacholczyk Violinist violence

In her still widely read 1971 article, “A Defense of Abortion,” Judith Jarvis Thomson sets up a thought experiment known as “The Famous Violinist Problem” to argue that abortion ought to be morally justified when a pregnancy arises out of sexual assault:



“You wake up in the morning and find yourself back to back in bed

with a ... famous unconscious violinist. He has been found to have a fatal kidney ailment, and the Society of Music Lovers has canvassed all the available medical records and found that you alone have the right blood type to help. They have, therefore, kidnapped you, and last night the violinist’s circulatory system was plugged into yours, so that your kidneys can be used to extract poisons from his blood as well as your own. ... To unplug you would be to kill him. But never mind, it’s only for nine months. By then, he will have recovered from his ailment, and can safely be unplugged from you.”

Most people would share the intuition that they should be able to unplug themselves from the violinist because they didn’t consent to being hooked up in the first place. Others would suggest an analogy with becoming pregnant from rape, so the mother could “unplug” herself from the child by abortion.

At least two serious problems, however, exist with this analogy.

First, the famous violinist is not a good parallel for the child conceived by sexual assault. The violinist in Thomson’s thought experiment is basically a stranger to us. But the child conceived in rape is not, properly speaking, a stranger at all, and the analogy should probably be corrected to indicate this: “When the woman wakes up, she finds herself connected to a prodigy violinist, who also happens to be her 12-year-old son.”

In such a scenario, she would far more easily admit an obligation to remain attached to him, even for an extended period of time. Following a rape that results in pregnancy, a woman likewise finds herself connected to her own progeny, her own child *in utero*, with similar natural moral obligations to nurture and care for her own flesh and blood.

The second problem with Thomson’s analogy is that abortion is not like “unplugging” a tube connecting one person to another, and allowing the dependent individual to expire from a condition like kidney failure. Instead, abortion invokes various surgical and obstetrical procedures that directly end the life of, and even dismember, the *in*

*utero* child.

Norma McCorvey, the former “Jane Roe” of the *Roe v. Wade* Supreme Court decision, herself once worked in an abortion clinic and later described what happened there:

“When a later abortion was performed, workers had to piece the baby back together, and every major part—head, torso, two legs, and two arms—had to be accounted for. One of our little jokes at the clinic was, ‘If you ever want to humble a doctor, hide a leg so he thinks he has to go back in.’ Please understand, these were not abnormal, uncaring women working with me at the clinic. We were just involved in a bloody, dehumanizing business, all of us for our own reasons. Whether we were justifying our past advocacy [as I was], justifying a previous abortion [as many were] or whatever, we were just trying to cope—and if we couldn’t laugh at what was going on, I think our minds would have snapped.”

McCorvey’s comments remind us that abortion is essentially a violent and deadly act, not a euphemistic “unhooking” or “separating” of mother and child.

Thus we might wish to modify Thomson’s analogy once again in order to maintain parallelism: “A woman wakes up in the morning and finds herself attached to a violinist. To free herself from any further involvement with him, she asks a doctor to come in with a knife and to dismember the renowned musician.”

The absolute wrongness of such direct killing would remain beyond dispute, as would the wrongness of any direct killing actions by a raped woman directed against her unborn son because of the sins of his father.

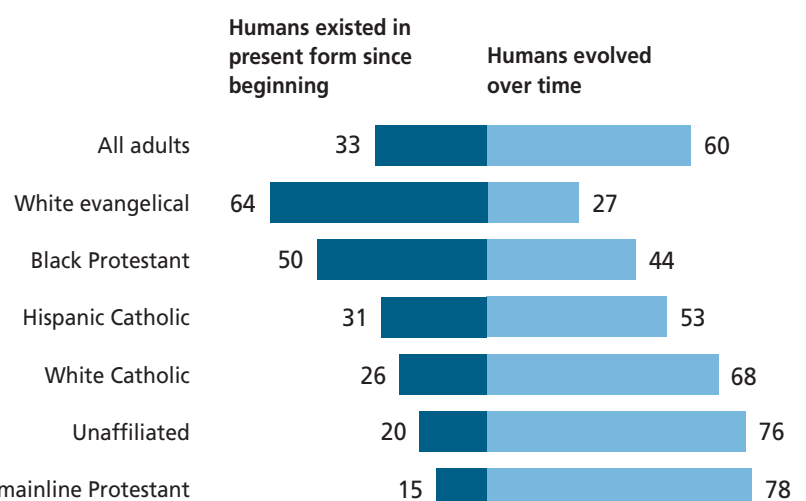
In reflecting on the specifics of “The Famous Violinist Problem,” we begin to appreciate the importance of never subjecting an innocent third party, whether a musician or an *in utero* child, to direct lethal harm simply because they find themselves in a state of radical dependence upon another human being.

Although we aren’t obligated to use extreme or extraordinary measures to try to save the violinist in Thomson’s thought experiment, we shouldn’t make the error of supposing that the state of pregnancy itself is somehow extraordinary or extreme, even in the tragic case of sexual assault, given that it objectively embodies the natural and familial line of duty to care for our own offspring.

(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](http://www.ncbcenter.org).) †

### Views on human origin

Six in 10 Americans believe that humans and other living things evolved over time. Percent of adults saying...



Source: Pew Research Center survey March 21-April 8, 2013

CATHOLIC NEWS SERVICE



# Pastor hopes to see new life come from merger of parishes

By Sean Gallagher

Father Sean Danda has seen the paschal mystery of Christ's passion, death and resurrection in the recent merger of the former Holy Guardian Angels Parish in Cedar Grove with St. Michael Parish in Brookville.

The pastor of St. Michael and the final pastor of Holy Guardian Angels has witnessed it in the suffering of the now former parish in Cedar Grove, which closed on Dec. 1, a step taken as a result of the Connected in the Spirit planning process that occurred during the past two years in the Batesville Deanery.

"This closure is like the death of a very close family member," Father Danda said. "It's like mom or dad, or grandma or grandpa passing away."

And just as when a close relative dies and the remaining family members mourn the loss of their loved one, Father Danda said that parishioners of Holy Guardian Angels have told him that they are concerned that they won't see their fellow parishioners worshipping next to them at Mass as they used to do.

"That's the hardest part, that thought that all of these people might not be there," he said. "They might not be seeing them Sunday in and Sunday out."

"They've kind of grown through this. Their faith is more than just the buildings. It's the people of God, the community that's formed."

Losing that community has been especially difficult for Maria Chesnut, 40, because so many of the relatives in her extended family were members of Holy Guardian Angels. Some, including her father, are having difficulty coping with the closure.

"He actually has gone to Mass only one time since this has been going on, which has been devastating [to me]."

Chesnut said. "He's been an active Catholic his whole life."

With two young sons, Chesnut wanted to take a different approach to this difficult situation.

"I don't want my kids to see anger ..." she said. "I want them to think positively about the Church. Instead of being angry or completely devastated by this, I thought that the best thing to do was just follow our faith. And that's what we've done."

One way that she has helped them do this is to enroll them in St. Michael School. She also volunteered as a lector at the parish.

"It helps us know there is something greater," Chesnut said. "We don't have to be devastated by this loss because six miles up the road there's a wonderful church and community that we can be a member of, just by getting ourselves out there."

Melody Smith is another former member of Holy Guardian Angels Parish. She doesn't have the deep family roots in the parish like Chesnut, having been a member there only for the past 10 years after having formerly been a St. Michael parishioner.

But she, along with Chesnut, is serving on a team of St. Michael parishioners and former Holy Guardian Angels parishioners that is working to implement the merger smoothly.

"It's going to open up dialogue between people that may know each other by sight, but don't know each other personally," said Smith. "I hope what comes of this is the interaction to build a stronger community."

Through these and other efforts, Father Danda hopes to witness the resurrection part of the paschal mystery in this merger. In fact, he views St. Michael after having merged with Holy Guardian Angels as being a new parish, just like when a family is substantially changed when it welcomes a new person into its home.

"Any family that receives a new child into it becomes a new family in a lot of



*'Conversion is all about leaving behind the status quo and trying to become better disciples, disciples who love God, who love neighbor and who seek new disciples, who invite new people into the community.'*

—Father Sean Danda, pastor of St. Michael Parish in Brookville

ways," he said. "Everybody has to change and adapt to that new baby. Not just mom and dad, but the other brothers and sisters."

One of the ways that the longtime members of St. Michael Parish are adapting to help welcome their new fellow parishioners is through a new weekend Mass schedule.

Father Danda thought it was important that there be a time for Mass at St. Michael that was close to the time for Mass on Sunday morning at Holy Guardian Angels.

"Holy Guardian Angels parishioners are used to a mid-morning Mass," he said. "So I really felt that that was important to keep that at the new parish."

Smith hopes that the hospitality efforts at St. Michael and building a new community there will help former Holy Guardian Angels parishioners feel at home in Brookville.

"Overall, I just hope that families can accept change and allow their hearts to be open to make a new faith community—or at least give it a try," Smith said. "That's what we're hoping for."

At the same time, there are some former members of Holy Guardian Angels that have filed an appeal with the Vatican that seeks to overturn the decision to close their parish.

One of the people making such an appeal is a member of the implementation

team. That person asked Father Danda if being on the team was hypocritical.

"I said, 'No, you're not. I understand that, in your heart, you want to do everything you can to keep your parish. But you also see the need to be there for people and that your faith needs to continue to grow,'" Father Danda said.

