



The

Criterion

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A lesson in love

Book shares couple's story of courage, faith through terminal illness, page 15.

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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 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 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,

See DEPORT, page 3

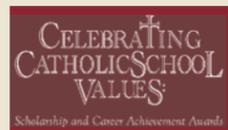


An archdiocesan celebration of Catholic education on Feb. 9 honored four individuals whose Catholic values mark their lives. Sitting, from left, are honorees Kevin Johnson, Kathy Willis and Van Willis. Standing, from left, are honoree Tom Spencer, archdiocesan administrator Msgr. William F. Stumpf and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

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

By John Shaughnessy

During a celebration when it was announced that a record \$7.1 million has been raised in the past year to help children receive a Catholic education in the archdiocese, keynote speaker James Danko shared a poignant tale of how the world can be changed through the faith-filled actions of one person.



"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

See CCSV, page 8

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.



Br. Guy Consolmagno, S.J.

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.



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 1890s 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.

See CONSOLMAGNO, page 2

CONSOLMAGNO

continued from page 1

“Prayer, to me, is coming into contact with God, and I recognize that that happens when I get that jolt of joy. I get that jolt of joy when I look through a telescope every now and then, when I make some interesting discovery on my computer every now and then.”

Brother Guy and his colleagues at the Vatican Observatory make scientific observations when they peer into the heavens and make calculations on computers. Questions of faith easily come up when they ponder the immensity of the universe which they study.

“There are two ways to react to this. You can say, ‘The universe is so big and I’m so small. How could God ever notice me?’ ” said Brother Guy, a native of Detroit. “Or you can say, ‘The universe is so big, and I’m so small. The fact that God does notice me . . . and does that for every human being and every intelligent creature, whoever they might be on whatever planet they might be on, just tells you how immensely big God actually is.’ And that’s amazing.”

Brother Guy, who earned a doctorate in planetary science at the University of Arizona and did post-graduate studies at Harvard University and the Massachusetts Institute of Technology, showed 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 XI.

“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 had at times a rocky relationship with scientists, most notably the 17th-century astronomer Galileo, who was convicted by a Church tribunal of “vehement suspicion of heresy.”

But while Brother Guy expressed regret that Church authorities treated Galileo



Jesuit Brother Guy Consolmagno, director of the Vatican Observatory, gives a presentation on astronomy and faith on Feb. 7 at Brebeuf Jesuit Preparatory School in Indianapolis. (Photo by Sean Gallagher)

unfairly, he noted that their motivation for taking action against him remains a mystery and that Galileo remained afterward a “devout Catholic.”

Galileo remains a fascinating person to many in today’s culture because of the way he is believed to show a conflict between faith and science. But Brother Guy said that the notion of this division only emerged in the late 19th century with the development of a “professional science class” and because the politicians in Europe and the U.S. sought to “dump on the Church.”

“Before then, most of the people doing science were clergymen,” Brother Guy said, noting that priests previously were those educated enough and with the free time to do scientific research. He described several of his Jesuit predecessors who were noted astronomers.

Jesuit Father Giovanni Riccioli, a 17th century Italian, produced the first accurate map of the Moon, using names for places on it that are still used today.

Jesuit Father Angelo Secchi, a

19th century Italian, set up telescopes on a roof of a church in Rome. From there, he became the first to identify channels on the surface of Mars, discovered the connection between the sun’s activity and magnetic fields on Earth, and launched the field of astrophysics by placing a prism in front of a telescope to identify what stars were made of.

Jesuit Father Joseph Lemaitre, a 20th century Belgian, established that the universe is expanding, and developed the theory that its creation began billions of years ago in what is popularly known as the “big bang.”

The Vatican Observatory, Brother Guy explained, was begun in the 1890s by Pope Leo XIII, who had telescopes set up in Vatican City. They were later moved to Castel Gandolfo, the pope’s summer residence outside Rome. Now they share a telescope in Arizona with the University of Arizona. Brother Guy spends about half of each year there and the other half in Rome.

He believes that God encourages him in his scientific research like his mother

let him as a young child beat her at card games that she could have easily won.

“If the point of the game was to win the game, she’d always win,” Brother Guy said. “But that wasn’t the point of the game. The point of the game was that this was her way of telling me she loved me.

“When I do science, I’m playing a wonderful game with God, with the Creator, who has set up all of these fabulous puzzles. And every time that I get one, he goes, ‘Yeah! Wasn’t that cool? Let me show you the next one.’ ”

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.”

“It is that sense of joy and enjoyment that motivates us to do the science,” Brother Guy said, “and to recognize in the joy the presence of the One who is all joy.” †

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.

Jesuit Brother Guy Consolmagno experiences just the opposite, a great harmony between the two.

He has immersed himself in 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.

“Science gives me understanding,” he said. “My understanding is always incomplete. My understanding of the universe comes from science, but the truth is out there, not in my science. It’s very different.

“Religions are full of religious truths, but I know I don’t understand them. And I’ll never understand them. And as I go through life and experience new things, I constantly find myself going, ‘Oh! That’s what they were talking about.’

“Both science and religion are incomplete ways of understanding truth.

In religions, we have truths that we don’t understand. In science, we have understanding that only approaches truth, without ever actually getting there.”

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, ‘Whenever 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’s 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 that’s sold on television.” †



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Priests join event opposing immigrant and refugee discrimination

By Natalie Hoefler

People of different races and faiths filled the gym of St. Philip Neri School in Indianapolis on Feb. 12.

There for something much more serious than a sporting event, the crowd turned out to hear and support Indianapolis Mayor Joe Hogsett as he vowed to work with Indianapolis Congregation Action Network (IndyCAN) and the City-County Council to pass a resolution forbidding the use of Indianapolis and Marion County resources to enforce federal directives proven to be unconstitutional or discriminatory toward immigrants, such as requests by U.S. Immigration and Customs Enforcement (ICE) to detain 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 hope-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 Wadelton, pastor of St. Philip Neri Parish, is a member of IndyCAN.

"We were looking for a place to host [the event]," he says. "Because of the high percentage of immigrants in our parish, we seemed like a natural."

He estimated the turnout to be between 1,500 and 2,000 people, including immigrants, leaders of many congregations, 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 Wadelton 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 to arrest and detain them.

According to a recent national study by the San Francisco-based Immigrant Legal Resource Center, the Marion County 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.

Father John McCaslin, pastor of St. Anthony Parish in Indianapolis and a founding member of IndyCAN, was one of seven priests present at the event. Among the speakers at the event, he says, were two immigrants sharing their stories of how detention for minor traffic violations affected their lives, potentially forever.

"A wife and mother said her husband went to take the car to the shop, and he never came back," Father McCaslin recounts. "He'd been detained and is in the process of deportation."

"Another one had been pulled over, I think for a taillight or some kind of light, and now has a court date in March, and figures that he'll be pulled away from his family."

"That's the hard part. People can't get a driver's license. They have to survive and get around, and our public transportation is not good in the city, so they almost *have* to drive in the city."

Father McCaslin is sympathetic to the plight of undocumented immigrants.

"If you look at the wait time and even who's eligible to become a citizen—bear in mind that many of the undocumented immigrants are coming from countries where there's great violence, economic instability—they can't find work to support themselves," he says. "They're fleeing desperate situations."

"My own experience of the immigrants is they come here with hope, and they come here for a better life, or they come here for families, or they come here to contribute. I can certainly see in my own community the role of the immigrant community in building up parish life, serving the community, contributing to the economy and to the good of society."

He notes that the event served also to protest the executive order temporarily preventing refugees from entering the United States.

"The issues we take up are about human dignity and economic opportunity for the poor, and all are in line with Church teaching," he says.

"What I hope people begin to realize is we're talking about human lives here, and the lives of families, the lives of children."

"It's a complicated situation," he admits. "We're talking about blended families of citizens and non-citizens."

"But they're families who have their lives here and want to contribute, and want to live in peace and free from fear."

"And they want to help make America great again." †



Priests and leaders of other faith congregations stand in solidarity for immigrants and refugees during an event at which Indianapolis Mayor Joe Hogsett spoke out against discriminatory practices by law enforcement against immigrants and refugees on Feb. 12 in the St. Philip Neri School gymnasium in Indianapolis. Shown in this photo are four pastors of Indianapolis parishes: Father Christopher Wadelton, pastor of St. Philip Neri Parish, third from left; Father Todd Goodson, pastor of St. Monica Parish, center; Msgr. Paul Koetter, pastor of Holy Spirit Parish, behind Father Goodson; and Father Rick Ginther, pastor of Our Lady of Lourdes Parish, second from right. (Submitted photo by IndyCAN)

DEPORT

continued from page 1

Jacqueline said their mother each night insisted on making the sign of the cross on their forehead and kissing them goodnight.

