Arizona mother deported from U.S. taken in by shelter just across border

PHOENIX (CNS)—The mother who made headlines as possibly the first unauthorized immigrant to be deported from the United States under President Donald J. Trump’s immigration orders was being sheltered overnight by the Kino Border Initiative in Nogales, Mexico, on Feb. 9.

Jesuit Father Sean Carroll, the initiative’s executive director, confirmed in an e-mail to Catholic News Service that Guadalupe Garcia de Rayos was being assisted by the migrant advocacy group.

“She arrived at our comedor [dining room], and she is staying in our shelter this evening,” the priest wrote. “Overall, she is doing well.”

U.S. Immigration agents arrested and deported Garcia de Rayos after she arrived at the Immigration and Customs Enforcement (ICE) office in Phoenix on Feb. 8 for a mandatory check-in.

She had been doing yearly or biyearly reports to the ICE office since 2008, after Feb. 8 for a mandatory check-in.

She had been doing yearly or biyearly reports to the ICE office since 2008, after her arrest and conviction for giving a fake Social Security number to an employer.

According to her family, each other time she had reported to ICE, she was questioned and allowed to return to her home in Mesa, a suburb east of Phoenix.

When asked on Feb. 9 if she would have done anything differently, Garcia de Rayos answered, “I have no regrets, because I did it all out of love for them.”

Her two teenage children, both of whom were born in the U.S. and are U.S. citizens, sat by their mother as they were born in the U.S. and are U.S. citizens, sat by their mother as they spoke to the media from the Kino Border Initiative dining hall in Nogales following her deportation.

“Last night, I felt so empty without her,” said Garcia de Rayos’ daughter, Jacqueline, 14.

“The only crime my mother committed was to go to work to give a better life for her children,” Jacqueline told The New York Times the day before.

“It’s a nightmare having your mother taken away from you,” said the son, Angel, 16.

During a live-streaming interview with The New York Times in Nogales following her deportation.

Record $7.1 million raised as annual event celebrates lasting gift of Catholic education


Record $7.1 million raised as annual event celebrates lasting gift of Catholic education

An archdiocesan celebration of Catholic education on Feb. 9 honored four individuals whose Catholic values mark their lives. Sitting, from left, are honorees Kevin Johnson, Kathy Willis and Van Willis. Standing, from left, are honoree Tom Spencer, archdiocesan administrator Msgr. William F. Stumpf and keynote speaker James Danko, president of Butler University in Indianapolis. (photo by Rob Banayote)

By John Shaughnessy

“Father Joe Danko, my dad’s twin brother, unfortunately died of a heart attack at age 36 in 1965 after serving as a diocesan priest [in Cleveland] for only nine years,” said Danko, the president of Butler University in Indianapolis.

“While dying young has a way of immortalizing people, the stories of my uncle are quite legendary and well-documented.”

Danko then shared two telling stories about his uncle with the 600 people who attended the 21st annual Celebrating Catholic School Values event in Union Station in Indianapolis on Feb. 9.

The first story detailed what his uncle did right after he was ordained—writing a check that represented all the monetary gifts he received for his ordination, and giving the check to the Society of the Propagation of the Faith office.

Danko then told how his uncle later used all his inheritance from his parents’ estate to help finance a youth center in a

Vatican Observatory director reflects on how astronomy can lead to worship

By Sean Gallagher

From the outside, it almost looks like a church. It’s a rectangular building with tall walls and a large dome at one end of its roof.

On the inside, Jesuit Brother Guy Consolmagno enters into worship of God on a regular basis, but not while kneeling before an altar at Mass.

The building houses the Vatican Advanced Technology Telescope on Mount Graham in southern Arizona, which is part of the Vatican Observatory, one of the world’s oldest astronomical research institutions.

Brother Guy, its director, spoke about the work of the observatory, the Church’s promotion of scientific research over the centuries and the intersection of faith and science in a Feb. 7 presentation titled “The Heavens Proclaim: Astronomy as Worship” at Brebeuf Jesuit Preparatory School in Indianapolis.

The presentation featured many photos and video clips that illustrated the Church’s relationship with astronomy over the past several centuries.

By Brian Gallagher

The Vatican Advanced Technology Telescope is located on Mount Graham in southern Arizona. It is part of the Vatican Observatory, which was begun at the Vatican in the 1960s by Pope Leo XIII. (Photo courtesy of the Vatican Observatory)

Brother Guy said that he gets a grace-filled “jolt of joy” in his scientific research.
Brother Guy, who earned a doctorate in planetary science at the University of Arizona and did post-doctoral work at Harvard University and the Massachusetts Institute of Technology, said in his presentation that several popes have thought it’s amazing, too.

“From no part of creation does there arise a more eloquent or stronger invitation to prayer and to adoration than looking at the sky,” said Pope Pius XII.

“Man ascends to God by climbing the ladder of the universe,” said Pope Pius XII.

“Scientific research can and should be a source of deep joy,” said Pope Francis.

Popes began supporting the work of astronomers some 450 years ago, Brother Guy explained, for practical and spiritual reasons: a more accurate calendar was needed in order to set the correct date for Easter.

He also addressed the fact that the Church has at times had rocky relationships with scientists, most notably the 17th-century astronomer Galileo, who was convicted by the Church tribunal of “vehement suspicion of heresy” in 1633 and was excommunicated in 1653 for taking action against him. 

It is a popular notion in contemporary culture that faith and science are in conflict. But Brother Guy said that many of the planetary scientists he interacts with do not understand. In science, we have truths that we understand, he said. In religions, we have truths that we believe, he said. He ended his presentation by reflecting on a quote from early 20th-century English Catholic writer G.K. Chesterton, who wrote that pagan religions in the past saw nature as a solemn and sometimes stern mother, but that Christians view her “as a younger sister, a little dancing sister to be laughed at as well as loved.”

“Faith and science need not be in conflict, says Jesuit brother and astronomer.”

Faith and science need not be in conflict, says Jesuit brother and astronomer.

By Sean Gallagher

It is a popular notion in contemporary culture that faith and science are in conflict. But Jesuit Brother Guy Consolmagno experiences just the opposite, a great harmony between the two.

In a Thursday, Feb. 2 presentation at Brebeuf Jesuit Preparatory School in Indianapolis, Consolmagno detailed his experiences with both the life of faith as a Jesuit and in the life of science as one who earned a doctorate in planetary science at the University of Arizona, and did post-doctoral work at Harvard University and the Massachusetts Institute of Technology.

The director of the Vatican Observatory, Brother Guy spoke in a Feb. 7 presentation at Brebeuf Jesuit Preparatory School in Indianapolis about the relationship of faith and science.

In religions, we have truths that we don’t understand. In science, we have understanding that only approaches truth, he said. And ever actually getting there.

But Brother Guy also noted that truth can be expressed in many ways beyond scientific evidence.

“‘There are truths that only poetry can express,’ he said. ‘You don’t walk up to your beloved and say, ‘When I see you, my pulse goes up by 2.3 percent.’

There are truths beyond what can be measured by science. But science can measure really cool things. And science has beauty. It’s not just poetry and art that have beauty.

Brother Guy said that many of the planetary scientists he interacts with understand this, showing off their paintings of how the bodies in space that they research appear to them in their minds’ eye.

“The people who don’t get it are the people who worship science,” he said.

“‘And trust me, no scientist would be so stupid as to worship science. We know better. ‘It is the people who haven’t had the chance to really do or learn science because they haven’t had the chance for a good education who will be left open to the myth’s sold on television.”

Brother Guy said, "and to recognize in the joy the presence of the One who is all joy."
People of different races and faiths filled the gym of St. Philip Neri School in Indianapolis on Friday.

There for something much more serious than a sporting event, the community turned out to support Indianapolis Mayor Joe Hogsett as he vowed to work with Indiana’s Catholic and Martin Luther King Jr. organizations to enforce federal directives proven to be unconstitutional or discriminatory toward immigrants, such as requests by U.S. Immigration and Customs Enforcement (ICE) to deport non-citizens not charged with a crime.

“There was a lot of energy in the room,” says Father Rick Ginther, pastor of Our Lady of Lourdes Parish in Indianapolis. “It was very well-filled. I thought, ‘This is the Gospel in action.’”

The event was sponsored by IndyCAN, an organization whose mission according to its website is to help “low- and moderate-income citizens” of central Indiana “build the leadership capacity … to improve the systems impacting their lives.”

Father Christopher Wadellon, pastor of St. Philip Neri Parish, is a member of IndyCAN.

“We were looking for a place to host [ICE].” He says he was encouraged by the high percentage of immigrants in our parish, as we seemed like a natural.”

The number of immigrants at St. Philip Neri is between 1,500 and 2,000 people, including immigrants, leaders of many churches, Catholics, Muslims, Christians and Jews.

“It was overwhelming to see the response,” he says. “It spoke to a new level of anxiety in our immigrant community. … What it highlighted for me is our families are scared and want to hear some consoling word.”