Whatever ultimately happens with the appeal, Father Danda is committed to helping the new community at St. Michael move forward in faith so that they can share that faith with others.

"We should be a parish that is constantly renewing itself, not being comfortable with the status quo," he said. "Conversion is all about leaving behind the status quo and trying to become better disciples, disciples who love God, who love neighbor and who seek new disciples, who invite new people into the community."

"The community should always be growing and looking to the needs of the people that are coming into that community so that they can grow as well into the disciples that Jesus is calling them to be."

(To learn more about the merger of Holy Guardian Angels Parish in Cedar Grove with St. Michael Parish in Brookville, including viewing the decree stating the reasons for this change, log on to [www.archindy.org/connected](http://www.archindy.org/connected).) †



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## Events Calendar

### January 11

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

### January 17

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Balancing Faith, Family and Career," Jim Schellinger, Chairman/

CEO of CSO Architects, presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

### January 19

Catholic Community of Richmond, 701 N.

"A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: [dicksoncorp@parallax.ws](mailto:dicksoncorp@parallax.ws).

### January 27

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis.

**St. Gianna Center, Creighton FertilityCare introductory session**, 6:30-8 p.m. Information: 317-446-4248 or [liz.stgiannacenter@gmail.com](mailto:liz.stgiannacenter@gmail.com). †

## Retreats and Programs

### January 24

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **"Wholly women, Holy Women."** Retreat. Information: 812-923-8817 or [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

### January 25

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Soul Story: Writing the Spiritual Autobiography**, Susan Yanos, presenter, 9 a.m.-3 p.m., \$45 per person includes lunch. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### February 5

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Chat 'n Chew presentation**, "Beginning to Plan Your Funeral Service," Cindy Workman, presenter, lunch 11 a.m., program, noon-1 p.m., \$15 per person includes lunch. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### February 7-9

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Be Angry But Do Not Sin**, Benedictine Br. Zachary Wilberding, presenter. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### February 8

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **Married Couples Retreat Day**, 9 a.m., \$100 per couple includes candlelight dinner and celebration of the Eucharist. Information: 812-923-8817 or [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

### February 10

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Personal Reflection Day: Spend a Day with God**,

\$25 per person includes continental breakfast and lunch. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### 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](mailto:mzoeller@saintmeinrad.edu).

### February 18

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Oblate Information Night**, Benedictine Sr. Antoinette Purcell, presenter, 7-8:30 p.m., free-will donation. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### 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](mailto:benedictinn@benedictinn.org).

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **Silent Retreat for Women**. Information: 812-923-8817 or [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

### February 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Lenten Retreat in Daily Life**, Mary Schaffner, presenter. Information: 317-545-7681 or [cmcsweeney@archindy.org](mailto:cmcsweeney@archindy.org).

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Divine Wine and Art with Heart**, Katie Sahn, presenter. Information: 317-545-7681 or [cmcsweeney@archindy.org](mailto:cmcsweeney@archindy.org). †

## 'Catholics Returning Home' program offered at St. Malachy in Brownsburg

St. Malachy Parish, 9833 E. County Road 750 N. in Brownsburg, will conduct an ongoing series called "Catholics Returning Home" on six consecutive Wednesday evenings at 7 p.m. beginning on Jan. 15.

These sessions are for non-practicing

Catholics who are seeking answers to questions about returning to the Church.

The sessions will include informal sharing and provide up-to-date information about the Catholic faith.

For more information, call 317-650-5751. †

## Pen and ink drawings on display at Saint Meinrad Archabbey Library

University of Evansville Emeritus Professor of Art William F. Brown will be exhibiting drawings in the Saint Meinrad Archabbey Library Gallery, 200 Hill Drive in St. Meinrad, from Jan. 8 through Feb. 28.

Professor Brown's illustrations have appeared in newspapers and magazines throughout the country. At the University of Evansville, Brown was chairman of the Art Department from 1998-2011.

This exhibit, titled "Observations in Pen and Ink," is about space, entryways and pathways, the strength of structures,

interiors and exteriors, stone ornamentations and decorations.

Many of the drawings are of spaces observed and recorded in Europe. They invite the viewer to share the excitement of the artist's encounter with the space.

For library hours, call 812-357-6401 or 800-987-7311, or log on to the Archabbey Library's website at [www.saintmeinrad.edu/library/hours/](http://www.saintmeinrad.edu/library/hours/).

The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time. †

## Archdiocesan solemn observance of Roe v. Wade set for Jan. 22 in Indianapolis

The annual archdiocesan local solemn observance of the *Roe v. Wade* decision, which legalized abortion, will be held at SS. Peter and Paul Cathedral, 1347 N. Meridian St. in Indianapolis, on Jan. 22.

The observance will begin with Mass at noon, followed by a prayerful procession along Meridian Street.

There will be exposition of the Blessed Sacrament for those who wish to remain in the cathedral.

The observance will conclude with Benediction at 2:30 p.m. in the cathedral.

Please note: There will be very limited parking at the Catholic Center and the cathedral. Additional paid parking may be available at Methodist Hospital Visitor Center Parking and other nearby paid public parking lots. Please plan to arrive early.

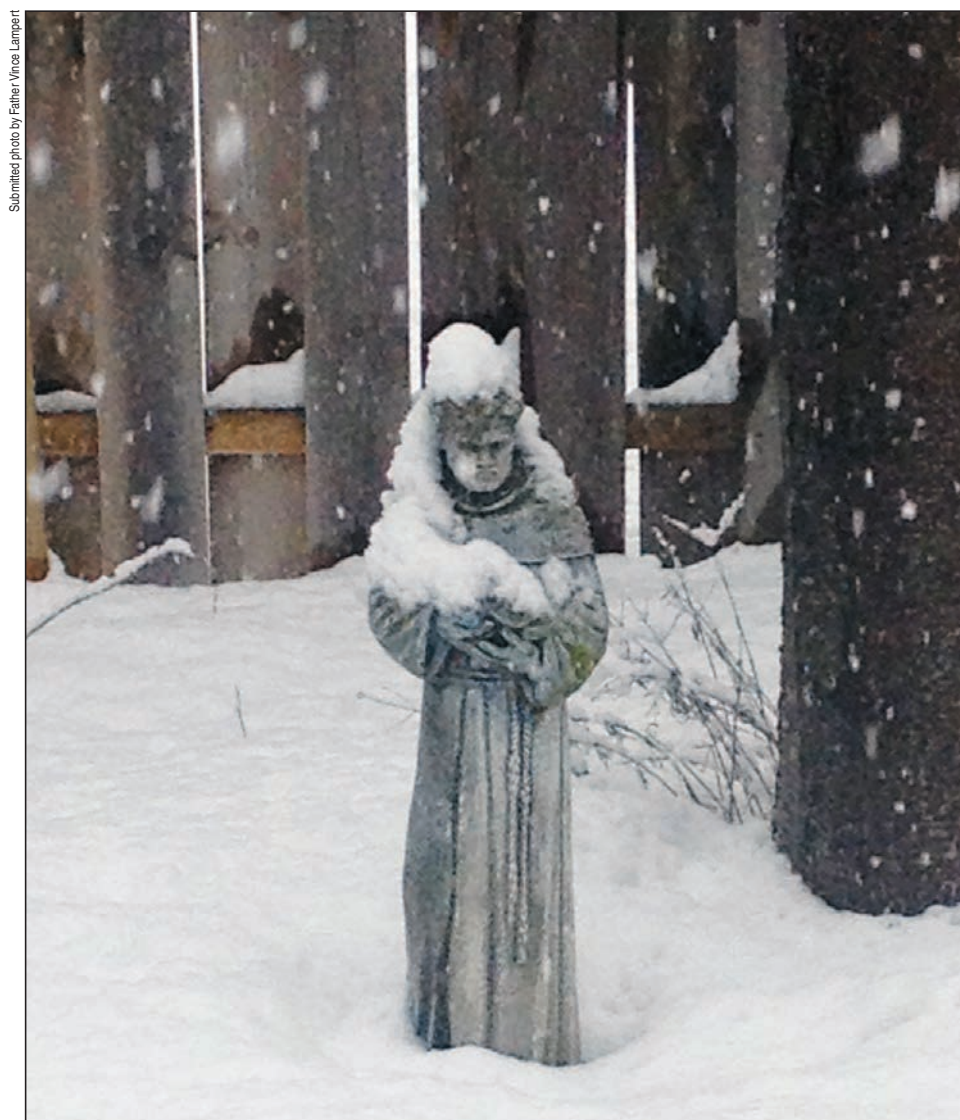
For more information, e-mail Elizabeth Ricke at [ericke@archindy.org](mailto:ericke@archindy.org) or call 317-236-1551. †



Photo by Natalie Hoeller

## Holy land

A stained-glass hanging of the Holy Spirit in the form of a dove is framed by the snowy landscape left by the Jan. 5 winter storm in this photograph taken at the home of a St. Monica parishioner in Indianapolis.



Submitted photo by Father Vince Lambert

## Winter wonderland

Snow covers a statue of St. Francis of Assisi on Jan. 5 at SS. Francis and Clare of Assisi Parish in Greenwood. A winter storm that hit central Indiana that day dropped as much as 12 inches of snow on many locations. Sub-zero temperatures that had not been recorded in the area for 20 years followed the storm, bringing life to a halt for much of the region, including Catholic parishes, schools and agencies.