Garcia de Rayos came to the U.S. with her parents when she was 14. They were from the central Mexican state of Guanajuato. Later in the U.S., she married another immigrant without legal permission, and the couple had two children. She had not been back to Mexico in 21 years.

The Kino Border Initiative "*comedor*," where Garcia de Rayos landed after being deported, is located directly across from the Mariposa border crossing. It serves meals and gives assistance to scores of deported migrants each day. The initiative shelters women and children deportees in a nearby apartment complex.

While Garcia de Rayos was at the Phoenix ICE facility on Feb. 8, immigrant advocates alongside her family rallied for her return to her husband and children. A priest from the family's parish prayed with them as they waited on word of the mother's fate.

Some of the protesters, seven of whom were later arrested, blocked a van from leaving the shelter shouting at agents, "Shame on you! Shame on you!"

Bishop Joe S. Vasquez of Austin, Texas, chairman of the U.S. bishops' migration committee, warned that Trump's promised escalation in immigrant detention and deportation would "tear families apart and spark fear and panic in communities."

The U.S. Catholic bishops oppose "enforcement only" immigration policies, and have consistently called for comprehensive immigration reform that would include among other things an earned legalization program, a legal worker program and an increase in the number of family visas available in order to speed up family unification.

The executive order on immigration that Trump signed in late January includes several categories on unauthorized immigrants that the administration says immigration law enforcement officials should prioritize for removing from the country.

During his administration, President Barack Obama deported more than 2.5 million people, more than any president before him. Critics of Trump's order say it gives law enforcement authorities wide discretion in who they deport, while Obama had directed law enforcement to expel unauthorized immigrants who were a threat to national security, involved in criminal gang activity or were repeat offenders. †

Stalled action on proposed religious freedom order raises concerns

WASHINGTON (CNS)—Talk of President Donald J. Trump possibly signing an executive order on religious freedom—which drew both criticism



Archbishop William E. Lori

and praise—has been replaced with discussion about what happened to it and what a final version, if there is one, will look like.

A draft version of the executive order, called "Establishing a Government-Wide Initiative to Respect Religious Freedom," had been widely criticized in late January by those who said it would legalize discrimination and was too far-reaching. It then failed to appear on the president's desk while rumors circulated that a scaled-back version might appear eventually.

"We hope that President Trump and his administration will take action soon, especially to provide relief from the onerous HHS mandate," said Baltimore Archbishop William E. Lori, chairman of the U.S. bishops' Ad Hoc Committee for Religious Liberty, referring to the mandate issued by the federal Department of Health and Human Services requiring

most religious employers to provide coverage of contraceptives, abortifacients and sterilization for their employees, even if they are morally opposed to it.

"Now that some of the Cabinet posts are being confirmed, we hope that concrete and immediate action is taken to protect religious freedom," he said in a Feb. 10 e-mail to Catholic News Service (CNS).

The archbishop pointed out that Catholic leaders have been "asking the executive branch for more than half a decade now for an end to the coercive HHS mandate that requires the Little Sisters of the Poor and so many other faith-based ministries to either violate their faith or pay millions of dollars in fines to the federal government."

He said he hoped the president would end the coercion of religious employers, and also would "allow people of faith to have the freedom to serve others in all our ministries, including our soup kitchens, schools, adoption services, homeless shelters and refugee services."

After a draft version of the executive order was leaked to the public, the U.S. bishops posted an online letter for Catholics to send to the president urging him to sign such an order.

The four-page draft said that "Americans and their religious organizations will not

be coerced by the federal government into participating in activities that violate their consciences." It also noted that people and organizations do not "forfeit their religious freedom when providing social services, education or health care."

It cited the federal Religious Freedom Restoration Act, known as RFRA, a 1993 law that was highlighted in last year's Supreme Court case with the Little Sisters of the Poor, which states that the government "shall not substantially burden a person's exercise of religion" unless that burden is the least restrictive means to further a compelling governmental interest."

The bishops' online letter supporting a religious freedom executive order stipulated that it should include some of the following provisions:

- Relief from the Affordable Care Act's mandate for religious employers who do not fit the mandate's narrow exemption.

- Preservation of tax-exempt status for nonprofit groups that hold beliefs based on marriage and human sexuality.

- The ability of religious organizations that partner with the federal government to act according to their beliefs regarding marriage, human sexuality and the protection of human life at all stages.

- The ability of religiously affiliated child welfare providers to provide

adoption, foster or family support services for children that coincide with their religious beliefs.

- Conscience protections about abortion in the individual health insurance market.

Richard Garnett, University of Notre Dame law professor, told CNS on Feb. 13 that the Trump administration might hold off on signing some form of an executive order on religious freedom while there is so much attention on the proposed travel ban and upcoming confirmation hearings on a Supreme Court justice.

But Garnett said there are groups that have a real interest in the First Amendment Defense Act that will not be happy if the Trump administration "isn't willing to follow through" on such an order.

The First Amendment Defense Act, first introduced in 2015 in both the House and Senate, would provide conscience protection for any person who believes marriage is the union of one man and one woman, preventing the federal government from discriminating against that person.

He noted that the measure is not likely to get passed by this year's Congress, so the most likely way for a similar move to happen with federal support would be through an executive order signed by the president. †



The Criterion

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Editorial



Pope Francis places his hand over the pregnant womb of newlywed Stefania Damiani, accompanied by her husband, Marco, during his general audience in Paul VI hall at the Vatican on Feb. 8. (CNS photo/Paul Haring)

Living in our post-Christian culture

Hang in there, Catholics and other Christians of faith.

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 new name 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 severely during many periods of American history, from colonial times until almost the middle of the 20th century. Then, 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 aren't used to such treatment.

We Catholics surely realize that most Americans disagree with us when it comes to marriage issues. We oppose no-fault divorce and the redefinition of marriage, allowing people of the same gender to marry. We dare to say that men and women should be married before they have sex or live together. We even oppose artificial contraceptives, which a large majority of society approves of.

Furthermore, the Church condemns abortion even though it's permitted by law, and capital punishment, still practiced in most of our states. It defends the rights of migrants to try to find better lives for themselves and their children, and it preaches a preferential option for the poor. The social justice principles it has espoused at least since 1891 have never been accepted by American society.

So perhaps we should be used to our role by now.

A major problem with that is that too many Catholics are succumbing to criticism of the Church. They are leaving the Church completely, or at least no longer follow some of its teachings, including many of those listed above.

Included among such Catholics should be John Podesta, Hilary Clinton's campaign manager during last year's

presidential election. He called the faithful who accept the Church's teachings on various moral issues as "backwards Catholics" in the e-mails that were hacked and leaked by WikiLeaks last October, and wrote about efforts being made to "reform" the Church.

But let's not become paranoid. Traditional Catholics are not the only ones who are being faith-shamed. We hesitate to revive old battles, but 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 redefinition of marriage. The Church continues to consider such marriages as impossible because marriage can only be between a man and a 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 November when Chip and Joanna 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 Aurthur 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's 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.

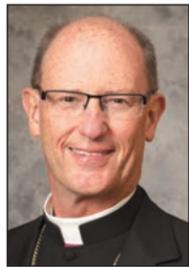
Try not to be argumentative when you get involved in discussions about issues. Explain why you believe as you do, but remember that arguments usually just tend to harden the other person's biases. Be charitable, of course.

—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. 10 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, first to our televisions, and then to our tablets and mobile devices, machines which bring distraction, and "doses of drama," with us wherever we go. We are, today, awash in information, assaulted, often, with tweets and pundits analyzing the latest crisis in Washington, 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 to be engaged in the cultural and political affairs of our communities. We cannot shirk or opt out from that responsibility. But we are living at a moment of constant urgencies and crises, the "tyranny of the immediate," where reactions to the latest news unfold at a breakneck pace, often before much thought, reflection or consideration. We are living at a moment where argument precedes analysis, and outrage, or feigned outrage, has become an ordinary kind of virtue signalling—a way of conveying the "right" responses to social issues in order to boost our social standing.