Father Wadellon says he received numerous calls from families wanting to attend the event, but were afraid to do so for fear that ICE would show up and detain them.

According to a recent national study by the San Francisco-based Immigrant Legal Resource Center and the National Immigration Law Center, the Sheriff Department is in the top 6 percent of counties nationwide with the most stringent anti-immigrant policies, and spends significant amounts of time and resources enforcing federal immigration policies locally.

“Shame on you! Shame on you!”

Some of the protesters, seven of whom were later arrested, blocked a van from leaving the shelter shouting at agents, were later arrested, blocked a van from leaving the shelter.
Living in our post-Christian culture

Hang in there, Catholics and other Christians. It seems that we are being called out more and more on social media by people who believe that religion should have no role in American society. These people think that people of faith must be unintelligent to actually believe the things we believe, or, in many cases, what they imagine we believe. There’s even a word for what’s going on. It’s called “faith shaming.” It’s making fun of people because of their beliefs. And Catholics are often seen as out of the mainstream in our secular culture, which is often referred to as “post-Christian.”

It’s not like that’s something new in American history. Catholics were discriminated against for many periods of American history, from colonial times until almost the middle of the 20th century. In many cases, the injustice came primarily from members of other Christian traditions. Now, its source is largely from secular-minded people opposed to any influence of faith in the public square. In any case, modern Catholics are not the only ones who are being faith-shamed. We have just been on the receiving end of the 2015 controversy over the Religious Freedom Restoration Act here in Indiana demonstrated the hostility that many people have toward Christians who try to practice their faith—often by people who call themselves Christians.

Much of that hostility centered on the issue of homosexuality, especially the rededication of marriage. The Church continues to consider such marriages as impossible because marriage can only be entered into by one man and one woman, but the Supreme Court has ruled them to be legal. Controversy soared over whether people of faith can be forced to participate in or support such weddings.

The same issue surfaced last May for the Ferguson, Mo., police, when two Gaines were faith-shamed. It became known that this popular couple on HGTV’s show “Fixer Upper” were actually members of an evangelical church that doesn’t support the redefinition of marriage. Buzzfeed’s Kate Aureth suggested that perhaps they might be intolerant toward gay and lesbian couples who want to appear on their show.

So what are we to do about this? Perhaps the best thing we can do is to continue to practice our faith. Learn what the Church teaches, rather than what people think it teaches, so you can be prepared to explain its teachings on moral issues if called upon to do so. Recognize that saying that you believe something just because that’s the Church teaching won’t get you far in a discussion. We must use reason to explain why we are for or against something. Better yet, learn what good the Church actually promotes and the reasons it promotes it.

Try not to be argumentative when you get involved in discussions about things. Explain why you believe as you do, but remember that arguments usually just tend to harden the other person’s biases. Be charitable, of course.

—John F. Fink

Be Our Guest/Bishop James D. Conley

The age of noise (Editor’s note: The following column by Bishop James D. Conley is reprinted from the Feb. 15 issue of the Southern Nebraska Register, newspaper of the Diocese of Lincoln, Neb.)

More than 70 years ago, the English satirist Aldous Huxley wrote that modernity is the “age of noise.” He was writing about the radio, whose noise, he said “penetrates the mind, filling it with a babel of distractions—news items, mutually irrelevant bits of information, blasts of corybantic or sentimental music, continually repeated doses of drama that bring no catharsis.”

If Huxley had lived into the 21st century, he would have seen the age of noise redoubled and amplified beyond the radio’s ability to touch a few, and then to our tablets and mobile devices, machines which bring distraction, and “doses of distraction,” with which we cannot go. We are, today, awash in information, assaulted, often, with tweets and pundits analyzing the crisis in religion, or, difficulty in the Church, or, serious social, political or environmental issues. It can become, for many people, overwhelming.

To be sure, we have a responsibility as faithful Catholics to be aware of the world and its challenges, and actively engaged in the cultural and political affairs of our communities. We cannot shirk or opt out from the responsibility. If we are living at a moment of constant urgencies and crises, the “tyranny of the immediate,” where reactions to the news unfold at a breakneck pace, often before much thought, reflection or consideration. We are living at a moment when arguments precede acts, and outrage, or feigned outrage, has become an ordinary kind of virtue-signaling—a way of reacting to “the right responses to real issues in order to boost our social standing.”

The 2016 presidential election was a two-year log of plutonism and superficial argument, and now that the election is over, that argument seems impossible. No one can sustain the kind of noise—polemical, shrill and reactive—which has become a substitute for the dialogue that is necessary in every aspect of our life. Nor should any person try the age of noise; “diminishes virtue, and charity, and imagination, replaces them with anxiety, and worry, and exhaustion.”

The Lord didn’t make us for this kind of noise. He made us for exchange and communion. And our political community depends upon real deliberation: serious debate and concern over the right subjects. But the Lord also made us for silence. For contemplation. For quietude. And without these things anchoring our lives, and our hearts, the age of noise transforms us, fostering in our hearts a reactive and unreflective intemperance which characterizes the media and social media spaces which shape our culture.

The age of noise is grinding away at our souls.

In the second century, just 100 years after Christ, the 2nd-century Roman Catholic disciple wrote a letter to a man named Diognetus, telling him something about the lives of the first Christians: “There is something extraordinary about their lives,” he wrote. “They live in their own communities as though they were only passing through… They pass their days upon Earth, but they are citizens of heaven.”

We, our friends and neighbors look to us, as disciples of Jesus, they should see that there is something extraordinary about our lives: that although we live fully in our nation, we are, first citizens of heaven. This means that we must live differently, in the age of noise, must speak, and act, and think differently. In the words of St. Paul, we must “not be conformed to this world,” to the age of noise, “but be transformed by the renewal of our minds” (Rom 12:2). We must be, in the best sense of the word, “counter-cultural.”

To be citizens of heaven, we must be detached from the noise of this world. We must participate fully in cultural, and political, and public life, but we must entrust the outcomes of our participation to the Lord. We must detach ourselves from the news cycles, and social media arguments, and television pundits, which inflame our anger, or provoke our anxiety, or which shift our focus from the eternal to the fleeting and temporal.

My good friend Chris Stefanick, a wise speaker and author, wrote last week that we should “read less news,” and “read more books.” Mark, Luke, John and Br. He’s right. We won’t be happier, or wiser, or more peaceful because we consume more of the “age of noise” than we need. Of course we should be engaged in current affairs. But we’ll be truly happy, through Jesus, when we spend far more time reading Scripture, and spending time before the Lord in adoration of the Blessed Sacrament.

We’ll be free from the anxiety and worry of the “age of noise” when times of preference and perfect regular facets of our day. We’ll be detached from false crises and urgency of the culture of outrage when we do our small part, and then entrust the affairs of this world to the Lord. We’ll be, also, when we quiet the “age of noise.” If we regard the heart as the temple of wisdom and virtue which our culture desperately needs, right now, we will be set apart from the great Carmelite mystic, wrote a small poem which should guide us in the “age of noise”—

Let nothing disturb you.

Let nothing frighten you.
All things are passing away.
God never changes.

Let nothing disturb you.
Let nothing frighten you.
All things are passing away.
God never changes.

The noise of our culture is designed to disturb and frighten us, and to distract from the changing and ever-loving God. But in silent prayer and contemplation before the Blessed Sacrament, we can turn down the “age of noise,” and the Lord himself can- —J ohn F. Fink

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (Comunio et Progressio, 116).

Letters from readers (up to 300 words; letters of less than 300 words are more likely to be printed)

Letters must be signed, but, for serious reasons, names may be withheld. Letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.
Bill would add abortion reversal pill to informed consent law

By Brigid Curtis Ayer

An Indiana House committee heard a bill to expand Indiana’s laws regarding informed consent for abortion to include information on nonsurgical, chemical abortion reversal. The Indiana Catholic Conference (ICC) supports the measure.

House Bill 1128, authored by Rep. Ron Bacon, R-Chandler, would require the Indiana Department of Health to develop a form that provides women information about an abortion pill reversal procedure. The form would list websites and telephone numbers that could provide more information on the potential reversal, as well as the names of local medical professionals who could aid in the procedure.

The measure was heard before the House Public Policy Committee on Feb. 16. Rep. Benjamin Sneltzer, R-Auburn, chairman of the panel, said he would hold the bill to give panel members an opportunity to get their pending questions answered.

Glenn Tebbe, executive director of the ICC, who serves as the public policy spokesperson for the bishops in Indiana, testified in support of the bill. He said the measure would strengthen Indiana’s informed consent statute by ensuring that the mother is fully informed of the risks as well as options should she wish to reconsider her decision. “It gives the mother an opportunity to save her child,” said Tebbe.

Bacon, who works as a reproductive therapist, said he learned about the abortion pill reversal (APR) for chemical abortion when he met Dr. Christina Francis, an obstetrician and gynecologist in Fort Wayne, while attending a medical seminar. “If a woman changes her mind, there is a chance to reverse it,” Bacon said.