## Christian mission involves growing closer to God, others

By David Gibson

What Christian “mission” means is simple and clear, right? It is a given that Christians are followers of Jesus, called to think, pray and live as he did. It seems, then, that we know what our mission is.

Yet, we do not know it fully at every given moment. In times when life grows more complicated by the day and technology alters even our customary communication patterns, Christians often must go in search of their mission.

What does it take to live as Jesus did when our world differs so greatly from the world 2,000 years ago? Responding to questions about life’s meaning as they are presented today can be a challenge. The causes and shapes of contemporary human predicaments can leave some doubting their ability to serve as caring companions for wounded people.

It remains clear, however, that their mission pulls Christians closer to God. It pulls them closer to themselves, too, inviting them to recognize their potential to grow in the life of Christ with the help of his grace. Finally, their mission pulls Christians closer to the citizens of the world around them.

Closeness, you might say, is a defining characteristic of Christian mission and vocation.

The mission priority that invites Christ’s followers to draw closer to the world around them is currently the object of intense scrutiny by the Christian community. Archbishop Jean-Louis Brugues spoke in a 2012 speech about “a principle of benevolence toward the world as it is” taught by the Second Vatican Council.

“This world is loved by God,” he said. So “how could we possibly not feel concerned about it?”

In this concrete world “and not in the idealized world of utopias,” the Holy Spirit “continues to write the wonderful story of salvation,” said the archbishop, who heads the Vatican Secret Archives and Vatican Library.

Whatever “mission” implies today, mission is absolutely essential for Christians in the mind of Pope Francis.

He makes that clear in “*Evangelii Gaudium*” (“The Joy of the Gospel”), his fall 2013 apostolic exhortation on proclaiming the Gospel today.

He says, “I am a mission on this Earth; that is the reason why I am here in this world” (#273).

In his document, the pope calls attention to the purposes and means of sharing faith, a mission fulfilled not only with words but also by living in a manner that allows faith’s value to become visible in us.

Speaking last October to young people in Assisi, Italy, Pope Francis analyzed two vital goals of Christian mission. The Gospel, a “message of salvation,” has two aims, he said. The first aim is “to awaken faith, and this is evangelization.” The second is “to transform the world according to God’s plan.”

These, the pope clarified, are not separate aims. Instead, “they form one mission: to carry the Gospel by the witness of our lives in order to transform the world.”



Pope Francis is greeted by a woman during a visit to a Missionaries of Charity soup kitchen and women’s shelter at the Vatican on May 21, 2012. In his apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”), the pontiff encourages Catholics to enter into dialogue with people who struggle for survival each day since there is often “a deeply religious sense” to their hardships (#72).

St. Francis of Assisi did both these things, the pope reminded his youthful audience. “Francis made faith grow, and he renewed the Church, and at the same time he renewed society, he made it more fraternal, but he always did it with the Gospel and by his witness.”

People grow when they take the mission of evangelization seriously by drawing near to others in caring ways, according to Pope Francis in his apostolic exhortation.

“The work of evangelization enriches the mind and the heart,” he says. “It makes us more and more sensitive to the workings of the Holy Spirit, and it takes us beyond our limited spiritual constructs” (#273).

Notably, Pope Francis suggests that self-awareness is an invaluable aid to meet the demands of mission. By recognizing the role faith has played in our lives, we also recognize what we might share with others.

“In your heart, you know that it is not the same to live without” the Lord, Pope Francis explains. “What has helped you to live and given you hope,” he adds, “is what you also need to communicate to others” (#121).

Because dialogue is part and parcel of mission in the 21st century, however, it not only is important to know what we might communicate to others, but to be open to what they

might communicate to us.

“In their daily lives people must often struggle for survival, and this struggle contains within it a profound understanding of life that often includes a deep religious sense,” Pope Francis comments in the apostolic exhortation (#72).

He recommends examining this reality closely. Why? So we can “enter into a dialogue” with others resembling “that of our Lord and the Samaritan woman at the well where she sought to quench her thirst” (#72).

Mission in contemporary times, then, involves two-way patterns of communication. Christians have gifts from God to share. Christians realize, nonetheless, that due to God’s unrestricted gift-giving, others have gifts to share, too.

As a form of communication, dialogue accents listening to others and respecting them. It thus allows the parameters, shape and demands of mission to emerge surprisingly before our very eyes. This is how Christians today go in search of their mission.

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

## God has sent people on mission throughout salvation history

By Daniel S. Mulhall

In his apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”), Pope Francis calls for Catholics to work tirelessly to fulfill the Church’s mission to spread the good news of Jesus Christ to everyone, everywhere. The pope wrote, “Throughout the world, let us be ‘permanently in a state of mission’ ” (#25).

He added: “I dream of a ‘missionary option,’ that is, a missionary impulse capable of transforming everything,



A copy of the apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”) by Pope Francis is seen during a news conference at the Vatican on Nov. 26.

so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today’s world rather than for her self-preservation” (#27).

This word “mission” has numerous meanings. In this case, it refers to the primary task that individuals or groups are charged with accomplishing. Mission also can refer to the person or people sent, the assigned task or the work done to accomplish the task.

The Church’s mission that Pope Francis mentions is found clearly in the Gospel of St. Matthew: “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age” (Mt 28:19-20).

There are many examples in the Bible of people being sent on a mission. Without question, the best example is St. Paul, whose missionary journeys are documented in the Acts of the Apostles. In the many letters he wrote, mostly to the local Churches founded as part of his missionary efforts, Paul explains how he is driven to fulfill his mission and provides guidance on how we are to live our missionary journey.

In Genesis, Adam and Eve are commanded to be “fertile and multiply” and “to cultivate and care for”

God’s creation (Gen 1:28). A missionary command also is given by God to Noah, who built his famous ark to rescue God’s creation from destruction.

Throughout the Old Testament, God continually calls ordinary people and sets them to accomplish challenging tasks. Exodus presents the mission God gave to Moses and his brother Aaron to free the Israelites from slavery and bring them to freedom.

In the Book of Joshua, we hear of his mission to win the Israelites a home, free from oppression. Ruth’s mission of faithfulness serves as a sign of God’s fidelity and faithfulness, and Saul and David are called to be the leaders of God’s chosen people.

The prophets are called to fulfill a mission from God to speak truth to power and to call the Israelites away from sin and back to the Lord. Elijah and Elisha sacrifice everything to follow God’s call. Amos, Isaiah, Ezekiel and Jeremiah proclaim God’s message of repentance and forgiveness even when their own lives are in danger for doing so.

In many ways, being on a mission from God is the story of the Bible and of Christianity. God calls and the faithful respond to that call.

(Daniel S. Mulhall is a catechist who lives and writes in Laurel, Md.) †



From the Editor Emeritus/John F. Fink

## Beginning a series about the Old Testament

(First in a series of columns)

From time to time, we hear it said that Catholics don't know much about the Bible. Frankly, I think that they know about as much about it as most other Americans. Unfortunately, that means that most Americans don't know much about the Bible.

Did you ever notice on "Jeopardy!" that "The Bible" or "The Old Testament" is the last category chosen by the contestants? The people on that TV show are chosen because of their knowledge, but they realize their shortcomings when it comes to the Bible.

This is particularly true when it comes to the Old Testament. Far more Christians know the New Testament than the Old Testament—quite naturally since we are Christians, not Jews. Nevertheless, the Catholic Church has always insisted that both are important.

During the development of the Bible, one of the earliest controversies was started

in the second century by Marcion, who rejected the Old Testament and refused to see any connection between it and the New Testament. However, St. Justin vehemently opposed Marcion. St. Justin's conversion to Christianity came about because he was convinced that it was the fulfillment of the Old Testament prophecies.

The *Catechism of the Catholic Church* says about the Old Testament: "The Old Testament is an indispensable part of Sacred Scripture. Its books are divinely inspired and retain a permanent value, for the Old Covenant has never been revoked" (#121).

Also, "Christians venerate the Old Testament as the true Word of God. The Church has always vigorously opposed the idea of rejecting the Old Testament under the pretext that the New has rendered it void [Marcionism]" (#123).

And there's this: "Christians read the Old Testament in the light of Christ crucified and risen. Such typological reading discloses the inexhaustible content of the Old Testament; but it must not make us forget that the Old Testament retains its own intrinsic value as revelation reaffirmed by Our Lord himself. Besides, the

New Testament has to be read in the light of the Old. Early Christian catechesis made constant use of the Old Testament" (#129).

Therefore, I've decided to write a series of columns about the Old Testament, hoping thereby to encourage you to read and understand it. It should take about a year to complete the project. I hope you will read it along with me as I summarize the books that follow those.

I definitely will go into more detail about some of the books than others. For example, I'll cover Genesis and Exodus more thoroughly than the three books that follow those.

The Old Testament consists basically of the Jewish Scriptures, although we Catholics recognize seven books that are not in the Jewish Scriptures. The Jews didn't include them in their canon because there were no copies in Hebrew when they decided on their canon.

The Catholic Bible has 46 books in the Old Testament. The Pentateuch, which the Jews call the Torah, consists of the first five books. The Catholic Bible follows those books with 16 historical books, seven wisdom books, and 18 prophetic books. †

Cornucopia/Cynthia Dewes

## As the famous song remind us, life is but a dream

There's a TV ad going around in which people are asked what they'd like to do when they retire. The implication is, what dreams will you fulfill that you've deferred all your life?

Excuse me? Have these people never heard of "carpe diem," as in seize the day?

What have they been waiting for? This also seems to imply that one's work over a lifetime is probably not very satisfying, so we must wait until we're retired to enjoy something better.