The 2016 presidential election was a two-year slog of platitudinous and superficial argument, and now that the election is over, that argument seems interminable. No person can sustain the kind of noise—polemical, shrill and reactive—which has become a substitute for conversation in contemporary culture. Nor should any person try. The "age of noise" diminishes virtue, and charity, and imagination, replacing them with anxiety, and worry, and exhaustion.

The Lord didn't make us for this kind of noise. He made us for conversation, for exchange and communion. And our political community depends upon real deliberation: serious debate and activism over serious 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 reactive and uncharitable intemperance that 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's Ascension, an anonymous Christian

disciple wrote a letter to a man named Diognetus, telling him something about the lives and practices of early Christians. "There is something extraordinary about their lives," he wrote. "They live in their own countries as though they were only passing through. . . . They pass their days upon Earth, but they are citizens of heaven."

When 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. We 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 Matthew, Mark, Luke, and John." 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 Christ, 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 prayer and silence are 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 also be, when we quiet the "age of noise" in our hearts, the leaders of wisdom and virtue which our culture desperately needs, right now.

St. Teresa of Avila, 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.
 Patience obtains all things
 Whoever has God lacks nothing;
 God alone suffices.*

The noise of our culture is designed to disturb and frighten us, and to distract from the unchanging and ever-loving God. But in silent prayer and contemplation before the Blessed Sacrament, we can turn down the noise, and the Lord himself can calm our hearts and renew our minds. To live extraordinary lives, as citizens of heaven before all else, it's time that we turn down the "age of noise." †

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" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on

space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send 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



Rep. Ron Bacon

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. 8. Rep. Benjamin Smaltz, 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 respiratory 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 herself.

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 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.



'It gives the mother an opportunity to save her child.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference, commenting on House Bill 1128

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 that 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. The first recorded successful abortion pill reversal was documented in 2006. The reversal procedure is 70 percent successful, and does not increase the incidence of birth defects. Francis said the more women are aware of this option, the more success stories there will be.

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 (NaProTECHNOLOGY) in Indianapolis, and has treated three patients with APR. NaProTECHNOLOGY 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.

(Brigid Curtis Ayer is a correspondent for The Criterion.) †

Health care is not a business, but a service to life, Pope Francis says

VATICAN CITY (CNS)—A nation's health care system cannot be run simply as a business, because human lives are at stake, Pope Francis said.

"If there is a sector in which the 'throwaway culture' demonstrates its most painful consequences, it is the health care sector," the pope told patients, medical professionals, pastors and volunteers attending a meeting sponsored by the Italian bishops' national office for health care ministry.

Anticipating the celebration on Feb. 12 of the World Day of the Sick and marking the 20th anniversary of the bishops' office, the pope said Catholics obviously give thanks for the advances in medicine and technology that have enabled doctors to cure or provide better care for the sick.

He also praised medical personnel

who carry out their work as "ministers of life and participants in the affectionate love of God the creator. Each day their hands touch the suffering body of Christ, and this is a great honor and a great responsibility," he said.

But, the pope said, any public policy or private initiative regarding health care that does not make the dignity of the human person its central concern "engenders attitudes that can even lead to exploitation of the misfortune of others. And this is very serious.

"Indiscriminately adopting a business model in health care, instead of optimizing resources," he said, risks treating some of the sick as disposable. "Optimizing resources means using them in an ethical way, with solidarity, and not penalizing the most fragile." †

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Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

February 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**, Fathers James Brockmeier and Matt Tucci speaking, 6-8 p.m., \$15. Information: 317-748-1478 or smclaughlin@holyspirit.cc.

February 25

1899 Experience Venue, 164 Steeples Blvd., Indianapolis. **Hearts and Hand of Indiana Trivia Night**, optional 4:30 p.m. Mass at St. Anthony Catholic Church, 337 N. Warman Ave., Indianapolis; event venue doors open 5:30 p.m., trivia 6:30-9:30 p.m., \$35 per person includes trivia, beer and food, must be 21, prizes awarded to winning trivia team. Information, registration: Amanda Langferman, 317-353-3769 or alangferman@heartssandhandsindy.org.

The Willows, 6729 Westfield Blvd, Indianapolis. **Marriage on Tap**, "Giving up Your Spouse for Lent," Msgr. Joseph F. Schaedel, St. Luke the Evangelist Parish pastor, presenting, \$40 per couple includes dinner, cash bar available, 7-9:30 p.m., register by Feb. 20. Registration: www.stluke.org. Information: 317-259-4373.

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Bread Baking: Sourdough**, bread-baking basics, 1-5 p.m., \$45, registration deadline Feb. 17. Information: 812-535-2931, wvc@spsmw.org, or events.sistersofprovidence.org.

St. Mark the Evangelist Church, 535 E. Edgewood Ave., Indianapolis. **Purdue Handbell**

Choir Concert, classical to jazz, 1 p.m., freewill offering. Information: 317-840-8949 or christine@kenosiscenter.com.

St. Elizabeth Ann Seton Parish, 801 W. Main St., Richmond. **Chocolate Fest and Auction**, social and fundraiser, 5-8 p.m., \$15 per person advance tickets only. Information and tickets: 765-977-9704 or karen.ruhl@comcast.net.

Kokomo High School, 2501 S. Berkley Road, Kokomo, Ind. **Indiana Holy Family Catholic Conference: "He Saved Me Because He Delighted in Me,"** 8:30 a.m.- 6 p.m., \$25 teens and singles, \$50 married couple/family of two, \$75 family, includes lunch. Information, registration: 765-865-9964, www.holyfamilyconference.org.

St. Vincent de Paul School, 1723 I St., Bedford. **Fifth Annual Becky's Place Mardi Gras Shelterbration**, dinner, live auction and music, \$40 per person, \$320 a table. Information: parish@svsbedford.org or 812-275-6539.

Archbishop Edward T. O'Meara Catholic Center, Assembly Hall, 1400 N. Meridian St., Indianapolis. **Catholic Charities Seventh Annual Reverse Raffle**, benefiting the Crisis Office, doors open 6 p.m., buffet available 6:30 p.m., reverse raffle 7:30 p.m. Information and tickets: 317-592-4072, www.helpcreatehope.org.

February 26

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. **40 Days for Life Campaign Kick-Off Rally**, keynote speaker Msgr. Joseph Schaedel, 3-4:30 p.m. Information: 317-407-6884 or sherly@goangels.org.

February 26-28

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **"Word, Worship and Works of Mercy" Parish Mission**, Thomas Smith presenting, 7-8:15 p.m. each evening, no charge.

Information: 317-257-4297, pwitt@saintmatt.org.

March 1

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

March 1-April 9

Planned Parenthood facility, 8590 Georgetown Road, Indianapolis. **40 Days for Life Prayer Vigil**, 40 days of peaceful, prayerful vigil outside Planned Parenthood facility, 7 a.m.-7 p.m. Register for prayer time slot: www.40daysindy.org. Information: 317-407-6881 or Sheryl@goangels.org.

March 3

SS. Peter and Paul Cathedral chapel, 1347 N. Meridian St., Indianapolis. **Lumen Dei Catholic Business Group**, 6:30 a.m. Mass, 7:15-8:30 a.m. breakfast at Lincoln Square Pancake House, 2330 N. Meridian St., Indianapolis. Information: 317-435-3447 or lumen.dei@comcast.net.

St. Lawrence Catholic Church, 6944 E. 46th St.,

Indianapolis. **Serra Club Mass for Vocations**, 8 a.m., with St. Lawrence students, coffee and donuts to follow. Information: 317-748-1478 or smclaughlin@holyspirit.cc.

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9:30 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Lenten Fish Fry**, fish, fries, slaw and drink, 5-7 p.m., adults \$8, seniors \$6, children \$4. Desserts available for \$1. Information: 317-771-5909, a.coltman@sbcglobal.net. †

Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.

March 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"I Choose You, Lord!" Day of Reflection**, Father John McCaslin and Mary Schaffner presenting, 8 a.m.-2 p.m., \$42, includes continental breakfast and lunch buffet, register by March 2. Information and registration: 317-545-7681, ext. 107 or www.archindy.org/fatima.

March 7

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Christian Simplicity: Care for the Common Home**, week one of five (March 14, 21, 28 and April 4), Benedictine Sisters Sheila Marie Fitzpatrick and Angela Jarboe with Patty Moore presenting, 7-9 p.m., \$30 per session or \$140 for all. Information, registration: 317-788-7581, www.benedictinn.org.