A medical or chemical abortion is a non-surgical, drug-induced form of abortion with a two-step process. The expectant mother takes pills containing Mifepristone (RU-486), and later takes Misoprostol (or Cytotec) to end the life of the baby. Mifepristone acts as a progesterone blocker which causes a miscarriage, and Misoprostol causes the woman to have contractions to expel the baby. To reverse a chemical abortion, a woman is given progesterone to counteract the progesterone-blocking first drug. Current abortion pill reversal is successful only after the first drug is taken.

Testifying in support of the bill, Ashley Sams of Indianapolis choked back tears and stopped several times to compose her answer.

Shortly after taking the first round of abortion pills, Sams felt guilt and panic because she knew she made the “wrong choice.” Immediately, she began desperately surfing the Internet for a support group to help her with her emotional breakdown, and stumbled across the abortion reversal pill.

“I found reversal help by accident,” Sams said. “That information should be provided to everyone who takes the abortion pill because we’re the ones that have to live with the consequences of our actions.” She successfully reversed her abortion using the APR method, and is the mother of a healthy, 17-month-old boy.

Patricia Stauffer, vice president of public policy for Planned Parenthood of Indiana and Kentucky, testified in opposition to the bill. She said the bill was unnecessary, and it only “seeks to stigmatize a woman seeking abortion.”

Dr. Katherine McHugh, a practicing obstetrician and gynecologist in Indianapolis with Indiana University Health, testified in opposition to the bill. She said she wanted to make a “simple point.” “This is not vetted science, and it’s not good medicine.” McHugh said. “This is not good science, and it’s not good for my patients.”

Francis, who also serves as president of the American Association of Pro-Life Obstetricians and Gynecologists, testified in support of House Bill 1128. She said giving a large dose of progesterone can allow a woman who has initiated the first round of progesterone blockers to induce an abortion to be reversed.

She said the use of progesterone to prevent miscarriage is safe and well-documented. “It is successful only after the first drug is taken.”

Dr. Casey Reising, who described herself as a “womb to tomb” family practice physician at Magnificat Family Medicine in Indianapolis, testified in support of the bill. Reising said she is the only full-time physician trained in Natural Procreative Technology (NaPro TECHNOLOGY) in Indianapolis, and has treated three patients with APR. NaPro TECHNOLOGY is a new women’s health science that monitors and maintains a woman’s reproductive health and gynecological health. Reising said she is one of many NaPro-trained physicians who assist patients that call the APR reversal hotline. Reising treated Sams when she called the hotline to reverse her abortion.

The Abortion Reversal Pill Network reports there have been 300 successful births after using the reversal procedure. These documented abortion pill reversal cases are expected to be published in a medical journal in the near future by Dr. George Delgado, a family practice physician in San Diego who also serves as medical director for the Culture of Life Family Services.

Tebbe said he expects the bill to pass the House panel, and move to the House floor for approval by the end of February.

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By Brigid Curtis Ayer (a correspondent for The Criterion.) †
**February 20**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting.** Fathers James Broekhuizen and Matt Tacci speaking, 6:8 p.m., $15. Information: 317-748-1478 or mariahkuhn@sroilet.org.

**February 25**
1899 E. 48th St., 164 Sleepless Blvd., Indianapolis. **Hearts and Hand of Indiana Trivia Night** optional 4:30 p.m. Mass at St. Anthony Catholic Church, 337 S. Wawasee Ave., Warsaw. Indianapolis; event venue doors open 5:30 p.m., trivia 6:30-9 p.m., $35 per married couple, includes dinner, registration March 7. Information: 812-357-6585 or mzoeller@spsmw.org.

**March 2**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **OBJECTIVE** Choose Life. Family Life Defense Ministry, Father John McCauley and Mary Schaffner presenting, 8:30 p.m., $42, includes continental breakfast and lunch, register by Seinrad. Information and registration: 317-545-7681, ext. 107 or www.archindy.org/office.Indiana.

**March 4**
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Christian Simplicity: Care and Retreat Center, 200 Hill Drive, St. Meinrad. **Prayer in the Office**, for secretaries and professional people, Benedictine Father Jeremy King presenting, $350 single, $530 couple; Information: 812-357-6585 or meiffel@stmeinrad.org.

**March 9-12**
Archaeby Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Praying the Psalms in the Office**, for secretaries and professional people, Benedictine Father Jeremy King presenting, $350 single, $530 couple; Information: 812-357-6585 or meiffel@stmeinrad.org.

**March 10-12**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Going the Extra Mile-Embracing Sacrificial Love**, Fri. 7 p.m. then Sun., noon, Father John Farrell presenting $185 single, $305 per married couple, includes meals, lodging and program. Information, registration: 317-545-7681, ext. 107 or www.archindy.org/office.

**March 13**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Ignatian Spiritual Exercise**

**March 26**
St. Luke the Evangelist Church, 7535 Holliday Dr., Indianapolis. **40 Days for Life Campaign** Kick-Off and Prayer Meeting, 8:30 a.m. - 6:30 p.m., $20 per person; singles and families, $50 married couple, 6:30 p.m., mass, $35; fish, fries, slaw and drink, $20 per married couple, includes lunch. Information: 317-407-6884 or sherily@olgreenwood.org.

**March 26-28**
St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Word, Worship, and Works of Mercy** Parish Mission, Father Thomas Smith presenting, 7-7:15 p.m. each evening, no charge. Information: 317-372-4124 or jkenny@olgreenwood.org.

**April 13**
St. Thomas More Church, 3916 East 106th St., Indianapolis. **A Day of Prayer and Reflection**, 6:30 a.m., $30 registration fee. Information: 317-244-0440 or ssmoore@stthomasmore.org.

**April 14**
Our Lady of the Greenwood Catholic Church, 335 S. Meridian St., Indianapolis. **Annual Becky’s Place Life Prayer Vigil**, 4 p.m., peaceful prayer vigil outside Planned Parenthood, 7 a.m.-7 p.m. Register for prayer time slot: 317-372-4124 or sherily@olgreenwood.org.

**May 13**
St. Mary of the Woods Church, 7213 N. St.� refreshments and auction, 5:30-8:30 p.m., $20 per married couple, includes dinner, information: 317-859-0767 or esmith@olgreenwood.org.

**June 1**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Providence Associates of the Sisters of Providence, Inc.**, 1723 I St., Bedford. **Annual Becky’s Place Life Prayer Vigil**, 4 p.m., peaceful prayer vigil outside Planned Parenthood, 7 a.m.-7 p.m. Register for prayer time slot: 317-372-4124 or sherily@olgreenwood.org.

**June 7**
Our Lady of the Greenwood Church, 6944 E. 46th St., Indianapolis. **Serra Club Mass for Vocations**, 8 a.m., all women, families, masses and donations to follow. Information: 317-748-1478 or unaclausi@holyspirit.org.

**June 10**
Most Holy Name of Jesus Roman Catholic Church, 99 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m. re-consecration, 5:45-6:50 p.m., Mass, 7-8 p.m., followed by Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454. Our Lady of the Greenwood Catholic Church, 89 N. 17th Ave., Beech Grove. **First Friday celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following mass until 7:30 p.m., sacrament of reconciliation available.** Information: 317-888-2861 or info@olgreenwood.org.
Pope Francis reaches out and seeks to engage young people

Pope Francis is 80 years old, but most people would agree that he is young at heart. His smile, the spring in his step—even when he limps slightly—and the joy that he brings to every occasion give witness to his youthful spirit. Francis is a pope who regularly reaches out to young people. He truly enjoys being in the presence of the young, and he is energized by the positive spirit and enthusiasm of youth and young adults. Last month, the Vatican announced that in October 2018 a Synod of Bishops will take place to address the topic: “Young People, Faith and Vocational Discernment.” Pope Francis wants young people to be the center of attention, he said, “Because you are in my heart.” Synods are for bishops, but Pope Francis is determined to make this particular synod an opportunity for young people to become engaged in the life of the Church, and for the adults who are called to serve them to listen attentively and accompany members of “the young Church” on their journey to a mature, informed and fully lived faith.

“I am reminded of the words which God spoke to Abraham,—the pope says in his letter to young people:—’Go from your country and your kindred and your father’s house to the land that I will show you’ (Gn 12:1). These words are now also addressed to you. They are words of a Father who invites you to ‘go,’ to set out toward a future which is unknown but one which will surely lead to fulfillment, a future toward which he himself accompanies you.” Pope Francis makes the words of the Father personal. “I invite you to hear God’s voice resonating in your heart through the breath of the Holy Spirit.” The intention of Pope Francis is not to encourage young people to distance themselves from their families or withdraw from the world. Instead, the pope explains that God’s call to Abraham was intended to be a compelling invitation, a challenge, to leave everything and go to a new land in order to renew the Earth and establish a new community, the chosen people of God. “What is this new land for us today,” the pope asks, “if not a more just and friendly society which you, young people, deeply desire and wish to build to the very ends of the Earth?”