Of course, we need to be realistic. One person in the ad said she'd always wanted to be a writer. Speaking from personal experience, I'd say if she really wanted to be a writer she'd have written all her life. Maybe not the great American novel, but parish newsletters or Christmas messages or notes on her husband's pillow, or something!

Someone else wanted to be an architect. OK, maybe it's too late to go to architecture school and make it a career. But how about designing and building a playhouse for the kids, or putting up bookshelves in the spare room? How about planning a new kitchen or

reorganizing the garage?

Some of us may secretly long to be artists. Realism strikes again, however, because we know that we can't paint or draw or compose music well enough to make a living at it. Still, we surely can visit the local museums, take drawing lessons or just doodle on our own; or attend concerts, sing in the choir and make up tunes for the children's school shows.

Because we work in a windowless office all day doesn't mean we can't admire the beauty around us elsewhere. And we can listen to the music available on radio, CDs and whatever media we have. We can even turn up the volume and sing along!

The point is, it's possible to follow our dreams one way or another. We may be working at a fast food place just to keep ahead of the bills, but that doesn't have to mean we're unable to live an interesting, satisfying life. After all, we do have free will.

Sometimes we may think we need to have money in order to fulfill our dreams. We think with enough money we'd be able to travel, to see and hear and experience wonders we can't find at home. But that's no truer than the generally discredited idea that money can make us happy, period. No,

it's we who can make ourselves happy.

We may think we must wait until our health improves or our kids are grown and gone, or whatever other excuse seems to be holding us back from fulfillment. But those things are not the cause—we are. We need to find ways to make our dreams come true.

It seems to me that the occasion of beginning a New Year is the perfect time to begin following our dreams. Money and talent and social connections are not the major aides in this effort. More importantly, we need the will to do so and the faith that we will succeed.

Of course, this is the time when the usual new-year assessments kick in. We consider what's worked and what hasn't in our lives, and we make New Year's Resolutions (capitalized) to further our resolve in changing what's wrong.

That's fine. But more than dieting or exercising or reading the classics, we need to remember the dreams that inspire us, the promises that bring us joy. That's when our Happy New Year really begins.

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

It's All Good/Patti Lamb

## In times of trial, remember you are the body of Christ

Last month, everything was so cheerful and festive. The majority of the population seemed to be in a good mood. The spirit of Christmas, and of giving, was alive and well.

But then comes January. And it feels like "the most wonderful time of the year" is long gone.

The catchy Christmas tunes on the radio have ceased, and all we hear are commercials about New Year's weight loss resolutions and gym membership specials. Oh, and we receive our credit card bills, which do *not* make spirits bright.

Then, we take down the lights—literally. We remove the special decorations and festive lights that lit up a dark December, and the world is, well—more drab.

Sorry to be a killjoy, but I never cared much for January.

But I know a woman who doesn't think of today as a cold January chiller. She's thrown out the calendar and doesn't keep track of time by month or by day. All that matters to her is now—the present.

She celebrates this moment simply because she's alive. This woman is told by

doctors that her battle with cancer will soon come to an end. She realizes that the present is a gift.

The illness she fights has stripped her of her hair, the use of her legs, her energy, and much more. Deprived of many qualities that made her beautiful by earthly standards, she remains positively radiant because her Christ light shines.

This woman's legacy will be that of a devout caretaker. She cared lovingly for her parents, her husband, her children, her children's children and her friends. And she cared for many more beyond those. Last month, at her 50th birthday party, she asked for no gifts, unless guests wished to bring toys for our parish's "Angel Tree," which helped underprivileged families in our community.

None of her family members or friends are ready to let go of her earthly presence. There is sadness, anger and confusion as to why she is being called home so early. After all, teams of prayer warriors have been storming heaven on her behalf.

In fact, I recently asked my aunt, a devout Catholic and someone way holier than I'll ever be on my best day, to start praying for this woman since I felt like God was no longer taking my calls.

She reminded me of her mantra,

"I believe, but I don't understand."

My aunt explained that God's infinite love and understanding are far superior to our meager human intelligence and capability to love. She encouraged me to trust and believe. She cited examples of natural disasters and many innocent and holy lives being claimed when it simply didn't make sense. She reminded me of a Bible reference from Hebrews: "To have faith is to be sure of the things we hope for, and certain of the things we cannot see" (Heb 11:1).

In a Christmas card I sent last month to the woman with cancer, I wrote, "God is at work in you." I believe that. It might not be the way this woman wants God to use her, but she acquiesces to his will. I've seen people step outside of themselves to offer care, prayers and support. In times of trial, we see beyond ourselves and realize we are the body of Christ. We are all in it together.

On a bleak January day, a Christ light shines in Mooresville, Indiana. When this friend passes her torch to us, let's keep her caretaking spirit alive with our words and actions.

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

Twenty Something/

Christina Capecchi

## Cold hands, young heart: The wonder of winter

Just when you think you've seen everything—every lion-hugging human, every shark-eluding seal—the World Wide Web churns out a picture that makes you stare.



We process a barrage of images so glibly that it takes something special to keep us from skipping and scrolling right by. And yet here it was: a Twitter link that led to a Flickr page of super-magnified snowflakes dripping and fluttering in remarkable intricacy.

Despite their commonality as symmetrical, six-pointed crystals, their diversity is staggering, no two even close to alike: a boxy hexagon, a dainty doily, a set of arrows, a regal crown ready to enshrine emeralds.

Elizabeth Scalia, a Benedictine Oblate that I follow on Twitter, had already responded to the snowflakes. "When I first saw these pictures, all I could think was, 'Look! Pictures of Christ!'" she had blogged. "The snowflakes are ordered. They are visibly, perfectly ordered, like Christ. And as with Christ, you can see the whole world in them. Butterflies and flowers, dragonflies and stingers and crescents, stars, arrows and feathers and leaves, sand dollars, beetles and tents and cathedrals and even people."

I e-mailed the link to my friend Sister Mary, a Dominican sister from San Francisco who recently moved to St. Paul, Minn., and seemed alarmed by our recent cold snap. Perhaps their beauty would soften their bite. "It is incredible that every snowflake and every grain of sand is unique," she wrote back. "What an awesome God we have!"

We are in the midst of a white winter here, Sister Mary can attest, and for me, the snowfall never gets old, filling me with childlike glee and recalling the magic of a snow day, one fell swoop that could wipe away 12 hours of well-set plans. You were going to put on jeans and sit through social studies and then hustle through basketball practice? Nah, let's keep you in those nice, warm pajamas a few more hours and then send you outside to build a snow fort!

Each time I spot flurries, I step away from my desk and entertain the urge to grab my camera and photograph the old oak out back that somehow looks new again. The other day I discovered an Anne Sexton quote that conveys it well: "I am younger each year at the first snow. When I see it, suddenly, in the air, all little and white and moving, then I am in love again and very young and I believe everything."

Beauty leads to belief, and the foot bridge is a youthful sense of wonder, inviting us to pause from the day's demands and simply delight. As young adults distancing ourselves from college, we can be consumed by practicalities—rent, insurance, a 401k—and we barrel toward the future with our heads down and elbows pumping. We mistake growing more serious for growing wiser. We starve our imaginations. It's all made worse by the fact that we, as a species, now largely live indoors, glued to tiny electronics and oversized TVs, stuck in a kind of second-hand existence.

This winter, I am compelled to venture outside, to feel cold, alert and alive. Last week, I almost succumbed to an impulse buy of snow shoes beckoning from a Sam's Club endcap. And I'm framing the Dec. 30, 2013, *New Yorker* cover, an illustration of Pope Francis making a snow angel, as a symbol of levity in the great outdoors. My mom is celebrating her retirement on a dog-sledding trip near the Canadian border. I'll be content to stand below a full moon and let its cloudy light drip down.

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



Feast of the Baptism of the Lord/Msgr. Owen F. Campion

# Sunday Readings

Sunday, January 12, 2013

- Isaiah 42:1-4, 6-7
- Acts of the Apostles 10:34-38
- Matthew 3:13-17

As winter begins each year, the Church presents three great feasts to celebrate our salvation in Jesus, but also to teach us the meaning of salvation in Jesus. Christmas was the first of these feasts. Then came the Epiphany of the Lord. This weekend is the third—the feast of the Baptism of the Lord.

Each of these feasts, through its Liturgy of the Word, introduces us to a vital dimension in the identity of Jesus and to important considerations for Christians as they seek to follow the Lord.

Supplying the first reading for this weekend is the Book of Isaiah. Isaiah writes about a loyal servant of God, a servant who is steadfast in his faithfulness despite enduring the hostilities of others around him and the unhappy twists of his fortune. This servant is therefore the most perfect servant. Regardless of the injustices surrounding him, and the temptation to forsake God, the servant never falters.

This reading is among four quite similar passages in Isaiah, called the “Songs of the Suffering Servant.” They form a major part not only of Scripture, but also of the liturgy as they are used in Holy Week when the faithful concentrate on the sacrifice of Jesus on Calvary.

The second reading, from the Acts of the Apostles, reveals what life was like in the first generation of Christianity. It verifies that the structure of the Church then essentially was as it is today.

Peter is central. He appears before Cornelius, whose name indicates Roman origins, and Peter preaches in the very name of Christ, discharging his responsibility as an Apostle, a responsibility given him by the Lord.