March 8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Finding God in Lent (an "FBI" program: Faith Building Institutions)**, Father Keith Hosey presenting, 5:30-9 p.m., \$35 includes

dinner buffet, register by March 7. Information and registration: 317-545-7681, ext. 107 or www.archindy.org/fatima.

March 9-12

Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad, **"Praying the Psalms in the Office,"** for secretaries and parish administrators, Benedictine Father Jeremy King presenting, \$350 single, \$515 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

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. thru Sun. noon, Father Jim Farrell presenting. \$185 single, \$305 per married couple, includes meals, lodging and program. Information, registration: 317-545-7681, ext. 107 or www.archindy.org/fatima.

March 13

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

Spirituality Project, monthly evening of prayer and community, 6-7:30 p.m. Information: 317-545-7681 or www.archindy.org/fatima.

March 14

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Day of Reflection for Women Ministers**, Providence Sister Paula Damiano and Providence Associate Disciple of Christ Rev. Rebecca Zelensky presenting, 2-8 p.m., quiet reflection, prayer, input, Taizé prayer, all faith traditions welcome, \$25 includes dinner, registration March 7. Information, registration: 812-535-2952, provctr@spsmw.org or spsmw.org/providence-center/events/.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Spend a Day with God: Personal Retreat Day**, 9 a.m.-4 p.m., \$35 includes room and lunch, spiritual direction \$30 (optional). Information, registration: 317-788-7581, www.benedictinn.org. †

VIPs



Thomas and Anne (Walsh) Burkett, members of St. Joseph University Parish in Terre Haute, will celebrate their 65th wedding anniversary on Feb. 23. The couple was married in St. Patrick Church in Terre Haute on Feb. 23, 1952. They have five children, Mary Creamer, Becky Kaylor, Martha Lorenzano, Bob and John Burkett. The couple also has 14 grandchildren and nine great-grandchildren. All friends and family are invited to an open house at Excalibur Banquet Hall, 212 W. National Ave., in West Terre Haute, from 2-5 p.m. on Feb. 26. In lieu of gifts, canned goods are requested for donation to Catholic Charities. †

The Cross and the Light performances in Carmel, Ind., on March 10-12

The Cross and the Light, an internationally acclaimed musical production about Christ's Passion through Pentecost, will be performed at Carmel High School in the Dale E. Graham Auditorium, 520 E. Main St., in Carmel, Ind., in the Diocese of Lafayette, on March 10-12. Performances are scheduled for 7 p.m. on March 10, 7 p.m. on March 11, and

2 p.m. and 7 p.m. on March 12. Tickets vary in price, starting at \$20. Part of the proceeds from this production will be directed toward the Archdiocese of Indianapolis. The performance is recommended for ages 8 and older. To order tickets, log onto www.crossandlight.com/tickets. For more information, log onto www.crossandlight.com. †

Lenten program to focus on Merton's last book; registration deadline is Feb. 27

The Sisters of Providence will offer a Lenten program based on *Contemplative Prayer*, the final book written by Trappist Father Thomas Merton, at Providence Spirituality and Conference Center, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, from 9:30-11 a.m. on March 4, 18 and April 8. The program will be facilitated by two Providence Associates—Disciples of Christ Rev. Rebecca Zelensky and

Rev. Dr. William Hine. Merton was a monk based in Kentucky. He published more than 70 books which delved into spirituality, social justice and quiet pacifism. Cost to attend the program is \$45, which includes the book. The registration deadline is Feb. 27. To register or for more information, log onto Events.SistersofProvidence.org, call 812-535-2952 or email jfrost@spsmw.org. †

Movie about Medjugorje to be shown on March 7 at Glendale Theater in Indy

Back by popular demand, *Apparition Hill*, a movie about Medjugorje, will be shown again at Glendale Theater, 6102 N. Rural St., in Indianapolis, at 7 p.m. on March 7. The movie features two atheists, one believer, a mother struggling with cancer, a man diagnosed with amyotrophic lateral sclerosis (ALS), a struggling addict and a woman questioning her faith as they search for answers to life's big questions on Apparition Hill in Mejugorje, in Bosnia-Herzegovina, where apparitions of the Blessed Mother have been reported to be seen by six visionaries sporadically since 1981.

The event is sponsored by Carmel, Ind.-based Tekton Ministries, which not only organizes pilgrimages around the world, but also serves as the public relations and marketing arm of the Franciscan Foundation for the Holy Land, which operates holy sites in the region. Tickets are a suggested \$10 donation each to cover theater rental and a licensing fee. Ticket purchase in advance is recommended. To do so, or for more information, log onto www.tektonministries.org/apparition-hill/ or call 317-574-4191. †

Providence Associate application process is open through May 31

If you are looking to enhance your spirituality, consider a deeper relationship with the Sisters of Providence by becoming a Providence Associate. Providence Associates of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods are women and men of faith, ages 18 years and older, who share their own unique gifts and talents with others while walking with the Sisters of Providence. There are currently 250 Providence Associates.

Accepted applicants attend an orientation in October, then spend a year meeting one-on-one on a regular basis with a Sister of Providence or a Providence Associate companion. During the meetings, the candidate-associates and their companions learn and share about Providence spirituality. For more information, contact Deb Dillow at 317-250-3294, e-mail ddillow@spsmw.org or log onto ProvidenceAssociates.org. †



The Face of Mercy

(from Pope Francis' papal bull "Misericordiae Vultus")

By Daniel Conway

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 says, "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 resounding 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?"

Unfortunately, today, "Go!" can also have a different meaning, namely, that of the consequences of the abuse of power, injustice and war. Many young people today are subjected to the real threat of violence and forced to flee their native lands. "Their cry goes up to God, like that of Israel," the pope teaches, "when the people were enslaved and oppressed by Pharaoh" (cf. Ex 2:23).

"Jesus looks at you and invites you to go with him," the pope says. "Dear young people, have you noticed this look toward you? Have you heard this voice? Have you felt this urge to undertake this journey? I am sure that, despite the noise and confusion seemingly prevalent in the world, this call continues to resonate in the depths of your heart so as to open it to joy in its fullness. This will be possible to the extent that, even with professional guides, you will learn how to undertake a journey of discernment to discover God's plan in your life. Even when the journey is

uncertain and you fall, God, rich in mercy, will extend his hand to pick you up."

The October 2018 Synod of Bishops will not simply be an opportunity for bishops to talk about the needs of young people. A questionnaire approved by Pope Francis will be distributed to young people in every corner of the globe. The responses will be shared with all who are preparing for the synod—especially young people serving as advisers and planners.

During the nearly two years of preparation for "Young People, Faith and Vocational Discernment," the active involvement of young people ages 16-29 (plus or minus) will shape the synod, and help the bishops and other participants listen attentively and learn more about the gifts and challenges of the young Church.

Walking with young people is one of Pope Francis's deepest desires. May the Holy Family of Nazareth guide the pope and his young companions every step of this journey!

(Daniel Conway is a member of The Criterion's editorial committee.) †

El rostro de la misericordia/Daniel Conway

El papa Francisco busca acercarse a los jóvenes

El papa Francisco tiene 80 años, pero sin duda tiene un espíritu joven. Su sonrisa, su forma saltarina de andar—aun cuando a veces renguee un poco—y la alegría que imparte a toda ocasión, dan fe de su espíritu joven.

Francisco es un papa que se dirige a menudo a los jóvenes. En verdad disfruta estar con los jóvenes y se llena de la energía positiva y el entusiasmo de los jóvenes y adultos jóvenes.

El mes pasado el Vaticano anunció que en octubre de 2018 se celebrará un sínodo episcopal para abordar el tema "Los jóvenes, la fe y el discernimiento vocacional." El papa Francisco desea que los jóvenes sean el centro de atención "porque ustedes están en mi corazón."

Los sínodos son para los obispos, pero el papa Francisco está resuelto a convertir a este sínodo en especial en una oportunidad para que los jóvenes participen en la vida de la Iglesia y para que los adultos llamados a servirlos escuchen con atención a estos jóvenes y acompañen a los integrantes de la "Iglesia joven" en su camino hacia una fe madura, fundamentada y vivida a plenitud.