Pope Francis reaches out and seeks to engage young people

VATICAN CITY (CNS)—The exploitation of any person is a crime, but the exploitation of a woman “destroys harmony” in the world, Pope Francis said.

Commenting on the Genesis story of God creating Adam and Eve, the pope told people at his early morning Mass on Feb. 9 that the creation story emphasizes how the world needs the qualities women have.

Men and women “are not the same, one is not superior to the other,” the pope said. “It’s just that men do not bring harmony. She is the one who brings that harmony that teaches us to care, to love with tenderness and who makes the world something beautiful.”

After the creation of Adam, the pope said, “God himself notices the solitude of Adam, who “was alone with all these creatures.”

God could have said, “Hey, why don’t you take a dog, who will be faithful, to accompany you through life and two cats to pet.” A faithful dog is good, cats are cute—at least some think so, others no, for the mice no!” the pope said.

But Adam still felt alone, so God decided to make a suitable companion for him. In the Genesis story, God “made a deep sleep on Adam, the pope noted, so it is reasonable to assume that before Adam saw Eve, he dreamed of her.”

“To understand a woman, it is necessary to dream of her first,” the pope said. And when Adam awake, he recognizes her immediately. After all the birds and animals were created, Adam sees Eve and says, “Ah, this time, yes!”

Too often when people speak about women they talk in terms of function, “woman was made to do this— ‘No’” the pope said. The woman herself is special and “without her the world would not be the same.”

“Often we hear people say, ‘In this company, this institution, there must be a woman to do this or to do those things,’ he said. “It’s true that women must do things and that she does things like all of us do, but her presence does not lie in a task, but in the qualities she brings.”

“Exploiting a person offends humanity,” he said, “but exploiting a woman is something more, it is destruction, it is turning back, it is destroying harmony.”

“Woman is harmony, poetry, beauty,” the pope continued. “Without her, the world would not be as beautiful, it would not be.”
poor area of Cleveland, which he helped build.

The two stories illustrate “the role of community service and social justice in the development of the human person,” Danko said. He also told the audience, “Thank you for allowing me to share with you what I consider a Catholic educational lesson and Gospel as reflected through my uncle’s life.”

Later in his talk, the product of Catholic schools focused on how the privilege of a Catholic education calls people to use their values in a world that needs them even more today.

“Do how I—how do we—allow the lessons we have learned to manifest themselves through our own talents and unique positions and platforms in life to love, to help and to make the world a better place?”

“I am quite confident that those who have provided us a strong Catholic education over the years would insist that we must mindfully and live out lessons about the greater good of our community and the world, and the importance of confronting injustice when we see it. To set aside greed, self-interest, prejudice and pride, and instead act, first and foremost, out of accepting and concern for our fellow human beings.”

For Danko, that is the challenge and the blessing of being a university president. In that role, he tries to follow the example of his late uncle and his father.

“Ultimately, as a university president, I am a teacher of young people. While I am concerned about the destructive political and social environment in which we now live, and the negative influence of social media and certain fringe movements, I am optimistic about the rising generation of college students with whom I interact on a daily basis.

“They openess to others, the values they place on community service and collaboration, and their global perspective are attributes that bode well for our future.”

Danko offered one more reason for his optimism—the continued influence of Catholic education.

“I know that so many people in this room are working to instill within the next generation of leaders the Catholic values that are essential for us to be successful as a nation and as citizens of the world—to truly be, ‘Women and men for others, for the greater glory of God.’”

The Celebrating Catholic School Values affair was also a time to celebrate the $7,119,695 that was raised through tax credit scholarships and sponsorships for the event.

“Are we eternally grateful to all who contributed through prayer, volunteerism and generous donations? Know that you have aided in the formation of our youth so that they, in turn, can live abundantly in this life and in the next.”

—Gina Fleming, superintendent of Catholic schools for the archdiocese

Most of the $7.1 million came through contributions to the Indiana Tax Credit Scholarship Program. A Tax Credit Scholarship of at least $500 per child, given for one year, allows an income-eligible student to receive an Indiana school voucher for the following year and for up to 12 years of education in a Catholic school—a potential of $600,000 in state voucher assistance.

“We unite this evening to celebrate yet another successful year of providing tuition assistance through tax credit scholarships to over 2,200 students in the archdiocese,” said Gina Fleming, superintendent of Catholic schools for the archdiocese.

“We are eternally grateful to all who contributed through prayer, volunteerism and generous donations. Know that you have aided in the formation of our youth so that they, in turn, can live abundantly in this life and in the next.”

Fleming also saluted the pastors, presidents, principals, teachers and staff members who dedicate their lives to serving the nearly 24,000 students in the 69 Catholic schools in the archdiocese.

“They are kind to me — helping people whenever they can.”

“Thank you for being who you are and for using your incredible God-given gifts with our youth,” she said.

Closing her remarks, Fleming asked for prayers for Catholic schools and the students they attend who.

“Remember your children as you plan for giving. And know that the future of these young people rests in our collective hands,” she said. “With God’s grace and our collaborative efforts, our Catholic schools will not just survive, they will thrive—as will our youth—for generations to come.”

During the event, the archdiocese saluted four people for the way they represent the values of Catholic education. Tom Spencer and Kevin Johnson received Career Achievement Awards while Van and Kathy Willis were honored with the Community Service Award.

The awards were presented by Mg. William F. Stumpf, archdiocesan administrator.

“We are proud to hear you share your stories with us tonight, and so grateful for everything you have done for Catholic education,” Mg. Stumpf told the award recipients.

“Mr. Johnson and Mrs. Van have dedicated all the people who contributed to helping make Catholic education a reality for families who need financial help.

“As you heard tonight, we set a record, raising more than $7 million in sponsorship and tuition assistance for families who want to send their children to Catholic schools,” Mg. Stumpf noted. “No one can be sure of which of us know that in 21 years of this event, we’ve helped raise $28 million.

“And so on behalf of all the children who will be able to receive a Catholic education due to your generosity, I want to say thank you very much for making a difference in their lives.”

Butler University president James Danko delivers the keynote speech during the Celebrating Catholic School Values event on Feb. 9 at Union Station in Indianapolis. (photo by Rob Banayote)
WASHINGTON (CNS)—Local Catholic Charities agencies are scrambling to save staff jobs as they respond to President Donald J. Trump's executive order temporarily suspending the country's refugee resettlement program.

Although the order remains on hold after a three-judge federal appeals court panel on Feb. 8 denied a government request for a temporary restraining order against Trump's action, agencies across the country are shifting staffers into other programs—should the courts reinstate the resettlement ban or the administration issues a new order.

Italian-American Sister Donna Katzel, chief development officer for Catholic Charities of Maine, said up to 700 workers are affected in programs throughout the world, with many of them losing their jobs.

Sister Donna and her national staff at Catholic Charities USA, based in Arlington, Va., headquarters are so concerned for those already here, “That’s where our hearts are. That’s where our prayers are. We want to be able to continue the work when the 120 days are up,” said Heidi Smith, director of refugee services in the Archdiocese of Indianapolis.

Smith said layoffs are being considered, but that she and her staff are working to avoid them. She told CNS that her staffing levels are lower than what is needed to resettle the 676 new arrivals they were expecting under the ceiling set before Trump’s announcement.

“To the staff members on the front end of the arrival process, we’re looking at whether we can make any impact on some of these jobs so we can retain some of these positions to continue the programming for those already here,” Sister Donna said.

Trump’s executive order, signed on Jan. 27, suspended the entire refugee resettlement program for 120 days and banned entry of all citizens from seven majority-Muslim countries—Syria, Iraq, Iran, Libya, Somalia, Sudan and Yemen—for 90 days. Another clause in the order established religious criteria for refugees, posing additional hurdles for Catholic agencies already working with minorities or others who may have equally compelling refugee claims.

It also capped the number of refugees entering the country during fiscal year 2017, which ends on Sept. 30, at 50,000, down from the ceiling of 110,000 set by then-President Barack Obama’s administration.

Nearly 300 refugees have been admitted since the start of the federal fiscal year, said in a Feb. 1, the Department of State reported.

In the midst of the uncertainty about the country’s refugee resettlement approach, diocesan officials said that staff members remain upbeat, focusing more on the plight of refugees fleeing violence and discrimination than being concerned about their own jobs.

“Your main concern is the refugees. That’s where our hearts are. That’s where our prayers are. We want to be able to continue the work when the 120 days are up,” said Heidi Smith, director of refugee services in the Archdiocese of Indianapolis.

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“We are working very hard regarding how to maintain our staff during this four-month waiting period,” Katzel said.

“If they cut it to 340 [refugees] or so, of which we’ve already resettled 218, we would be facing potentially having to lay off half [of the staff],” she said. “Almost as our mission is to welcome the stranger and welcome the refugee population, we want to look very hard to keep our staff intact as best we can.”

At Catholic Charities Maine, like other agencies across the country, workers are responsible for assisting refugees beyond their arrival.

They work with the new arrivals for months afterward, helping them with housing, budgeting, adjustment to American life, job training and placement, and learning English. In many cases, staffers were once refugees themselves.