The reading is revealing since it shows that Peter offered salvation not just to Jews, whose heritage Peter shared, but also to pagans, indeed even to the brutal

Romans whose military conquest and occupation of the Holy Land had resulted in so much misery, death and despair among Jews.

Peter’s preaching leads to one conclusion. Salvation is in Jesus alone. Jesus came as God’s representative. In God’s love, Jesus went about “doing good works” and healing the sick (Acts 10:38).

St. Matthew’s Gospel offers the last reading, revealing not only the event of the story of the Lord’s baptism in the River Jordan by John the Baptist, but the importance of the event for us and for all believers.

Ritual washings, or baptisms, were popular in certain Jewish circles in the first century. So homes had ceremonial bathtubs. Archeologists who excavated the ruins of Masada, the great Jewish fortress high on a mountaintop overlooking the Dead Sea, discovered such baths there.

Being baptized, or bathing in these special pools, symbolized the yearning of a person to be rid of sin. It was as if sin stained not just the soul, but also the body.

John the Baptist salutes Jesus as God’s anointed. Then, marvelously and miraculously, God the Holy Spirit appears in the form of a dove. And the voice of God the Father is heard, identifying Jesus as the Son of God. God could be seen and heard. To clarify the message even more, God speaks and gestures in Old Testament words and symbols that no Jew would have misunderstood.

## Reflection

This feast of the Baptism of the Lord reveals the Lord’s identity to us. He is the Son of God, with all the force and mystery contained in this reality.

He is the Savior, rescuing us from eternal death by assuming our sins and by making amends to God for our sinfulness. He is the mediator, uniting us with God.

The Church makes the words of Peter to Cornelius its own, calling us to the Lord as our Savior.

We are sinners, the Church bluntly, but honestly, tells us. We need Jesus to reconcile us with God. He is our hope and our life. †



## Daily Readings

### Monday, January 13

St. Hilary, bishop and doctor of the Church

1 Samuel 1:1-8

Psalm 116:12-19

Mark 1:14-20

### Tuesday, January 14

1 Samuel 1:9-20

(Psalm) 1 Samuel 2:1, 4-8

Mark 1:21-28

### Wednesday, January 15

1 Samuel 3:1-10, 19-20

Psalm 40:2, 5, 7-10

Mark 1:29-39

### Thursday, January 16

1 Samuel 4:1-11

Psalm 44:10-11, 14-15, 24-25

Mark 1:40-45

### Friday, January 17

St. Anthony, abbot

1 Samuel 8:4-7, 10-22a

Psalm 89:16-19

Mark 2:1-12

### Saturday, January 18

1 Samuel 9:1-4, 17-19; 10:1a

Psalm 21:2-7

Mark 2:13-17

### Sunday, January 19

Second Sunday in

Ordinary Time

Isaiah 49:3, 5-6

Psalm 40:2, 4, 7-10

1 Corinthians 1:1-3

John 1:29-34

## Question Corner/Fr. Kenneth Doyle

### At least one parent must consent to the baptism of an infant for it to be licit

**Q**I am not naïve. I remember the late 1960s when we lost the wonderful, devoted nuns who taught me and my friends. I agonize over our precious grandchildren, who are not being baptized because their parents were never really taught the faith in Catholic schools in the 1970s, 80s and 90s. I



feel terrible guilt now that I didn’t go over their religion texts thoroughly.

My question is this. I desperately want my precious 8-month-old grandson to be baptized. If I ask a priest to do so, I’ll probably be turned down. Can I baptize him myself, or would that baptism be valid only if there were danger of imminent death? (God forbid.) (San Francisco, Calif.)

**A** Like you, I regret that the days are long gone when we had large numbers of women religious staffing our parish schools. I, though, am still a strong believer in the value of Catholic education. From direct experience, I am familiar with Catholic schools today, which are staffed by faith-filled laypeople, using texts that are theologically solid and turning out students who are academically proficient and spiritually sound.

As for your grandson, I, too, am bothered that he is not yet baptized, but you should not baptize him yourself. First of all, for a baptism to be done licitly (i.e., lawfully) in a non-emergency situation, it is required by the *Code of Canon Law*, in #868, that at least one parent (or the person responsible for raising the child) must consent and that there be a well-founded hope that the child will be raised in the Catholic faith.

Technically, if you were to perform the baptism yourself it would be “valid”—i.e., it really happened, provided you had the right intention. But it would violate Church law. Even if it were lawful for you to perform the baptism, I would advise against it.

If the child’s parents were to find out, they could be legitimately resentful, which would drive them further from the faith and make it less likely that your grandson would ever be raised a Catholic.

My guess is that you are worried that, should the child die without being baptized, he could never enter heaven. You should lay that worry to rest. The Church has never defined limbo as dogma, and the current *Catechism of the Catholic Church* suggests in #1261 that we can confidently entrust

an unbaptized infant to the mercy of the Lord, knowing that God wants all people to be saved and that Jesus said, “Let the children come to me” (Mt 19:14).

Surely, though, the ideal is that the child be baptized soon and raised a Catholic, so you should look for an appropriate opportunity (perhaps you’ve done this already) to explain to the parents how much your faith means to you, how it has helped to guide your life and how deeply you desire that your grandson might have that same gift.

Don’t discount, either, the importance of prayer. For decades, Monica—with daily prayers and many tears—pleaded with God to guide her son, Augustine, to the Catholic faith, and he became, in the end, one of our greatest saints.

**Q**I would like to know the Church’s official stance on the peace sign. My daughter attends an all-girls Catholic school. Recently I saw a picture on the school’s website where students and the nuns who teach them had lined up to form the peace sign.

That sign has clearly had a troubling past. Even if one were to discount the allegations that it is satanic, why would we promote a symbol designed by a man who was an avowed atheist and communist?

Why not instead promote peace through Catholic doctrine and the symbol of the cross? (Titusville, N.J.)

**A** There is no “official” Church stance on the peace sign. It was designed in 1958 by a British commercial artist named Gerald Holtom, who had been commissioned by the Campaign for Nuclear Disarmament (CND).

Holtom combined the semaphore flag signals for the letters “N” and “D,” within a circle symbolizing the earth. (“N” is two flags held in an upside-down V and “D” is one flag pointed straight up and another pointed straight down.)

The CND was headed at the time by the philosopher Bertrand Russell.

Russell rejected Communism, which he said was “undemocratic,” but he was an admitted atheist and felt that religion served to impede the development of knowledge. In 1970, the conservative John Birch Society published pamphlets comparing the peace sign to a satanic symbol of an upside-down, “broken cross.”

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

## My Journey to God

### Epiphany’s Message

By Cindy Lamperski Dearing

My teenage daughter  
Has always loved Christmas.  
She starts looking forward to it  
As early as August.

But after December 25th passes  
She’s sad,  
Laments that Christmas is over.  
The tree will be put up  
Decorations boxed up  
Christmas parties and puzzles shelved  
No more Christmas TV shows.

But doesn’t she know  
That although the Season of Christmas  
Draws to a close  
The message and Person of Christmas  
Live on in us  
And goes beyond the Magi’s gifts.

Epiphany’s message:  
God is at work  
Jesus comes for all  
And personally  
To each one of us.

Never stop watching for it  
Never stop expecting it.



Cindy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. Men dressed as the Three Kings ride on horses in an Epiphany parade in St. Peter’s Square at the Vatican on Jan. 6.



# 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.

**BAYT, William L.**, 101, Holy Trinity, Indianapolis, Dec. 3. Father of Barbara Dato.

**BLEVINS, Diane C.**, 76, St. Joseph, North Vernon, Nov. 27. Mother of Barbara Harris, Mary Rose Meece, Edward, James, Joe and Larry Blevins. Grandmother of 12. Great-grandmother of eight.

**BOEHM, Catherine (Evrard)**, 90, Most Holy Name of Jesus, Beech Grove, Nov. 20. Wife of Bud Sheese. Mother of Barbara Hank, Malinda Hinkle, Marty Turner, Rosanna Wagner, Bob, Kenny, Paul, Pius and Wil Boehm. Stepmother of Carol Koutz, Richard and Ronald Sheese. Grandmother of 38. Great-grandmother of 35.

**BRONNERT, Fred G.**, 96, St. Michael, Brookville, Dec. 13. Father of Pamela Killinger, Fred, John and Scott Bronnert. Grandfather of eight. Great-grandfather of 17.

**BROWN, Christine**, 72, St. Michael, Brookville, Dec. 11. Wife of Leslie Brown. Mother of Cindy Rader, Melinda, Bill and Jeff Brown. Grandmother of six. Great-grandmother of one.

**CAMPBELL, Bernard R., Sr.**, 77, Annunciation, Brazil, Dec. 3. Husband of Mary Campbell. Father of Beth Russell, Michael Nestorovich, Bernie and Paul Campbell. Brother of Charles, Donald and Robert Campbell. Grandfather of 11. Great-grandfather of two.

**CARROLL, Judith Catherine**, 79, SS. Francis and Clare, Greenwood, Dec. 14. Mother of Daniel, John III and Michael Carroll. Sister of Faith Davis. Grandmother of six.

**CHAPMAN, Paul R.**, 76, St. Pius X, Indianapolis, Dec. 19. Husband of

Kathy Chapman. Father of Seborah Smith, Paula Troutt and Anne Chapman. Stepfather of Amanda and Ben Couture. Grandfather of one.