"Me vienen a la memoria las palabras que Dios dirigió a Abrahán—señala el papa en su carta a los jóvenes—: "Vete de tu tierra, de tu patria y de la casa de tu padre a la tierra que yo te mostraré" (Gn 12:1). Estas palabras están dirigidas hoy también a ustedes: son las palabras de un Padre que los invita a "salir" para lanzarse hacia un futuro no conocido pero prometedor de seguras realizaciones, a cuyo encuentro Él mismo los acompaña». El papa Francisco convierte las palabras del Padre en un mensaje personal: "Los invito a escuchar la voz de Dios que resuena en el corazón de cada uno a través del sople vital del Espíritu Santo."

La intención del papa Francisco no es incitar a los jóvenes a alejarse de sus familias o a apartarse del mundo. Por el contrario, el papa explica que el llamado de Dios para Abrahán era una invitación vehemente, un desafío, a dejarlo todo y dirigirse a una nueva tierra para renovar al mundo y crear una nueva comunidad, el Pueblo Elegido de Dios. "Dicha tierra—plantea el Santo Padre—¿no es acaso para ustedes aquella sociedad más justa y fraterna que desean profundamente y que quieren construir hasta las periferias del mundo?"

Lamentablemente, hoy en día la palabra "vete" adopta un significado distinto, a saber, el de las consecuencias del abuso de poder, la injusticia y la guerra. Muchos jóvenes hoy en día sufren la amenaza real de la violencia y se ven obligados a huir de sus patrias. "El grito de ellos sube a Dios, como el de Israel esclavo de la opresión del Faraón" (cfr. Es 2:23).

El papa continúa: "También a ustedes Jesús dirige su mirada y los invita a ir hacia Él. ¿Han encontrado esta mirada, queridos jóvenes? ¿Han escuchado esta voz? ¿Han sentido este impulso a ponerse en camino? Estoy seguro que, si bien el ruido y el aturdimiento parecen reinar en el mundo, esta llamada continua a resonar en el corazón de cada uno para abrirlo a la alegría plena. Esto será posible en la medida en que, a través del acompañamiento de guías expertos, sabrán emprender un itinerario de discernimiento para descubrir el proyecto de Dios en la propia vida. Incluso cuando el camino se encuentre marcado por la precariedad y la caída, Dios, que es rico en misericordia, tenderá su mano para levantarlos."

El Sínodo de los Obispos de octubre de 2018 no será meramente una oportunidad para que los obispos dialoguen sobre las necesidades de los jóvenes. Se distribuirá un cuestionario aprobado por el papa Francisco para que todos los jóvenes del mundo lo respondan. Estas respuestas se compartirán con todos los encargados de preparar el sínodo, especialmente los jóvenes que trabajarán como asesores y planificadores.

Durante los casi dos años de preparación para "Los jóvenes, la fe y el discernimiento vocacional," la participación activa de los jóvenes de entre 16 y 29 años (aproximadamente) dará forma al sínodo y ayudará a los obispos y a otros participantes a escuchar con atención y a aprender más sobre los dones y los desafíos de la Iglesia joven.

Uno de los deseos más profundos del papa Francisco es caminar junto a los jóvenes. ¡Que la Sagrada Familia de Nazaret guíe al papa y a sus jóvenes acompañantes en cada etapa del camino!

(Daniel Conway es integrante del comité editorial de The Criterion.) †

World needs women, not for what they do, but who they are, Pope Francis says

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 Eve, Pope Francis 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, no," the pope said. "It's just that men do not bring harmony. She is the one who brings that harmony that teaches us to caress, 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 animals."

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 casts 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 awakes, 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 purpose 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 harmonious." †

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continued from page 1

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.”

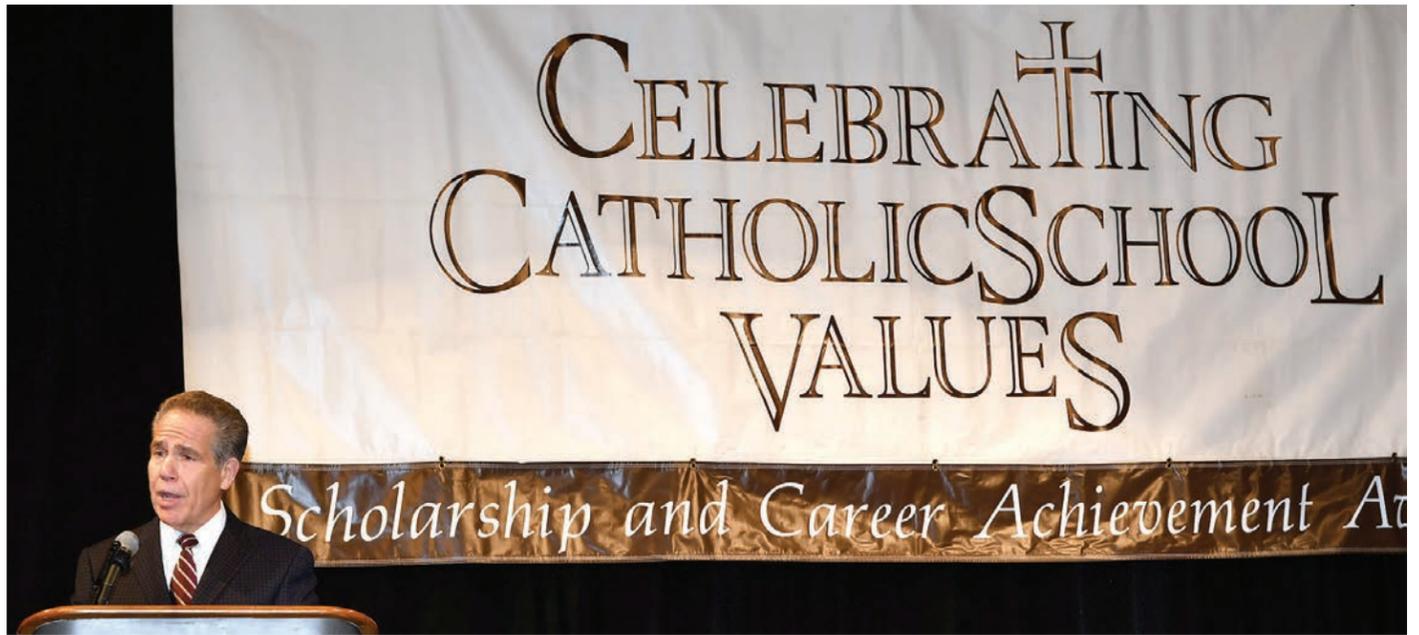
Later in his talk, the product of Catholic schools focused on how the privilege of a Catholic education calls people to use their values in a world that needs them even more today.

“How do 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 positively impact our community and those around us to leave it a better place?”

“I am quite confident that those who have provided us a strong Catholic education over the years would insist that we are mindful of 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 acceptance 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



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)

optimistic about the rising generation of college students with whom I interact on a daily basis.

“Their openness 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 continuing 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.

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 the following year and for up to 12 years of education in a Catholic school—a potential of \$60,000 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.

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

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

“Remember our children as you plan for future 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 Msgr. 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,” Msgr. Stumpf told the award recipients.

He also saluted 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,” Msgr. Stumpf noted.

“It’s also important to 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.” †



“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.”

—Gina Fleming, superintendent of Catholic schools for the archdiocese

Spirit of caring, love of faith are evident in CCSV award winners

By John Shaughnessy

Four individuals were honored during the 21st annual Celebrating Catholic School Values reception and awards program for the archdiocese on Feb. 9 at Union Station in Indianapolis.

Here is capsulized information about the award recipients, who were prominently featured in a page one story of the Jan. 13 issue of *The Criterion*.

• Tom Spencer, recipient of a Career Achievement Award

Background: A member of St. Luke the Evangelist Parish in Indianapolis, Spencer has always tried to follow the advice that his mother gave him as a child: “One of the things she taught me in life was that you’re always practicing to become a better Catholic.”

Service: One of the foundations of Spencer’s life and faith focuses on the question, “Are you and I changing other people’s lives?”

Spencer has tried to answer that question by his numerous efforts throughout the archdiocese. He supports the caring ministry of the Little Sisters of the Poor at the St. Augustine Home for the Aged in Indianapolis.

He’s an advocate of the Women’s Care Center in Indianapolis because of the way it helps pregnant women, encouraging them “to learn more about the gift of life while providing resources to help raise their child.”

A graduate of the University of Notre Dame, Spencer has also been a longtime member of the Serra Club of Indianapolis, promoting vocations to the priesthood, diaconate and religious life.