Catholic Charities leaders said they are working to avoid through reassignments to other departments or by raising their own funds to allow staffers to continue in their roles. They expressed concern that staffing cuts will make it difficult to get back up to speed when the resettlement program is reinstated.

“On the day we get the go ahead to resettle, on the day we resettle 21 refugees, we don’t want to lose one of our workers,” said Frank Perhot, director of refugee and immigration services for the archdiocesan Catholic Charities system, which is operating in a “wait-and-see” mode.

“We still don’t know what will happen, but we are doing what we can to keep our staff together,” he said.

In Catholic Charities in the Cleveland Diocese, two of the 38 staff members are facing a layoff, said Thomas J. Mrosko, director of the diocese’s Migration and Refugee Services. If Trump’s cuts in resettlements hold, Mrosko expects to reduce about 200 refugees rather than the 400 first expected.

“We don’t want to see our program implode,” he said, explaining that staff members will be reassigned so that the diocese can be up speed quickly in filling new positions. “I don’t want to see people resettling more people than are coming in the future.”

Our main concern is the refugees. That’s where our hearts are. That’s where our prayers are. We want to be able to continue the work when the 120 days are up.

Heidi Smith, director of refugee services in the Archdiocese of Indianapolis

The Cardinal was unable to attend the presentation because of a meeting at the Congregation for Saints’ Causes, said Salesian Father Giuseppe Costa, director of the Vatican publishing house.

“The Church must make the sacrifice that it is necessary in this situation in order to show its solidarity with those suffering and to demonstrate its ability to serve all men and women, in every place where they are found,” said the Cardinal.

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“To whom can the Church absolutely not say ‘no’?” the Cardinal asked.

“The Church must make the sacrifice that it is necessary in this situation in order to show its solidarity with those suffering and to demonstrate its ability to serve all men and women, in every place where they are found,” said the Cardinal.

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At audience, pope leads prayers for migrants, trafficking victims

VATICAN CITY (CNS)—Marking the feast of St. Josephine Bakhita, a former slave, Pope Francis urged Christians to help victims of human trafficking and migrants, especially the Rohingya people being chased from Myanmar.

For the Church, St. Bakhita's feast day, on Feb. 8, is a day of prayer for victims of trafficking.

Pope Francis asked government officials around the world to “decisively combat this plague of” human trafficking, paying particular attention to trafficking in children. “Every effort must be made to eradicate this shameful and intolerable crime,” the pope said.

Describing St. Bakhita as a “young woman who was enslaved in Africa, exploited and humiliated,” Pope Francis said she never gave up hope and, finally, she was able to migrate to Europe.

“Let us pray to St. Josephine Bakhita for all migrants and refugees who are exploited and suffer so much,” the pope said.

“How can we pray with you today in a special way for our Rohingya brothers and sisters,” the pope said.

The “New Charter for Health Care Workers” is meant to provide a thorough summary of the Church’s position on affirming the primary, absolute value of life in the health field and address questions arising from the many medical and scientific advancements made since the first charter was published in 1994, said Mgr. Jean-Marie Benupawanda.

The monsignor, who is the secretary delegate for the dicastery for human development, said the charter “is a valid compendium of doctrine and praxis” not only for those directly involved in providing medical care, but also for researchers, pharmacists, administrators and policy makers in the field of health care.

The charter “reaffirms the sanctity of life” as a gift from God, and calls on those working in health care to be “servants” and “ministers of the body,” said the pope.

While the charter does not offer a completely “exhaustive” response to all problems and questions facing the medical and health fields, it does add many papal, Vatican and bishops’ pronouncements made since 1994 in an effort to “offer the clearest possible guidelines” to many ethical problems facing the world of health care today, said the pope. He cited the charter’s preface, written by the late-Archbishop Zygmunt Zimowski, president of the Pontifical Council for Health Care Ministry.

The new document includes “an exhaustive” response to all problems and questions facing health care officials today, said the pope.

An estimated 66,000 Rohingyas have fled to Bangladesh since October, the report said.

The recent violence, the U.N. said, “follows a long-standing pattern of violations and abuses; systematic and systematic discrimination; and policies of exclusion and marginalization against the Rohingyas that have been in place for decades.”

In his main audience talk, Pope Francis continued to discuss the characteristics of Christian hope, which should be both tender and strong enough to support those who suffer and despair.

The Gospel does not call Christians to pity the suffering, but to have compassion, which means suffering with them, listening to them, encouraging them and offering a helping hand, the pope said.

The Congress for the Doctrine of the Faith and a 2005 paper from the Pontifical Academy for Life, the charter said everyone has a duty to voice their disapproval of this kind of “biological material” being in use and to ask that alternatives be made available.

Researchers must “distance” themselves by refusing to use such material, even if there is no close connection between the researcher and those doing the illicit procedure, and “affirm with clarity the value of human life,” it said.

However, the charter doesn’t specifically address the situation of parents who are often obligated to consent to vaccines for their children that use human cell lines from tissues derived from aborted fetuses.

When asked for clarification of the Church’s position, one of the experts who helped revise the new charter, Antonio Spagnolo, a medical doctor and bioethics professor at Rome’s Pontifical Institute for Computing, said, “there is an acceptable distance” from cooperating with the original evil of the abortions when people use the vaccines to “prevent the ‘grave evil’ of spreading disease.”

He said the Vatican academy’s “Moral Reflections on Vaccines Prepared From Cells Derived From Aborted Human Fetuses” made that clear.

Many of the issues added to the updated charter were dealt with in the doctrinal congregation’s 2008 instruction on “certain bioethical questions,” such as the immorality of: human cloning; artificial reproduction and contraception; freezing of human embryos or of human eggs; use of human embryos and embryonic stem cells for research or medical use; pre-implantation diagnosis leading to the destruction of embryos suspected of defects; and therapy that makes genetic modifications aimed at transmitting the effects to the subject’s offspring because it may potentially harm the offspring.

Other guidelines mentioned in the new charter include: patients for cancer patients with the aim of restoring fertility with the woman’s own tissue "does not seem to pose moral problems," and is, "in principle, acceptable."

Ecstatic pregnancy can lead to “serious danger” to the life of the woman and the embryo usually does not survive. "Directly suppressive measures" against the embryo are prohibited while procedures exclusively aimed at saving the life and health of the woman are justified.

Research in transplanting animal tissues into humans is licit as long as it does not affect "the identity and integrity" of the person, it does not carry "excessive risks" to the person, the animals involved are not subjected to unnecessary suffering and no damage is done to biodiversity.

Not all human organs can be transplanted, such as the human brain, testicles and ovaries, which are organs inseparably tied to a person’s unique and procreative identity. "†"
When it comes to sex and birth control, you may have heard that the Catholic Church says a resounding “No!” to anything that couldn’t be further from the truth. Catholic teaching on love, sex and responsible parenthood is a resounding “Yes!” of all that is best in married life.

Natural family planning (NFP) is part of this “Yes” because it respects God’s plan for married love. Let’s take a look.

God’s plan for married love

God designed married love to be total, fruitful, faithful and exclusive. It mirrors God’s own trinitarian love. This means that husband and wife offer themselves to each other as a gift. There is no “taking” here, just “offering” and “receiving.”

God willed that married love involves the whole person, the whole person, in a well-formed conscience in God’s truth and fidelity. It also means that husband and wife understand their openness to new human life is not an “add on,” but an essential element of married life—indeed God himself entrusted husband and wife with the gift of life.

This is true whether a couple is fertile or not. When discerning if God is calling them to bring new life into the world, this also means that married couples ought not treat it casually.

What does all this have to do with natural family planning? Catholic teaching on the nature of human sexuality, marriage, conjugal love and responsible parenthood reflects God’s loving design. The significance of NFP is that it is a principal instrument to help husband and wife love that reality. NFP respects God’s plan for marriage, which is to sanctify the human person and God.

Faith Alive!

By Theresa Notare

NFP science

NFP is the general title for the scientific and moral methods of family planning that can help married couples either achieve or postpone a pregnancy. NFP methods provide fertile education that is informative and practical.

The facts of human reproduction form the basis of all NFP methods. Logically, NFP methods attempt to identify the fertile window of husband and wife.

The fertile window is the combination of information about the woman’s day of ovulation (which occurs within a 12-24 hour period) and that of the man’s fertility (sperm, which can live in a fertile woman’s body for up to five days).

When a woman is fertile, her reproductive hormones will send messages that yield specific and observable signs. Recognizing the pattern of those physical signs forms the basis for most NFP methods.

NFP methodology

NFP methods provide guidelines to help couples pinpoint their “fertile window.”

Most methods teach couples how to track this information. Here’s how:

From the time a couple follows their method’s guidelines will determine the effectiveness. When a couple follows their method’s guidelines consistently, NFP does not depend upon a woman having regular menstrual cycles. That said, sometimes couples need help when they can’t easily interpret their fertile signs or are in a special reproductive circumstance, such as breastfeeding. In those cases, NFP teachers can assist.