**CLAPP, Eileen**, 96, St. Vincent de Paul, Shelby County, Dec. 17. Sister of Marjorie Kafoure.

**CLARK, Mary Helen**, 87, St. Paul Hermitage, Beech Grove, Dec. 20. Aunt of several.

**COMMONS, Dede (Boyd)**, 81, St. Joan of Arc, Indianapolis, Dec. 6. Wife of James Commons. Mother of Mimi Doherty, Susie McNally, Sarah Read and Chris Commons. Grandmother of 13. Great-grandmother of two.

**CROOKS, Patricia**, 62, St. Pius X, Indianapolis, Oct. 21. Mother of Allison Crooks.

**COULTER, Paul A., Sr.**, 88, St. Pius X, Indianapolis, Dec. 8. Father of Susan Glidden, Karen Lavullis, Linda Lacy, Joseph and Paul Coulter Jr. Grandfather of 24. Great-grandfather of 44.

**DENNIS, Delbert Owen, II**, 58, St. Barnabas, Indianapolis, Dec. 11. Husband of Susie (Clark) Dennis. Father of Marisol and Anthony Dennis. Brother of Dianna O'Rourke. Grandfather of one.

**ENGLE, Jacob M.**, 89, St. Mary, Navilleton, Dec. 21. Husband of Martha Engle. Father of Karol Kupper, Kathy Potts, Karen Sheriff and John Engle. Brother of Lorene Curtsinger and Viola DeVore. Grandfather of 14. Great-grandfather of four.

**GEISLER, Margaret Ann**, 78, St. Luke the Evangelist, Indianapolis, Dec. 12. Wife of Dr. Hans Geisler. Mother of five. Grandmother of 11. Great-grandmother of two.

**O'BRIEN, J. Thomas**, 82, St. Luke the Evangelist, Indianapolis, Dec. 18. Husband of Joan O'Brien. Father of Maureen Kohler, Eileen Metzger, Kathleen Miller, Christeen Paulison, Rosaleen Rogers, Colleen Scheidler, Charleen Vierhile, Janeen, Kevin, Michael, Pat, Terry, Thomas and Tim O'Brien. Brother of Shirley Creamer. Grandfather of 57. Great-grandfather of 11. †

## Caroline Ann Newton, mother of Father Joseph Newton, was a member of Our Lady of the Greenwood Parish in Greenwood

Caroline Ann Newton, the mother of Father Joseph Newton, adjunct vicar judicial in the archdiocesan Metropolitan Tribunal, died on Dec. 25, 2013, at her home in Indianapolis. She was 59.

The Mass of Christian Burial was celebrated on Dec. 30 at Our Lady of the Greenwood Church in Greenwood. Burial followed at Calvary Cemetery in Indianapolis.

She was born in Milford, Ohio, on April 13, 1954, to Lewis Lasley and the late Holly Lasley. She graduated from Milford High School and received her associate's degree from the University of Cincinnati in 1974. She married Larry Newton on July 11, 1973.

Carol was a devoted wife of 40 years and loving mother who was a member of Our Lady of the Greenwood Parish

in Greenwood. She was a generous, unselfish, loving and caring person with a big heart who cherished her husband, children, grandchildren and many cats.

Choosing to not work outside the home, she served her family lovingly as a homemaker, wife and mother. In her later years, she enjoyed traveling with her husband, Larry, and making jewelry with her daughter, Jessica.

In addition to Father Newton, she is survived by her husband, Larry, her son, Thomas Newton, her daughter, Jessica Fulp, her father, Lewis Lasley, and three grandchildren.

Memorial contributions can be made to Our Lady of the Greenwood Parish, 335 South Meridian St., Greenwood, IN 46143. †

## Katherine Svarczkopf, mother of Msgr. Mark Svarczkopf, was a member of several Indianapolis area parishes

Katherine E. (Tindall) Svarczkopf, the mother of Msgr. Mark Svarczkopf, pastor of Our Lady of the Greenwood Parish in Greenwood, died on Dec. 29, 2013. She was 85.

The Mass of Christian Burial was celebrated on Jan. 3 at Our Lady of the Greenwood Church in Greenwood. Burial followed at Calvary Cemetery in Indianapolis.

Born on Feb. 7, 1928, in Cleveland, Ohio, she was the wife of the late Frank Svarczkopf, Jr. and the mother of three children.

In addition to Msgr. Svarczkopf, she is survived by her other sons, Chris Svarczkopf and Frank Svarczkopf III, nine grandchildren

and eight great-grandchildren, her sisters, Dorothy Shifley and Helen Moulton, and her brother, John Tindall.

She was a member at various times of SS. Peter and Paul Cathedral, Nativity of Our Lord Jesus Christ, St. Andrew the Apostle, St. Lawrence and St. Michael the Archangel parishes, all in Indianapolis. She was also a member of the Daughters of Isabella, the Legion of Mary, the Ladies of Peter Claver, the Catholic Committee on Scouting and a volunteer with the Society of St. Vincent de Paul.

Memorial contributions may be made to the archdiocesan Catholic Youth Organization, 580 E. Stevens St., Indianapolis, IN 46203. †

# Marriage ANNOUNCEMENTS

Be a part of our Fall Marriage Edition  
Feb. 7, 2014, issue of *The Criterion*

If you are planning your wedding between Jan. 30 and July 1, 2014, we invite you to submit the information for an announcement on the form below.

### Pictures

You may send a picture of the couple. Please do not cut the photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put the couple's names on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

### E-mailed photos

Photos should be saved in jpg format, be a minimum 200 dpi resolution and at least 3 inches or 600 pixels wide. Color photos are preferred. Please send your photo as an attachment to the e-mail.

### Deadline

All announcements and photos must be received by 10 a.m. on Wednesday, Jan. 22, 2014. (No announcements or photos will be accepted after this date.)

#### — Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, 1400 N. Meridian Street, Indianapolis, IN 46202-2367  
Deadline with photos: Wednesday, Jan. 22, 2014, at 10 a.m.

Please print or type:

Name of Bride (first, middle, last)	Daytime Phone		
Mailing Address	City	State	Zip Code
Name of Bride's Parents (first, last)			
City	State		
Name of Bridegroom (first, middle, last)			
Name of Bridegroom's Parents (first, last)			
City	State		
Wedding Date	Church	City	State
<input type="checkbox"/> Photo Enclosed	Signature of person furnishing information	Relationship	Daytime Phone
<input type="checkbox"/> No Picture			



Mike McGinley  
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www.mikemcginley.com



### Northwestern Mutual Recognizes McGinley with Forum Membership

Financial Security Company Recognizes Financial Professionals at Annual Conference

Northwestern Mutual is honoring Indianapolis financial advisor Mike McGinley with membership in its 2013 Forum group, which recognizes individuals for an outstanding year of helping clients achieve financial security. McGinley is affiliated with Northwestern Mutual Indiana based in Indianapolis. This is the third time that McGinley received the Forum honor.

"Our 2013 Planning & Progress study shows that half (51%) of Americans feel less financially secure than they thought they'd be at this point in their lives," says Northwestern Mutual Executive Vice President Todd M. Schoon, CLU®, ChFC®, J.D. "In an uncertain economy, consumers are seeking guidance and are turning to experienced financial professionals like Mike to plan for their future financial security."

The honorees were recognized at a conference held on November 3 to 6, 2013, in Scottsdale, AZ. At the conference, honorees learned new insights from prominent speakers, gained access to advanced training and leadership development, and shared knowledge with fellow colleagues. The Forum conference is an extremely exclusive achievement, with approximately five percent of Northwestern Mutual's more than 6,500 financial representatives invited to attend.

#### About Northwestern Mutual

Northwestern Mutual is the marketing name for The Northwestern Mutual Life Insurance Company, Milwaukee, WI, and its subsidiaries. Northwestern Mutual is among the "World's Most Admired" life insurance companies in 2013 according to FORTUNE® magazine and has helped clients achieve financial security for more than 156 years. As a mutual company with \$1.4 trillion of life insurance protection in force, Northwestern Mutual has no shareholders. The company focuses solely and directly on its clients and seeks to deliver consistent and dependable value to them over time. Northwestern Mutual and its subsidiaries offer a holistic approach to financial security solutions including: life insurance, long-term care insurance, disability income insurance, annuities, investment products, and advisory products and services. Subsidiaries include Northwestern Mutual Investment Services, LLC, broker-dealer, registered investment adviser, member FINRA and SIPC; the Northwestern Mutual Wealth Management Company, limited purpose federal savings bank; Northwestern Long Term Care Insurance Company; and Russell Investments. Further information can be found at <http://www.northwesternmutual.com>.

#### About the Northwestern Mutual Planning & Progress Research

This study was conducted by independent research firm Harris Interactive, and included 1,546 Americans aged 25 or older who participated in an online survey between January 9, 2013 and January 23, 2013. Results were weighted as needed for age by gender, education, race/ethnicity, region and household income. Propensity score weighting was also used to adjust for respondents' propensity to be online. No estimates of theoretical sampling error can be calculated; a full methodology is available.



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# Baptism gives strength to forgive enemies, love poor, pope says

VATICAN CITY (CNS)—Baptism isn't just some formal ritual, it profoundly changes people, giving them unwavering hope and the strength to forgive and love others, Pope Francis said.

"With baptism, we are immersed in that inexhaustible source of life that is Jesus' death, the greatest act of love in all of history," he said during his first general audience of 2014.

The pope spent nearly two hours after the audience on Jan. 8 greeting people, blessing the sick, speaking with newlyweds and receiving notes, letters and late Christmas gifts from the crowd. He also watched a brief performance by acrobats, jugglers and clowns who were part of an international Golden Circus festival.