Quote: Married to his wife of 36 years, Gayle, the father of two grown children says his main goal in life is to reunite his family with God: “My first job is to get myself, my wife and my kids to heaven. That’s why we’re here. We’re here to know him, love him and serve him.”

• Kevin Johnson, recipient of a Career Achievement Award

Background: Johnson gets emotional when he talks about how his life has been touched by the love that he believes is inherent in the Catholic faith.

He remembers the difference his fourth-grade teacher at St. Therese of the Infant Jesus (Little Flower) School in Indianapolis had on him during that year when his father died.

He recalls all the support his two children received when they were students at St. Ambrose School in Seymour.

And he’ll never forget the care his son Tommy received when he was a student at Roncalli High School in Indianapolis—a time when Tommy had three serious surgeries at Riley Hospital for Children for a life-threatening condition.

Service: In thanksgiving for all that support, Johnson has served as president of the parish council during his family’s

years at St. Therese of the Infant Jesus (Little Flower) Parish. He successfully led a \$1.2 million building campaign at St. Ambrose Parish. And he has expanded the Special Religious Development (SPRED) program for adults with special needs at his current parish, Holy Spirit in Indianapolis.

Johnson also serves as vice-chairman of the Archdiocesan Catholic Schools Commission, and is a member of the Knights of Columbus.

Quote: Married to his wife of 35 years, Lori, Johnson says, “I feel like Jesus came here to show us love and compassion. That’s what we’re called to do. I try to do my little part in the process. I fail often.”

• Kathy and Van Willis, recipients of the Community Service Award

Background: When Van met Kathy when they were both in law school, he saw how much her Catholic faith meant to her and chose to become a Catholic, too. He also viewed his choice as a way the two of them would eventually follow the example of their parents—going to church as a family and “helping people whenever you can.”

Now married for 28 years, Kathy and Van have tried to set that example of “Catholic service, faith and love” for their four children—through their extensive commitment to their southern Indiana community and their parish, Our Lady of Perpetual Help in New Albany.

Service: Kathy’s involvement at their parish has included serving on its school commission, liturgy committee and faith formation commission while also leading retreats, helping with funeral meals, and writing and editing the parish newsletter. She has also served on the board of directors St. Elizabeth’s-Catholic Charities.

Van has served their parish as an usher, lector, president of the pastoral council, and a volunteer at its soup kitchen. He is currently the president of the board of trustees at Our Lady of Providence Jr./Sr. High School in Clarksville.

His community involvement has also including working with the Floyd County Head Start program, Goodwill of Southern Indiana, and the Leukemia & Lymphoma Society.

As a couple, the two full-time attorneys also have served as co-chairs of a capital campaign at their parish.

Quotes: Describing the impact they wanted to have on their children, Van says, “I started taking them to the soup kitchen at the parish at a young age. It shows them that a lot of people don’t have the advantages they have. And it’s the right thing to help other people.”

Kathy adds, “Everything I do is related to my faith. When you have something that is so important to you, you want to share it. I feel that is the key to happiness. I love to serve. It brings a joy to my life that I want to share with others.” †

Catholic Charities agencies eye layoffs over uncertainty on refugees

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 to overturn 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.

Dominican Sister Donna Markham, CEO and president of Catholic Charities USA, said up to 700 workers are affected in some way by the order, with many of them losing their jobs.

Sister Donna and her national staff at Catholic Charities USA's Alexandria, Va., headquarters are so concerned for the workers and the refugees they serve that the agency launched a campaign on Feb. 2 to raise \$8 million to save jobs in 80 dioceses nationwide.

"It's a mess. It's just a mess. If we're talking about American jobs, this is laying off people in these public-private partnerships," Sister Donna told Catholic News Service (CNS).

"We'd like to see if we can raise \$8 million to make a dent in [the 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, Sudan, Libya, Yemen and Somalia—for 90 days. Another clause in the order established religious criteria for refugees, proposing to give priority to religious minorities over 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 30,000 refugees have been admitted since the start of the federal fiscal year on Oct. 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 war, violence and discrimination than being concerned about their own jobs.

"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," 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 level is lower than what is needed to resettle the 676 new arrivals they were expecting under the ceiling set before Trump's inauguration.

"For the staff members on the front end of the arrival process, we're looking at ways we can use them," including in advocacy for and education about the resettlement program at parishes, schools and businesses, she said.

The resettlement program in the Diocese of Portland, Maine, will be among those most severely affected.

The agency originally expected to resettle 685 refugees during the current fiscal year, but could see that number reduced by more than half, said Judy Katzel, chief communications and development officer for Catholic Charities Maine. The agency has 24 full-time



Syrian refugee Baraa Haj Khalaf and her daughter, 1-year-old Shams, wave after arriving on Feb. 7 at O'Hare International Airport in Chicago. (CNS photo/Kamil Krzaczynski, Reuters)

and part-time case managers, aides and administrative employees. It is the only organization in Maine that resettles refugees.

"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. "As much 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 day. 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 hoping to avoid layoffs 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 refugee pipeline reopens.

In Boston, Marjean Perhot, director of refugee and immigration services for the

archdiocesan Catholic Charities system, is operating in a "wait-and-see" mode.

"We still don't know once [the ban] is totally lifted if the number of refugee arrivals is not what we anticipated. We're still going to have to look at how we're going to keep a full complement of staff," she said.

Boston is slated to resettle about 200 refugees during the current fiscal year. The State Department has set a lower number in Boston than in many other locales such as Maine because of the high cost of living in eastern Massachusetts.

Through Feb. 10, Boston had resettled about 70 people. "We were pretty much on track to meet our projected number until these executive orders came down," Perhot said.

At 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 resettle about 200 refugees rather than the 400 first expected.

"We don't want to see our program implode," he said, explaining that staff members are being reassigned so that the diocese can be up to speed quickly in four months. "We were designed to resettle 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

Vatican canon law official's booklet explains provisions of 'Amoris Laetitia'

VATICAN CITY (CNS)—The provisions of "Amoris Laetitia" allow people in irregular marriage situations access to the sacraments only if they recognize their situation is sinful and desire to change it, according to the cardinal who heads the Pontifical Council for Legislative Texts.

The fact that such a couple also believes changing the situation immediately by splitting up would cause more harm and forgoing sexual relations would threaten their current relationship does not rule out the possibility of receiving sacramental absolution and Communion, said Cardinal Francesco Coccopalmerio, president of the pontifical council that is charged with interpreting canon law.

The intention to change, even if the couple cannot do so immediately, "is exactly the theological element that allows absolution and access to the Eucharist as long as—I repeat—there is the impossibility of immediately changing the situation of sin," the cardinal wrote.

Cardinal Coccopalmerio's short booklet, "The Eighth Chapter of the Post-Synodal Apostolic Exhortation Amoris Laetitia," was published in Italian by the Vatican publishing house and presented to journalists on Feb. 14. It includes material compiled from articles and speeches the cardinal has given about the pope's document on marriage and family life.

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.

"To whom can the Church absolutely not concede penance and the Eucharist [because] it would be a glaring contradiction?" the cardinal asked in the booklet. "To one who, knowing he or she is in a state of serious sin and having the ability to change, has no sincere intention of carrying it out."

Cardinal Coccopalmerio quoted "Amoris Laetitia" to make his point: "Naturally, if someone flaunts an objective sin as if it were part of the Christian ideal, or wants to impose something other than what the Church teaches ... such a person needs to listen once more to the Gospel message and its call to conversion."

Father Maurizio Gronchi, a theologian and consultant to the Congregation for the Doctrine of the Faith, told reporters on Feb. 14 that Cardinal Coccopalmerio's reading of "Amoris Laetitia" is the same as the bishops of Malta, Germany and the Church region of Buenos Aires, Argentina. Those bishops have issued guidelines that include the possibility of eventually allowing divorced and civilly remarried Catholics access to the sacraments without first requiring an annulment of their sacramental marriage

or a firm commitment to abstaining from sexual relations.

Dozens of other bishops around the world, including Archbishop Charles J. Chaput of Philadelphia, head of the U.S. bishops' ad hoc committee for implementing "Amoris Laetitia," have insisted Church teaching prohibits persons in an objective state of mortal sin from receiving the Eucharist and those who, in the eyes of the Church, are not married to a person they are having sex with are in such a state of sin.