When looking for an NFP method to learn, you should know that there is no “best method.” All NFP methods are based on solid science. Choosing a method depends upon how much fertility information a couple needs and can live with.

Who’s who?

Each NFP system is organized according to the information that they teach. There are methods that teach how to interpret only the cervical mucus sign. Others teach multiple fertility signs (sympto-thermal). Still others are called sympto-hormonal because they include information from a fertility monitor. And a few do not teach the signs of fertility, but instead rely upon mathematical formulas of real NFP charts.

In the United States, there are a number of providers who distribute information about NFP. The U.S. Conference of Catholic Bishops website provides a list of these providers (www.usccb.org/nfp/awareness-week/nfp-providers.cfm).

Give NFP a chance!

NFP provides sound fertility education. It is environmentally safe and has no harmful side effects. NFP education is also economical. Most providers charge reasonable fees for instruction and any resources, but that’s it!

Most important, NFP respects God’s plan for marriage. It promotes spousal respect, chastity and mindfulness of God’s will. It may not always be easy, but if a couple perseveres, NFP can help to strengthen their relationship with each other and God.

(Theresa Notare is the assistant director of the Natural Family Planning Program of the Secretariat of Laity, Marriage, Family Life and Youth at the U.S. Conference of Catholic Bishops.)

By Marge Fenelon

When a Catholic man and woman enter into marriage, they enter into another sacred institution at the same time: responsible parenthood. This term refers not only to the raising of children, but also to the decision of when to have them.

The U.S. Catholic bishops’ website calls it “the call to discern God’s will for your marriage while respecting his design for life and love.”

It’s a common misconception that the Church requires couples to have an unlimited number of children. Large families are a blessing, but the Church is aware that not everyone is called by God to having numerous children.

The Church is against limiting the number of children. It’s against refuting the natural law created by God, negating his will for the sacrament of holy matrimony or the use of artificial contraception or using abortifacients that end pregnancies. That’s a huge difference.

The Church’s magisterium asks that couples carefully and prayerfully discern what God is telling them by their circumstances and in their well-formed consciences as to the best timing, and the best number of children he’s calling them to have.

The objective is to understand and follow God’s will for that particular husband and wife, and not the goading of others or the selfish or misdirected self-will of the couple.

“A particular aspect of this responsibility is the regulation of procreation. For just reasons, spouses may wish to space the births of their children. It is their duty to make certain that their desire is not motivated by selfishness, but is in conformity with the generosity appropriate to responsible parenthood. Moreover, they should conform their behavior to the objective criteria of morality,” the Catechism of the Catholic Church states. (2368)

For example, putting off being open to having children is a great way for a couple wanting to travel first or have other superficial material goals in mind is wrongful. Putting off being open to having children—or limiting the number—because there are serious health problems rendering one or both not capable of adequately caring for children could be a good reason to do this.

In this regard, the Church advocates the use of natural family planning (NFP). Some people wrongly think of NFP as the “rhythm method,” and consider it unreliable. Rather, NFP is a scientific method developed of measuring the woman’s fertility to both achieve and avoid pregnancy. Its various methods have been scientifically developed over several decades and have mounds of data to back them up.

NFP respects God’s design for married love and is safer and more effective (when used correctly) than artificial contraception. Many couples witness that NFP brought them together as friends and intimate partners.

The U.S. bishops’ “Standards for Diocesan Natural Family Planning Ministry” explains it this way: “NFP reflects the dignity of the human person within the context of marriage and family life, and promotes openness to life and recognizes the value of the child. By complementing the love-giving and life-giving natures of marriage, NFP can enrich the bond between husband and wife.”

The message and method of NFP are the same: Respect life. Children are a precious gift and should be treated as such. The Church asks not that we have children unreasonably, but that we have children out of love for God and each other. It is a sacred responsibility.

God through natural law calls married couples to responsible parenthood

By Marge Fenelon

Javier and Gretchen Ilena of Sterling Heights, Mich., who volunteer their time to teach others about natural family planning in the parishes of Detroit, share a moment with their 19-month-old son, Javier Jr. All NFP methods require a period of abstinence for couples avoiding pregnancy. (CBS photo/Jus Kato, The Michigan Catholic)

(Marge Fenelon is a freelance writer from Milwaukee. Her website is margefenelon.com)
we visited one of the schools furnished by the Pontifical Mission for Palestine as well as a hospital and clinic serving the Christian refugees. There were children everywhere in the camp—very friendly kids. However, at one gathering with elderly old people I was asked to ask the Americans why their be was friends. It was a good introduction to the situation of Palestine.

That evening, we met with then-Crown Prince Hassan, the younger brother of King Hussein. He was in the center of our attention. He spoke to us for 45 minutes. He expressed his concern for the land in the West Bank and for the Palestinian people.

The prince stayed around after the news conference while socialized with coffee. He told me about a recent visit he had had from Holy Cross Father Theodore "Ted" Hesburgh, then president of the University of Notre Dame, which I already knew about. I had learned about it from Father Ted’s diary that he sent to me. We spent almost the whole afternoon in time to see ourselves on the lobby television set. Our meeting with Prince Hassan had been televised and was shown that night on Jordanian TV. Later, we learned that my museum trip in Israel that week was the last that night, since Jordanian television was watched closely in Israel. I assume that it was quite a story about how Prince Hassan was also on the front page of The Jordan Times the next morning.

The next day, we visited the Middle of the Palestine Liberation Organization (PLO) at its headquarters in Amman. Our primary hosts were 14 Palestinians and 14 Israeli Jews. We had been expelled or deported from Palestine—a judge and several mayors, including the former Muslim mayors of Jerusalem and Hebron. We got an eloquent briefing from the PLO viewpoint for several hours. It was a good opportunity for the elderly and mentally disabled who were cared for by Mother Teresa’s Missionaries of Charity. We toured the building, and then had Mass in the sisters’ small chapel.

Next week: Israel.

(John Fink’s recent series of columns on Church history is now available in book from Amazon It’s titled How Could This Church Survive? with the subtitle, It must be more than a human institution.)

Spurring from this civility have been concrete efforts to meet the burning of the Gospel to the needy of our world. A common mission of helping the homeless and feeding the hungry and satisfying the needs of the hungry has taken precedence over whatever doctrinal divisions we may have. This is more than to hold races for such differences. Christian leaders of our world continue to promote and participate in dialogues and understanding. There are as well changes in civility toward and among other religions. Though some distrust remains; there are yet lies “seem to be “true” (“All Muslims are suspected of harboring jihad”), though ignorance of the breadth of faith and goodness of human beings who embrace God in a way different than we Christians continue, there are now voices of civility to the contrary, and their volume is growing.

Would it not be amazing if the civility shared among our people’s expressions and other religious views and faith were to infect and transform the lack of common civility in this country? Fighting one infection with another is a tantalizing idea. Or is it just plain Gospel sense?

(Rev. Fr. Rich Ginther is the director of the archdiocesan Office of Ecumenism. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.)

President should look at Washington’s Farewell Address

President Trump expressed his concern for religion and morality in national life.

George Washington’s Farewell Address is read annually in the Senate sometime during the month of February. The tradition began in 1862 as a way to boost morale during the Civil War, Washington, who became an annual event after a few years.

George Washington’s Farewell Address stresses Washington’s commitment to national unity, friendship in international affairs, and his prayer for religion and morality in national life.

Although it is not a breezy read, a review of the Farewell Address by Fr. Frank Ginther can help us to improve our understanding of the Farewell Address and our understanding of the Constitution. It is a great introduction to the Farewell Address and the Constitution.

George Washington expressed his hope that “your union and your national union to your collective and individual happiness.” And Washington stated that “the free Constitution, which is the work of your hands, may be sacredly maintained.”

He added the hope that the administration of our national government “in every department may be stamped with wisdom and virtue.”

The Constitution is the source of our power. Washington believed that the Constitution is the source of our power and that the Constitution is the source of our power and that the Constitution is the source of our power and that the Constitution is the source of our power.

Washington believed that affection that had to play a role in our national life. Affection that had to play a role in our national life. Affection that had to play a role in our national life.

Let President Trump choose President Washington as his tutor. Let him turn to the Constitution of the United States and Washington’s Farewell Address as textbooks that can help him change a style of political leadership that may have failed him.

He will learn something new every time he reads these documents; he will avoid repeating his mistakes; he will speed the reading of the documents carefully.

(Jerat Father William J. Fink is professor of business and society at St. Joseph’s University, Philadelphia. Email him at wbfink@sju.edu)

I don’t think we should leave it to Kelleen Conway and Steve Bannor to keep President Trump apprised of the meaning of our national government in “every department may be stamped with wisdom and virtue.”

We risk losing a lot if President Trump choose President Washington as his tutor. Let him turn to the Constitution of the United States and Washington’s Farewell Address as textbooks that can help him change a style of political leadership that may have failed him.

He will learn something new every time he reads these documents; he will avoid repeating his mistakes; he will speed the reading of the documents carefully.