During his usual rounds through St. Peter's Square in the popemobile before the start of the audience, the pope caught sight of a friend in the crowd. The pope had the driver stop the popemobile and gestured for his friend to board the vehicle.

The friend, Father Fabian Baez, sat in the back seat, then walked with the pope to a special seating section for guests.

Passionist Father Ciro Benedettini, vice director of the Vatican press office,

said the priest works in a parish in Buenos Aires and that the pope said Father Baez was "a great confessor."

The pope began the new year of audience talks with a new series of catecheses on the sacraments, starting with baptism—the sacrament that "grafts us as living members in Christ and in his Church."

Baptism isn't merely "a simple rite, a formal act of the Church," he said. "It is an act that profoundly touches our existence" and radically changes the person.

"A baptized baby is not the same as a baby who's not baptized. A baptized person is not the same as a person who's not baptized," he said.

By being immersed in the living waters of Christ's salvation, he said, "we can live a new life, no longer at the mercy of evil, sin and death, but in communion with God and our brothers and sisters," embarking on a whole new life.

The pope reminded his audience that it was very important for Christians to know the date of their baptism because it was "a happy day" of celebration.

Recalling that event is important because there is always the risk people think of it as something that happened in the past or that it was something just their parents wanted, and was "not of our volition."

Even though chances are people were just infants on that day and can't remember it firsthand, "We have to reawaken the memory of our baptism" and live it every day as a great gift from the Lord, the pope said.

"If we are able to follow Jesus and remain in the Church, even with our limits, frailties and our sins, it is precisely because of the sacrament in which we became new beings and were vested in Christ."

The power of baptism frees people from original sin, grafts them to God and makes them bearers of "a new hope" that nothing and nobody can destroy, he said.

"Thanks to baptism, we are able to forgive, to love—even those who offend us and hurt us; that we are able to recognize the face of Christ in the least and the poor," he said.

The fact that baptism is always conferred by a priest in the Lord's name shows it is a gift that is passed on from person to person "a chain of grace," he said. It is "an act of fraternity" and becoming a child of the Church, who, like a mother, generates new children in Christ through the Holy Spirit. †



CNS photo/Paul Haring

Pope Francis puts the hood on a baby as he arrives to lead his general audience in St. Peter's Square at the Vatican on Jan. 8.



## Our Lady of Guadalupe Mass

Father Robert Hankee, pastor of St. Joseph Parish in Corydon, listens as children in costumes sing "Las Mañanitas" at the opening of a Dec. 12 liturgy honoring the feast of Our Lady of Guadalupe. They are led by Deyanira Laaz, right, and accompanied by guitarist Kevin Pierson, far right.

## 'Citizen-scholar' and former Ambassador to Vatican Thomas Melady dies

WASHINGTON (CNS)—Former U.S. Ambassador to the Vatican Thomas P. Melady, who served in several diplomatic posts and continued to play a role as "citizen-scholar" long past the age when most people would have retired, died on Jan. 6. He was 86.

Melady died at his Washington home of a brain tumor, which doctors only recently diagnosed.

Melady was an ambassador under three presidents: to Burundi (1969) and Uganda (1972) under President Richard Nixon, and then as the ambassador to the Holy See under President George H.W. Bush (1989) and in the first year of the administration of President Bill Clinton. Melady left the post in early 1993. He also was named by Nixon as senior adviser to the U.S. delegation to the U.N. General Assembly.

He was remembered by one of his successors to the Holy See post as "a perpetual ambassador."

University of Dayton professor Miguel Diaz, who was ambassador from 2009 to 2012, told Catholic News Service that Melady was the first former ambassador to reach out to him when Diaz was nominated and that he continued to be a welcome adviser and mentor.



Thomas Melady

"Once my nomination was

made public, he immediately took me out to lunch and we had a tete-a-tete on Vatican diplomacy," Diaz said, with Melady offering helpful advice about what challenges Diaz might face.

Across differences of political party and generation, "it grew into a collegial friendship," Diaz said.

In the very small group of former U.S. ambassadors to the Holy See, Melady "was the leader of the club," said Diaz. He observed that despite their activism with different political parties—Diaz with the Democrats and Melady with the Republicans—the two wound up as co-signatories of an assortment of letters and statements on public policy.

In addition to his ambassadorial posts, Melady was a prolific writer, with 17 books, including *Profiles of African Leaders*, *Idi Amin Dada: Hitler in Africa*, *The Ambassador's Story* and *Ten African Heroes*, and more than 180 articles to his credit. He most recently had been senior diplomat in residence and a professor at the Institute of World Politics in Washington, teaching a course on the art of diplomacy; mentoring students and helping develop the institute's policy and philanthropic circles, said a post on the organization's website.

Melady is survived by his wife of 52 years, Margaret, with whom he co-wrote several books; daughters Christina Melady and Monica Melady Micklos; and seven grandchildren.

A funeral Mass with Washington Cardinal Donald W. Wuerl presiding was scheduled for Jan. 13 at the Cathedral of St. Matthew the Apostle in Washington. †

## Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

### For Sale

**Calvary Cemetery (southside Indy) cremation niche.** Located in the Court of the Apostles. Beautiful location on hill. Will sell for original price of \$2,000. 319-351-4649.

### Employment



## High School Principal

Bishop Chatard High School, the North Deanery Catholic high school of the Archdiocese of Indianapolis, is seeking to fill the position of principal in time for the beginning of the 2014-2015 school year.

Applicants for this position must possess an administrator's license, be a practicing Catholic, and have a minimum of three years educational administrative experience. The successful candidate will understand and embrace the Catholic mission of Bishop Chatard High School while demonstrating outstanding academic leadership in the areas of faculty and curriculum development.

Bishop Chatard seeks to fulfill the mission of forming students for a lifetime commitment to faith, learning, leadership and service based on the Gospel of Jesus Christ and the teachings of the Catholic Church.

For further information about this position, please visit: [www.bishopchatard.org/about/principal-position](http://www.bishopchatard.org/about/principal-position)  
Interested applicants are invited to visit the following website to apply:  
<http://oce.archindy.org/office-of-catholic-education/employment.aspx>

Please send resumé and letter of interest to:

Rob Rash  
Office of Catholic Education  
Archdiocese of Indianapolis  
1400 North Meridian St.  
Indianapolis, IN 46202  
317-236-1544  
rrash@archindy.org

Deadline for submission is February 1, 2014. All applications and inquiries will be held in confidence.



## SECONDARY SCHOOL PRINCIPAL Newport Central Catholic High School [www.ncchs.com](http://www.ncchs.com)

Newport Central Catholic High School ([www.ncchs.com](http://www.ncchs.com)), a diocesan high school of the Roman Catholic Diocese of Covington, KY, is actively seeking a principal for the 2014 - 2015 school year. The successful candidate should be a spiritually motivated practicing Roman Catholic with excellent communication skills, a strategic academic vision, knowledge of current educational methods, and proven leadership and managerial skills. The principal has primary responsibility for the overall operation of the school and must be committed to the mission and philosophy of the Diocese of Covington and NCCHS.

With the motto "To succeed you must believe...We Believe" NCCHS provides its 372 co-educational students (grades 9-12) with a diverse, comprehensive secondary school education, including general, college-prep, honors, and AP-level course offerings. In addition, among many things NCCHS offers: an academic enhancement program to assist students with additional instructional support, a wide-ranging fine arts program, and an extensive interscholastic athletic program. In 2009 NCCHS completed a 7.5 million dollar renovation/addition to its school building that included additional classrooms, chapel and black box theatre.

Candidates for principal must be practicing Roman Catholics in good standing with a passion for being the spiritual leader of a co-educational high school. The candidates should show evidence of accomplishment or willingness to become skilled in the following activities: board relations; community and external relations; curriculum development; faculty/staff development; fiscal management; fundraising (or fundraising potential); parent and alumni relations; plant management; recruitment and professional development; student activities management; student recruitment and teacher/staff evaluation. An advanced degree is highly preferred.

Applications will be accepted through February 7, 2014. Interested individuals should email, fax, or mail: a cover letter, a comprehensive resumé or C-V, a recently prepared Baptismal Certificate, transcripts of academic preparation, and a list of at least five references to **Stephen Kopyay, SPHR, 1125 Madison Avenue, Covington, KY 41011-3115, FAX 859/392-1589, or [skopyay@covdio.org](mailto:skopyay@covdio.org)**. EOE.



# Pope: Time to stop violence and begin making peace at home

VATICAN CITY (CNS)—Welcoming in a new year, Pope Francis said it was time to stop provoking and ignoring violence, tragedy and conflict in the world, and begin building peace at home.

“Justice and peace at home, among us—you begin at home and then you move on to all of humanity. But we have to start at home,” he said on Jan. 1, which the Church marks as the feast of Mary, Mother of God and as World Peace Day.

Speaking to tens of thousands of pilgrims gathered in St. Peter’s Square for the first noon Angelus of 2014, the pope referred to his peace day message, which he said called for building a world where everyone “respects each other, accepts others in their diversity and takes care of each and every one.”

People must not remain “indifferent and immobile” in the face of violence and injustice, but commit themselves to “build a truly more just and caring society,” he said.

The pope referred to a letter he had received the day before from a man struggling to understand why there were still so many tragedies and wars.

The pope said he wanted to ask the same question: “What is happening in people’s hearts? What is going on in the heart of humanity” that leads to violence?