Father Costa told reporters the cardinal's book is not "the Vatican response" to the challenges posed by U.S. Cardinal Raymond L. Burke and three retired cardinals to the supposed lack of clarity and potential misunderstanding of "Amoris Laetitia." Rather, he said, it is an "authoritative" reading of the papal document and a contribution to the ongoing discussion.

In his document, Pope Francis affirms the constant teaching of the Catholic Church on the indissolubility of marriage and the sinful state of those who cohabit and those who form a second union while one or both of them are still bound sacramentally in marriage to another person, Cardinal Coccopalmerio wrote.

The only time such persons would not be in a state of mortal sin, he wrote, is if they were ignorant of Church teaching, were unable to understand Church teaching or "knew the norm and its goodness, but

were unable to act as the norm indicates without incurring another fault."

Cardinal Coccopalmerio cited the case of a woman who enters into a relationship with a man who, along with his small children, was abandoned by his wife. The woman knows the relationship is not in accordance with Church teaching, but leaving the man and his small children would devastate him and leave the children without a maternal figure.

In writing that the Church could admit such a couple to the sacraments with the "verification of two essential conditions—that they desire to change that situation, but they cannot act on their desire," the cardinal said the verification must be done with "attentive and authoritative discernment" under the guidance of a priest.

Does "welcoming the sinner justify the person's behavior and renounce doctrine?" the cardinal asked. "Certainly not."

Father Gronchi told reporters "Amoris Laetitia" is not reaching out to couples who are "peaceful and tranquil" while living in situations that are not in harmony with the Gospel, rather it is offering guidance, hope and the possibility of sacramental grace to couples who know they are in sinful situations and want to change.

The papal document and the cardinal's book are "not saying, 'amnesty for all,'" Father Gronchi said. "It's about indicating possible paths to conversion, not to amnesty." †

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."

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.

Holding up a booklet with a photograph of the Sudanese saint, who died in Italy in 1947, the pope continued telling her story. In Europe, he said, "she heard the call of the Lord and became a nun," joining the Canossian Daughters of Charity.

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

"And speaking of migrants who are exploited and chased away, I want to pray with you today in a special way for our Rohingya brothers and sisters," the

pope continued. "These people, thrown out of Myanmar, move from one place to another because no one wants them."

Pope Francis told the estimated 7,000 people at his audience that the Rohingya, who are Muslim, "are good people. They are our brothers and sisters. They have been suffering for years. They have been tortured, killed, just because they want to keep their traditions and their Muslim faith."

He led the audience in praying the Lord's Prayer "for our Rohingya brothers and sisters."

In a report released on Feb. 3, the U.N. High Commissioner for Human Rights said since October, there had been escalating violence against the Rohingya in Myanmar. The report cited eyewitness reports of mass gang-rape, killings—including of babies and young children—beatings, disappearances and other serious human rights violations by the country's security forces.

An estimated 66,000 Rohingya 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 systemic discrimination; and policies of exclusion and marginalization against the Rohingya that have been in place for decades in northern Rakhine state."

In his main audience talk, Pope Francis continued to discuss the characteristics



Pope Francis holds a booklet with an image of Sudanese St. Josephine Margaret Bakhita during his general audience in Paul VI hall at the Vatican on Feb. 8. Marking the feast of St. Bakhita, a former slave, the pope urged Christians to help victims of trafficking and migrants. (CNS photo/Paul Haring)

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 Gospel calls Christians "not to build walls, but bridges, not to repay evil with evil, but to defeat evil with goodness [and] offense with forgiveness, to live in peace with all," he said. "This is the Church. And this is what Christian hope accomplishes when it takes on the strong and, at the same time, tender features of love." †

Vatican releases updated, expanded guidelines for bioethical questions

VATICAN CITY (CNS)—To offer clearly and accurately the Catholic Church's positions on abortion, contraception, genetic engineering, fertility treatments, vaccines, frozen embryos and other life issues, the Vatican released an expanded and updated guide of the Church's bioethical teachings.

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 Msgr. Jean-Marie Mupendawatu.

The monsignor, who is the secretary delegate for health care in the Dicastery for Promoting Integral 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 life" who will love and accompany all human beings from conception to their natural death, he said during a news conference at the Vatican on Feb. 6. The Vatican released the charter in Italian.

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 charter's preface, written by the late-Archbishop Zygmunt Zimowski, president of the Pontifical Council for Health Care Ministry. The council and three others were merged together to create the new dicastery for human development.

One issue partially dealt with in the new charter is vaccines produced with "biological material of illicit origin," that is, made from cells from aborted fetuses. Citing the 2008 instruction "Dignitas Personae" from

the Congregation 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 tissue 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 Sacred Heart University, said, "there is an acceptable distance" from cooperating with the original evil of the abortions when people use the vaccines to prevent the "great danger" of spreading disease. He said the Vatican academy's "Moral Reflections on Vaccines Prepared From Cells Derived From Aborted Human Fetuses" made the Church's position 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:

- Ovarian tissue banking 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."

- Ectopic 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.

- Organ transplantation must be at the service of life and involve free consent by the living donors or their legitimate representatives. Ascertaining the death of the donor must be diagnosed with certainty, especially when dealing with a child's death.

- 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. †

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Natural family planning respects God's plan for married life, love

By Theresa Notare

When it comes to sex and birth control, you may have heard that the Catholic Church says a resounding “No!”

This myth couldn't be further from the truth. Catholic teaching on love, sex and responsible parenthood is a resounding “Yes!” to God's plan for men and women.

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.”

There is no exclusion of God's gifts or a denial of God's will, the nature of marriage, one's person or fertility. Anything that counters the meaning and integrity of the marital act and God's call for life is avoided (e.g. artificial contraception, sterilization, pornography, *in vitro* fertilization or surrogacy).

God willed that married love involves the entire person, including reason, a well-formed conscience in God's truth and fertility. It also means that husband and wife understand that 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 live that reality. NFP respects God's plan, doing nothing to obstruct his design. That is why the Church supports NFP use in marriage.

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 fertility education that is informative and practical.

The facts of human reproduction form the basis of all NFP methods. Specifically, 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 fertility (ovulation, which occurs only within a 12-hour to 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. How well a couple follows their method's guidelines will determine the effectiveness. When a couple discerns that God is calling them to conceive, they may use the fertile window for conjugal relations.

Conversely, when spouses discern that it is time to avoid a pregnancy, they will abstain from sex during this time. Periodic sexual abstinence is the NFP means to avoid a pregnancy. No drugs, devices or surgical procedures are ever used.

Does NFP work?

Any couple can use NFP. The key is to learn the method well, be aware of your family planning intention (achieving or avoiding pregnancy), cooperate with each other and apply the guidelines consistently.

NFP does not depend upon a woman having regular menstrual cycles. That said, sometimes couples may need help when they can't easily interpret their fertile signs or are in a special reproductive



Dr. Anne Nolte, founder of the National Gianna Center for Women's Health and Fertility in New York that specializes in natural family planning (NFP), chats with patient Judith Guzman. 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. (CNS photo/Gregory A. Shemitz)

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.) †

God through natural law calls married couples to responsible parenthood

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 married couples to have an unlimited number of children. Large families are a blessing, but the Church is aware also that not everyone is called by God to having numerous children.

The Church isn't 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 and using 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 concerns 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 because a couple wants to travel first or has 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 the other incapable 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's a sacred responsibility.



Javier and Gretchen Mena of Sterling Heights, Mich., who volunteer their time to teach others about natural family planning in the Archdiocese 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. (CNS photo/Joe Kohn, *The Michigan Catholic*)

(Marge Fenelon is a freelance writer from Milwaukee. Her website is margefenelon.com.) †

From the Editor Emeritus/John F. Fink

A fact-finding trip to the Middle East 35 years ago

(First in a series)

I've decided to write about a trip I took in 1982 to Jordan, Israel and Egypt. It will require a few columns. Although it happened 35 years ago, I hope it will still be of interest.



While I was president and publisher of *Our Sunday Visitor*, I led a group of 26 American Catholic journalists on a fact-finding trip to those three countries, and it turned out that we were part of the news more often than we expected. We wanted to learn about the situation of Palestinians, especially Christians, and what could be done to bring about peace in the Middle East. Unfortunately, not much has changed since our trip.

We flew into Amman, Jordan, and one of the first visits was to the Baqa'a Palestinian refugee camp where some 70,000 people were living in about one square mile. (Today, 100,000 Palestinians still live there.) Baqa'a was the largest of the 61 camps then operated by the United Nations Relief and Works Agency.