(Rev. Father William J. Fink is professor of business and society at St. Joseph’s University, Philadelphia. Email him at wbfink@sju.edu)

Worship and Evangelization Outreach/Erin Jeffries

Discipleship is at the heart of SPRED community

“Before all else, the Gospel invites us to respond to the God of love who saves us, to see God in others and to go forth from Him to be witnesses to all nations and to seek the good of others.” (Evangelium Gaudium, #35)

The invitation that Pope Francis speaks of is, essentially, the invitation to discipulate, especially as it is called to respond to love, to God who first loves us. We are called to share with the world the gifts God has given us, and to support one another in our weaknesses.

While with the Special Religious Development (SPRED) community at Holy Spirit Parish in Indianapolis recently, I took the opportunity to speak with some disciples we do not often hear from. When I asked about things that they like to do at their parish, here is what they had to say:

Rev. Fr. Rich Ginther

Nurturing the example of civility among other faiths

Whatever happened to common civility? In far too many settings, it seems to have vanished or been trampled down by strident voices. In the political arena, we have seen civility eroded in recent years. It is against the culture on our culture. And because we exist without each other as individuals and as the Church, we are all in danger of being—or have already been—infected.

Are your words civil? What about your thoughts? What about your attitudes which fuel thoughts and words?

On Feb 5, the fifth Sunday in Ordinary Time, the prophet Isaiah proclaimed: “If you remove from your midst oppression, false accusation and malicious speech, and satisfy the hungry with bread on the hungry and satisfy the afflicted; then light shall rise for you in the darkness, and the gloom shall become for you like midday” (Is 58:9).

But the culture has changed. And for the better, I would assert. The tapescripts began to be rolled back in the early 20th century. The World Council of Churches emerged. By the Second Vatican Council, our church had come to understand (‘Lumen Gentium,’ #14-16) in a more inclusive way.

Religiousness became to flourish where there were before none. Dialogue commenced. And it has flourished ever since. But it continued in a way that was foreign committed against our ancestors—or against our own person.

We all participated in this. Few were able to escape this “anti-Christian culture,” even though they were Christian. Sadly, some were yet imprisoned in this way.

By the Second Vatican Council, our church had come to understand (‘Lumen Gentium,’ #14-16) in a more inclusive way.

There are as well changes in civility toward and among other religions. Though some distrust remains; there are yet lies “seem to be “true” (“All Muslims are suspected of harboring jihad”), though ignorance of the breadth of faith and goodness of human beings who embrace God in a way different than we Christians continues, there are now voices of civility to the contrary, and their volume is growing.

Would it not be amazing if the civility shared among our people’s expressions and other religious views and faith were to infect and transform the lack of common civility in this country? Fighting one infection with another is a tantalizing idea. Or is it just plain Gospel sense?

(Rev. Fr. Rich Ginther is the director of the archdiocesan Office of Ecumenism. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.)

Erin Jeffries

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

President should look at Washington’s Farewell Address

George Washington’s Farewell Address is read annually in the Senate sometime during the month of February. The tradition began in 1862 as a way to boost morale during the Civil War, Washington, who became an annual event after a few years.

George Washington expressed his hope that “your union and your national union to your collective and individual happiness.” And Washington stated that “the free Constitution, which is the work of your hands, may be sacredly maintained.”

He added the hope that the administration of our national government “in every department may be stamped with wisdom and virtue.”

Washington believed that affection that had to play a role in our national life. Affection that had to play a role in our national life. Affection that had to play a role in our national life.

Let President Trump choose President Washington as his tutor. Let him turn to the Constitution of the United States and Washington’s Farewell Address as textbooks that can help him change a style of political leadership that may have failed him.

He will learn something new every time he reads these documents; he will avoid repeating his mistakes; he will speed the reading of the documents carefully.

(Jerat Father William J. Fink is professor of business and society at St. Joseph’s University, Philadelphia. Email him at wbfink@sju.edu)

I don’t think we should leave it to Kelleen Conway and Steve Bannor to keep President Trump apprised of the meaning of our national government in “every department may be stamped with wisdom and virtue.”

We risk losing a lot if President Trump choose President Washington as his tutor. Let him turn to the Constitution of the United States and Washington’s Farewell Address as textbooks that can help him change a style of political leadership that may have failed him.

Nor can we look to others now in the administration to wrap public policy with “affection.” Washington believed that affection that had to play a role in our national life. Affection that had to play a role in our national life. Affection that had to play a role in our national life.

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Refrain from work, other activities that prevent proper worship on Sundays

Q: The Book of Genesis says that, after creating the universe, God “rested from all the work he had done.” Can you tell me when the Church has always viewed the seventh day (Sunday) as holy, a day of rest and worship, is it right to go shopping on that day? After all, there are six other days to buy and sell.

A: What the Church teaches regarding Sunday shopping is appropriately short on detail. Instead, it places the responsibility on individual Catholics to determine whether their Sunday activities impact the day’s primary purpose of rest and prayer. The responsibility to attend Mass on the Lord’s Day is, of course, a serious obligation for every Catholic, for activities during the rest of the day, here is the general guideline: The Code ofCanon Law says that the faithful “are to abstain from those works and affairs which hinder the worship to be rendered to God, the joy proper to the Lord’s Day, or the suitable relaxation of mind and body” (#1247).

In my mind, the deciding question about Sunday shopping ought to be this: How necessary is it? There is a big difference between dashing to a convenience store because you ran out of orange juice, and making Sunday the shopping day for the rest of the week. And you make a valid point about causing others (store clerks) to have to work: The Catechism of the Catholic Church says: “Every Christian should avoid making unnecessary demands on others that would hinder them from observing the Lord’s Day” (#1287).

Q: Recently in a conversation with our pastor, I happened to tell him that when my parents got married in 1930 (my mother was non-Christian), the Church did not allow a marriage inside a church building, so they were married in the living room of my mother’s home by a local Catholic priest. He responded that this could not have been recognized as a valid Catholic marriage if it did not occur inside a church. I do not believe that and would like to show him something to indicate that my marriage was recognized by the Church. My mother was very religious. She went to Mass every day that she was able, and would never have entered a marriage without the Church’s approval. I was concerned at our pastor’s response and would like to put my mind at ease.

A: You can relax and be at peace: I am quite sure that your parents’ marriage was recognized as valid by the Church. At the time to which you refer (1930), marriages between a Catholic and a non-Catholic were rare. The Church required that a wedding in such a situation, though officiated by a priest, take place not inside a Catholic church (in a celebration attended by family and friends) but in a private ceremony, usually in the church rectory.

Today, perhaps one-third of Catholic marriages in the U.S. are ecumenical or interfaith. Although, the Church does not go out of its way to encourage such marriages (because of the additional challenges a couple must deal with), it does try to support these couples and help them to live holy and happy lives. Such marriages require permission (see canon 1124 in the Code of Canon Law). But they now do, of course, take place inside the church building—usually without a Mass, but sometimes, if the couple wishes, with a Mass.

Under the 1983 Code of Canon Law, Catholics are required to receive permission from their bishop to marry a non-Catholic Christian. Some bishops delegate this authority to give such permission to pastors and associate pastors. (This is the case in the Archdiocese of Indianapolis.)

Catholics marrying a non-Christian are required to receive a dispensation from their bishop.

(Questions may be sent to Father Kenneth Doyle at kdoyle@archdio.org and 30 Columbus Circle Dr. Albany, New York 12203.)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to the faith, or experiences of prayer and spiritual growth for possible publication in the “My Journey to God” column. Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submission.

Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to criterion@archindy.org.
Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obligations of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Deceased priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to the diocese. The separate obligations on these pages are.


BROWN, Angela M. (Peters), 94, St. Mary, New Lothrop, Feb. 5. Mother of Patricia Griffin Noble, Shirley Griffin, Lisa Moore, and Patricia K. Grandmother of nine. Great-grandmother of one.


SANDFORD, Barbara J., 82, St. John the Baptist, Ossugod, Jan. 5. Sister of Shirley Back, Carroll Reid and Billy Sanford. Aunt of several.


VANKIRK, Raymond C., 84, St. Anthony of Padua, Morris, Feb. 2. Father of Rose F. Spaur and Elizabeth Spaur. Grandfather of two.

Benedictine Father Gavin Barnes taught, directed dramas with students for decades

Benedictine Father Gavin Barnes, a monk of Saint Meinrad Archabbey in St. Meinrad, died on Feb. 6 at the monastery. He was 89.

The Mass of Christian Burial was celebrated on Feb. 11. Burial followed at the Archcemetery.

Father Gavin was a jubilarian of monastic profession, having celebrated 69 years of monastic profession. He was also a jubilarian of ordination, having celebrated 56 years of life and ministry as a priest.

John Dewey Barnes, Jr. was born on Nov. 15, 1927, in Bedford.

Father Gavin entered Saint Meinrad’s former Minor Seminary in 1941, and was invested as a novice at Saint Meinrad Archabbey in 1946.