“It’s time to stop,” Pope Francis said. “It will do us good to stop taking this path of violence.”

May God “help all of us walk the path of justice and peace with greater determination,” he said, and the Holy Spirit break down the obstinacy and barriers people construct between each other.

The pope also prayed to Mary that the “Gospel of fraternity” might “speak to every conscience and knock down the walls that hinder enemies from recognizing each other as brothers and sisters.”

Earlier in the day, the pope celebrated Mass in St. Peter’s Basilica, which was decorated with white flowers, evergreens, gold trim and poinsettias. Two girls and one boy, wearing long capes and shiny gold paper crowns in memory of the magi who traveled to Bethlehem, brought the offertory gifts to the pope.

Prayers for peace were offered in five languages. The Spanish version asked that God “bless all women and all mothers, called to bring forth, to guard and to promote life.”

In his homily, the pope said Mary, the Mother of God, became the mother of all humanity when Jesus, dying on the cross, gave her to the world.

When she lost her divine son, “her sorrowing heart was enlarged to make room for all men and women, whether good or bad, and she loves them as she loved Jesus,” he said.

Even before the Church officially defined Mary as God’s mother in the fifth century, the faithful had already



Pope Francis kisses a baby Jesus statue as he celebrates Mass in the Vatican’s St. Peter’s Basilica on the feast of Mary, Mother of God, on Jan. 1.

acknowledged her divine maternity and called for its recognition, the pope said, noting the case as an example of the “‘sensus fidei’ [sense of the faith] of holy people, the faithful of God, who, in their unity, are never ever wrong.”

Mary is a source of hope and true joy and continually strengthens people in their faith, vocation and mission, he said. “By her example of humility and openness to God’s will, she helps us to transmit our faith in a joyful proclamation of the Gospel to all, without reservation.”

He asked the faithful to entrust with Mary their journey of faith, their hopes and needs as well as “the needs of the

whole world, especially of those who hunger and thirst for justice, peace and God.”

In his homily, Pope Francis also mentioned the Marian icon “*Salus Populi Romani*” (health of the Roman people) in Rome’s Basilica of St. Mary Major, which he said was the first Marian shrine in the West where the image of the Mother of God—the “Theotokos”—was venerated.

According to Vatican Radio, the pope visited St. Mary Major on Dec. 31 to pray at length before the icon, repeating a pilgrimage he made on the first morning of his pontificate in March and on other subsequent occasions. †

## ICC

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said Tebbe. The consistent life ethic teaches that all human life from conception to natural death has dignity and deserves respect and protection.

“It is out of this moral framework that the Catholic Church speaks to all issues,” said Tebbe. “The Indiana Catholic Conference will be working to protect families and children—and all underlying necessities to support families and children.”

The ICC will be engaged in promoting and improving education policies and programs; safeguarding parents and educational institutions’ rights and responsibilities; protecting religious liberty regarding marriage and health care; protecting programs that support vulnerable families and individuals; and ensuring new programs or initiatives protect parent rights and responsibilities and enhance family life.

According to Tebbe, the ICC will

work with state lawmakers to require parental notification for minors to use Plan B abortion-inducing drugs; improve access to early childhood education; improve childcare regulations; work to bridge the health insurance gap under the Affordable Care Act for Medicaid and lower-income families; and work toward passing legislation to improve Indiana adoption laws.

“There will be many issues on the table, and we will be taking part in the process to ensure that the voice of the Church and the least among us are heard,” Tebbe said.

Tebbe said that in years past, the success of the ICC’s legislative agenda is impacted in part by: 1) the willingness of the leadership in the House and Senate to have these bills heard in committee; 2) a willingness of lawmakers to work in unison with the Church’s efforts; and 3) a willingness of Catholics in the pew to be engaged in the political process.

To better equip Catholics to participate in the process, the ICC offers an online resource that provides efficient and effective communication with members

of the Indiana General Assembly and the U.S. Congress. A Legislative Action Center is available on the ICC Web page at [www.indianacc.org](http://www.indianacc.org) that allows visitors to participate in the political process in a number of ways. Visitors to the center can sign up for the weekly I-CAN Update newsletter, identify his or her representatives, contact lawmakers, and much more. To explore the process, go to [www.indianacc.org](http://www.indianacc.org) and click on “Legislative Action Center.”

State lawmakers in the Indiana House will be led by Rep. Brian Bosma (R-Indianapolis), who serves as Speaker of the House, and in the Senate by Sen. David Long (R-Ft. Wayne), who serves as President Pro Tempore in the Senate.

“These two men wield enormous influence given their leadership roles by serving as gatekeepers on legislation,” said Tebbe. “We will be working with leadership to forward the Church’s initiatives.” Tebbe said that committee chairs also may decide the fate of any given bill even if it meets with approval of the House and Senate leaders.

Republicans hold super majorities in both legislative bodies, meaning they have enough members to conduct and pass legislation without the support of Democrats. Republicans hold a 69 to 31 majority in the Indiana House of Representatives and a 37 to 13 majority in the Senate.

The Indiana General Assembly alternates biennially between a “long” session, or budget session, to a “short” session. This year is a short session.

Tebbe said that lawmakers will work at breakneck speed to meet the shorter working deadlines of this year’s session, which last only 10 weeks. Due to time constraints, the short session renders fewer introduced bills, roughly 1,000 of them.

Tebbe said that far fewer will actually get hearings and move through the process. Lawmakers must complete legislative business by March 14.

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

## HHS

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Also on Dec. 31, the 6th U.S. Circuit Court of Appeals in Cincinnati reversed a decision by the Nashville District Court. The HHS mandate now may not be enforced while a lawsuit by the Diocese of Nashville and others works its way through the legal process. The plaintiffs there include Catholic Charities of Tennessee; Camp Marymount; Mary, Queen of Angels; St. Mary Villa; the Dominican Sisters of St. Cecilia; and Aquinas College.

Sister Constance Veit, communications director for the Little Sisters of the Poor, told Catholic News Service in a phone interview that the call from their attorney about Sotomayor’s order came just as the sisters were finishing a party with residents at their Baltimore base. The sisters operate 29 homes for the elderly around the country, including the St. Augustine Home for the Aged in Indianapolis.

“It was surprising that we heard anything because we knew Justice Sotomayor was in New York City for the [New Year’s] celebration, and we are grateful for the move in the right direction,” she told CNS. Sotomayor led the countdown to midnight as the crystal ball was dropped in Times Square.

In general, employers who provide

health insurance to workers are required as of Jan. 1 to comply with the mandate that those policies include various types of contraceptives, including sterilization and abortifacients. The penalty for noncompliance is potentially thousands of dollars daily in fines. Although the Obama administration has made some allowances for exemptions for religious institutions, when final rules were issued in June, some Catholic employers said the exception still did not address their moral objections.

The sisters said they hope and pray for a favorable outcome so they can continue to serve the elderly of all faiths.

“If we were subject to the fines, it would impact all our homes around the country,” Sister Constance said. “We have 13,000 residents.”

Prior to the order, preliminary injunctions had been awarded in 18 of 20 similar cases, according to the Washington-based Becket Fund, which represents many organizations suing over the mandate and maintains data about the cases on its website.

Mark Rienzi, senior counsel for the Becket Fund, told CNS it makes no sense for the Little Sisters to be fined for noncompliance before the lawsuit can even be decided.

“For the most part, the religious nonprofits are winning their cases, and the courts have said the governments are

wrong here and that people have a right to exercise their religion,” Rienzi told CNS shortly before Sotomayor’s order. “Some, unfortunately, didn’t get preliminary injunctions and therefore face an imminent choice of either violating their religions or facing enormous fines.”

There are 91 lawsuits challenging the HHS mandate, according to the Becket Fund. Rienzi added that until the Supreme Court provides a clear answer to the legal challenges there will be a patchwork of court decisions in which some groups win and others face massive fines that may force some to close.

In Nashville, Rick Musacchio, diocesan director of communications, told CNS that its lawsuit is “not about access to contraception, it is about making Catholic entities facilitate and provide those services even though we find them morally objectionable.

“We think the government mandates unfairly and unconstitutionally drive a wedge between the Catholic faith and the works we do through these affiliated entities,” he said, explaining that the mandate penalizes organizations for refusing to participate in providing morally objectionable products and services that are readily available anywhere.

“We still know that there is a long road ahead, but we are delighted about this outcome,” said Sister Sister Mary Sarah

Galbraith, president of Aquinas College in Nashville.

Elsewhere, the Fort Wayne, Ind.-based U.S. District Court entered a preliminary injunction temporarily barring enforcement of the HHS mandate against the Diocese of Fort Wayne-South Bend.

The suit included the diocesan Catholic Charities, St. Anne Home and Retirement Community, Franciscan Alliance, Specialized Physicians of Illinois, the University of St. Francis and *Our Sunday Visitor*.

The Dec. 27 order by Judge Jon DeGuilio focused only on the request for an injunction against enforcement while the lawsuit proceeds.

“It is small first step, a touchdown in the first quarter, but there is still a lot of game to be played; this is not over by any means,” Sean McBride, diocesan spokesman, told CNS.

“Clearly this is an affirmation for religious freedoms, of the First Amendment, and an opportunity for us to operate on a daily basis without violating our deeply held religious beliefs,” McBride added.

The Supreme Court will hear, probably in March, two cases by for-profit employers that are challenging the contraceptive mandate. Challenges by entities similar to the religious orders are working their way to the high court. †