He professed temporary vows on Aug. 1, 1947, being given the religious name Gavin at the mission of Solemn Vows on Sept. 9, 1950. He was ordained a priest on May 3, 1952.

Father Gavin earned a licentiate in sacred studies in 1954 at Collegio Sant’ Anselmo in Rome. He later earned a master’s degree in speech, specializing in oral interpretation, public address and speech correction in 1960 from Northwestern University in Evanston, Ill. Father Gavin also studied at The Catholic University of America and the University of Iowa.

He served in the monastery for four years as assistant novice and junior master, and 42 years in Saint Meinrad Seminary School of Theology and the former Saint Meinrad College.

In addition to teaching, Father Gavin also served as 38 years as director of drama in the college, usually directing two productions each academic year.

In 2007, he received the Spencer Community Arts Award for his decades of work as drama director, his work as a playwright and in supporting the creation of the Lincoln State Park Amphitheatre in Lincoln City, Ind.

The last play he wrote and directed, Between Friends: R Tại đất persecutions of the Civil War, dealt with President Abraham Lincoln’s relationship with Union generals. He was produced at the amphitheatre in 2012. Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577.
There are love stories. Then there is the love story of Steve and Becky Schenck. The couple met in 1969 in Evansville, Ind., quickly fell in love and married in early 1970.

Though they came from different faith traditions—Becky was Baptist, Steve was Catholic—the Schencks both believed in and loved God. "They shared a common faith in God that transcended their Church affiliation, and a faith in each other and the relationship that God had given them," we read in Beyond Words: Becky and Steve Schenck’s Inspiring Story of Faith, Hope and Love in the Face of Terminal Brain Cancer.

In the book, written byLisa Abbott and Erin Sheers, we learn of the Schencks’ early life together where Steve’s career in banking would take them from Evansville to Lafayette, then Indianapolis; about the birth of the couple’s children; their community involvement with several worthy causes in communities on the near west side of Indianapolis; the family’s faith traditions; and how they met and fell in love.

Steve and Becky Schenck.

The Schencks’ experience with glioblastoma multiforme (stage-four, terminal brain cancer) in 2006. Up until that point, both believed in and loved God. Becky was Baptist, Steve was Catholic—the Schencks offered “a good example of the fact that we have more in common than we have not in common,” Father Gartland said, “and they were willing to build on that which they had in common.”

In the end, as her health deteriorated and Becky lost her ability to talk, she and Steve were able to communicate “beyond words” because of their deep love for each other, Steve said. Becky died in July 2016. "We did not lose Becky to cancer," reads a chapter about the Schenck family distributives in memory of Becky. "She beat cancer by the way in which she lived, the inspiration and strength she gave to others, and her love of God."

Steve hopes the book, which provides numerous practical resources and insights for caregivers, offers encouragement to anyone whose life has been affected by cancer. He also hopes it helps people not only battling brain cancer, "but it would really [help people and their families] facing [other] terminal illnesses."

Steve also encouraged families to keep faith at the center of their lives as they face these challenges. "We decided [as soon as we got Becky’s initial diagnosis] that God would drive everything that we were going to do from that moment on," he said. "I think it’s sad that this happened, but I think it helped [our] kids get more focused on faith.”

(To purchase Beyond Words: Becky and Steve Schenck’s Inspiring Story of Faith, Hope and Love in the Face of Terminal Brain Cancer, go to Amazon.com. For more information about the book or to learn about the Schencks’ experience with glioblastoma multiforme, visit www.beyondwordsbook.com. Proceeds from the book will benefit the Community Health Network Foundation, and the Chrishum House Becky Schenck Early Childhood Education Center.)

Be Christians of substance, not appearance, pope says at Angelus

VATICAN CITY (CNS)—Obeying the true spirit of the commandments and not just a literal interpretation of them is what makes Christians become authentic witnesses, Pope Francis said.

As seen through Mary’s example, followers of Jesus should be open and available with the grace of the Holy Spirit which enables us to do everything with love and to fully carry out the will of God,” he said on Feb. 12 before reciting the Angelus with visitors gathered in St. Peter’s Square.

"May the Virgin Mary, very young woman of docile listening and joyful help, enable us to approach the Gospel not just having a Christian ‘facade,’ but being Christian in substance,” he said.

The pope repeated on the Sunday Gospel reading from Luke 10:29-37, which Jesus explains to his disciples the Mosaic law, and warns that “unless your righteouseousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven” (Mt 5:20).

This righteousness must, "be ‘animated by love, charity and mercy’ so as to fulfill the true purpose of the law and ‘avoid the risk of formalism,’ which is strict adherence to prescribed laws.

In the Gospel reading, Jesus focused on three specific commandments against murder, adultery and swearing.

While insulting someone “does not have the same gravity and culpability as murder,” the pope said, Jesus affirms that the commandment is violated by “behavior that offends the dignity of the human person.

‘We are used to insulting; it’s like saying ‘good morning,’” the pope said.

"One who insults his brother, kills his brother; kills his brother in his heart. Please, do not insult! We gain nothing.”

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Candidates can find the job posting and application information by visiting www.McGivneyGriffins.com/principal-search. The application deadline is March 1, 2017. The duties of this position begin July 1, 2017.

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Career Opportunities Available

Be Christians of substance, not appearance, pope says at Angelus
Indiana Catholic Women’s Conference set for March 25

By Natalie Hofer

The Indiana Catholic Women’s Conference, organized by the Marian Center of Indianapolis and sponsored by the Archdiocese of Indianapolis, will take place at the Indianapolis Marriott Downtown hotel from 8:30 a.m.–4 p.m. on March 19. The theme of this year’s conference is “A Cloud of Witnesses.”

This year’s speakers include:
• Back by popular demand, Society of Our Lady of the Most Holy Trinity Father James Blount. A national speaker, retreat leader and exorcist, he returns to share the message of his healing ministry that “through the power of the Holy Spirit, God’s Church can make a difference in the world today.”
• Father Ronan Murphy, a diocesan priest of the Diocese of Camden, N.J. Father Murphy has given missions and conferences in many countries. He is currently chaplain to a Carmelite monastery in New York and gives retreats for the Marian Movement of Priests.
• Carrie Gress, a professor, author and blogger. A mother of four, Gress has a doctorate in philosophy from The Catholic University of America and is a faculty member of the online Pontifex University. Her third book, Marian Option, will be published in May, exploring the role of Mary over the centuries, blending approved apparitions as well as world events that point back to her. Kathy Denney, conference coordinator, says the theme was chosen as “a way to remember we have those heroes, those martyrs who went before us, to pray to ask for courage. It’s being aware that we do have this great cloud of witnesses that went before from early Christianity, and it continues today.”

Denny heard Father Murphy, a native of Ireland, speak while accompanying a young adult group overseas. “They were so impressed with him,” she says. “He has a great love for the Church and for Our Lady and the rosary. He was explaining that love, and it really touched those young people’s hearts. I thought, ‘He can touch all of us.’”

In discussing Mary, Father Murphy will also address the upcoming 100th anniversary of the miracle of Our Lady of Fatima. Gress will also discuss Mary, exploring the idea that “if there is an anti-Christ, perhaps there is also an anti-Mary,” Denney says. “If so, who is she and where is she?”

“[Gress is] a mother of four little ones, and she’s got an amazing message. After the Women’s March [in Washington on Jan. 21], I thought to myself, ‘This woman needs to speak on [the concept of an anti-Mary].’ It’s just knowing how women have kind of squandered the glory that is womanhood.”

Father Michael Kuehner, associate pastor of Our Lady of the Greenwood Parish in Greenwood, will serve as the master of ceremonies. He will concelebrate Mass with Fathers Blount and Murphy during the event.

Adoration and the sacrament of reconciliation will also be available, as well as vendors.

Denney notes that the event will again be at the Downtown Marriott due to its central location.

“We’d like to have the conference at a high school to lower the cost, but participation greatly dropped. We really try to make the cost and location as reasonable as possible.”

Denney expects this year’s conference to be “another wonderful experience.”

“We all need spiritual renewal just like our bodies need food,” she says. “This is a day, not a weekend, and yet [the participants] will leave being better informed and enlightened by these exceptional international speakers. It’s also a chance to be with other Catholic women in a setting that is both exciting and spiritually enriching. The question is, ‘Why wouldn’t you go?’”

(Tickets for the Indiana Catholic Women’s Conference—from 8:30 a.m.-4 p.m. on March 19, with registration at 8 a.m.—are $50, or $25 for students and religious. For groups of 10 or more, tickets are $45. Members of the largest group will receive a prize and VIP seating in the front row. The conference will be held at the Indianapolis Downtown Marriott, 305 W. Maryland St. Parking is available across the street in the Government Center Parking Garage, 401 W. Washington St. To register for the conference, log onto www.indianacatholicwomen.com or mail a check and number of attendees to: Marian Center of Indianapolis, P.O. Box 47362, Indianapolis, IN 46247. [Checks made out to St. Michael Foundation]. For questions, call 317-888-0873 or e-mail mariancenter@aol.com.)