We visited one of the schools furnished by the Pontifical Mission for Palestine as well as a hospital and clinic serving the refugees. There were children everywhere in the camp—very friendly kids. However, at one point, a group of older boys stopped me to ask why the Americans won't be their friends. It was a good introduction to the problems of the Middle East.

That evening, we met with then-Crown Prince Hassan, the younger brother of King Hussein, who was in England. Hassan is the uncle of the present king of Jordan, Abdullah II. Hassan gave a 10-minute talk, and then answered questions for about 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 we 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 got back to our hotel that evening 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 many people in Israel also saw us on TV that night, since Jordanian television was watched closely in Israel; I assume that it still is. The story about our interview with Prince Hassan was also on the front page of *The Jordanian Times* the next morning.

The next day, we were the guests of the Palestine Liberation Organization (PLO) at its headquarters in Amman. Our primary hosts were 14 Palestinians—prominent people who 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.

In the afternoon, we visited a home 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 form from Amazon. It is titled *How Could This Church Survive?* with the subtitle, *It must be more than a human institution.*) †

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 ourselves to seek the good of others" ("Evangelium Gaudium," #39).

The invitation that Pope Francis speaks of is, essentially, the invitation to discipleship. Each of us is called to respond

in 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:

Heather Simon shared that "I sing in the choir and I help the festival. I do [the] pizza," adding that, "I am in the Christmas choir and weekly choir. We practice on Thursdays."

Michael Hoffman shared that in their SPRED group, "We write letters for Valentine's [Day] and Easter ... for people in the nursing homes, I think. I think they do them for Valentine's, Easter, Thanksgiving and Christmas."

Michael also mentioned this: "I helped at St. Pius X [Church]. It was a Mass for Beau Botkin, who used to live at the Village [of Merici]. ... I had to take up the gifts up to the altar." Beau passed away last year, and at the dinner dance his friends asked if we could pray for and remember him together.

When I asked him what he liked about his community, Bill Brassie noted, "I like the togetherness, I think we work together, we get along together."

This was apparent in the way everyone laughed and talked together, telling stories and helping. Whether it was carrying plates or putting tables and chairs away, there was always a willing hand.

This is a small taste of a lively and dynamic community, which is just one of many such small communities across our archdiocese.

I could mention Dylan, who received the sacraments because he wanted to "be part of the Body of Christ" and is always willing to read at Mass; or Andrea who loves music (especially the Beatles), has amazing penmanship, and is a font of fun and creative ideas; or Nicholas, who cheered when he received the sacrament of confirmation, and would have spent the whole afternoon snuggling Brenda, a visiting therapy dog if he could have!

I could mention so many people, but instead I'll just invite you to come and meet them for yourself. Our 17th annual SPRED dinner dance will be held from 6-10 p.m. on March 4 at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, and at 10:30 a.m. on April 23 we will celebrate our annual Disabilities Awareness Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

If you have questions about these events or special needs ministry in our archdiocese, please contact me at 800-382-9836, ext. 1448, 317-236-1448 or ejeffries@archindy.org.

"Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father" (Mt 5:16).

(Erin Jeffries is the coordinator of Ministry to Persons with Special Needs in the Archdiocese of Indianapolis.) †

That All May Be One/Fr. Rick Ginther

Nation can follow example of civility among faiths

Whatever happened to common civility? In far too many settings, it seems to have vanished or been trampled down by strident voices.



Within our nation, we have seen civility eroded in recent years. It is a sad commentary on our culture. And because we exist within the culture 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; if you bestow your 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).

You may be asking: what does this have to do with ecumenical or interreligious relations? Everything!

For centuries, well-meaning folks—Christians—had few civil words for each

other and the "other's" beliefs or faith practices.

We hurled invectives at each other, uttering half-truths and prejudiced rumors. The "lie" became "truth" for many.

We wove against one another a tapestry of distrust, which funneled the "other" toward damnation.

We wrapped ourselves in this tapestry, warming ourselves with self-righteousness and the balm of retaliation for wrongs 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 are yet imprisoned in this way.

But the culture has changed. And for the better, I would assert. The tapestries began to be rolled back in the early 20th century. The World Council of Churches emerged.

By the Second Vatican Council, our own Church expressed its self-understanding ("*Lumen Gentium*," #14-16) in a more inclusive way.

Relationships began to flourish where before there were none. Dialogue commenced. And it has flourished ever since. It continues to grow as a force for the common good. There is hope for unity. The means to this are theological and personal civility.

that "the free Constitution, which is the work of your hands, may be sacredly maintained."

He added the hope that the administration of the Constitution "in every department may be stamped with wisdom and virtue."

There is little evidence that the Donald J. Trump White House has provided space for wisdom, virtue and brotherly affection.

Even if it can be assumed that reverence and respect for the Constitution hold pride of place at 1600 Pennsylvania Ave., it is questionable that what the Farewell Address called "unity of government" will constitute us as "one people" and remain "dear" to us during the Trump administration.

We risk losing a lot if President Trump pays no attention to President Washington.

In George Washington's view, "unity of government" is a "main pillar in the edifice of your real independence, the support of your tranquility at home, your peace abroad; of your safety; of your prosperity; of that very liberty which you so highly prize."

"It is of infinite moment that you should properly estimate the immense value of your national union to your collective and individual happiness," said Washington.

Springing from this civility have been cooperative efforts of bringing the healing touch of the Gospel to the needy of our world. A common mission of feeding the hungry and satisfying the needs of the afflicted has taken precedence over whatever doctrinal differences we may have.

And rather than hold rancor for such differences, Christian leaders of our world continue to promote and participate in exchanges of understanding.

There are as well changes in civility toward and among other religions. Though some distrust remains; though there are yet "lies" which seem to be "truth" ("All Muslims are suspect 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 people of varied Christian expressions and other faiths 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?

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †

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, was recalled in 1888 for the centennial of the Constitution's ratification, and became an annual event after a few years.

The practice stresses Washington's commitment to national unity, friendship in international affairs and providing a place for religion and morality in national life.

Although it is not a breezy read, a review of the Farewell Address might serve to impress upon our 45th president the threefold commitment—unity, friendship and religion—that our first president saw as essential to presidential leadership and the security of our nation.

Addressing his remarks to "friends and fellow citizens," President Washington expressed the hope that "your union and brotherly affection may be perpetual," and

I don't think we should leave it to Kellyanne Conway and Steve Bannon to keep President Trump apprised of the measure of our national unity today.

Nor can we look to others now in the administration to wrap public policy, especially foreign policy, with "affection." Washington believed that affection had a role to play in government, and President Trump has to avoid the temptation to "talk tough" and think that he has to walk over others to move this nation forward.

Let President Trump choose President Washington as his tutor. And let him turn to the Constitution of the United States and Washington's Farewell Address as textbooks that can help him shape a style of presidential leadership.

He will learn something new every time he reads these documents; he will avoid major mistakes if he reads these documents carefully.

(Jesuit Father William J. Byron is professor of business and society at St. Joseph's University, Philadelphia. Email him at wbyron@sju.edu.) †

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

The Sunday Readings

Sunday, February 19, 2017

- Leviticus 19:1-2, 17-18
- 1 Corinthians 3:16-23
- Matthew 5:38-48

The first reading for Mass this weekend is from the Book of Leviticus, one of the five books of the Pentateuch, the Torah, the most fundamental revelation by God to his chosen people.

This reading reports a day when God spoke to Moses. "I the Lord, your God, am holy" (Lv 19:2), says God. He continues that no one must hate another, using the term "brother" as if to emphasize the point.

The reading sets the stage for the message from St. Matthew's Gospel that will follow as the third reading.

St. Paul's First Epistle to the Corinthians provides the second reading. A favorite image employed by Paul throughout his writings was that, through faith and in baptism, Christians literally bond with Christ. In Christ, they become heirs to eternal life. In Christ, they receive the Holy Spirit, bringing into their very beings divine grace and strength.

Having made this point, the Apostle then reminds the Corinthian Christians that ultimately they are not wise. They may be wise "in a worldly sense," but often genuine wisdom comes across as foolishness to the worldly.

It was a fitting reminder. Corinth was totally immersed in the pagan world of the Roman Empire. Everything seemingly extolled the majesty of the Roman culture. This culture had created a legal system that brought order to human society, a system that still lives, being the basis of law in Western civilization to this day.

The wonders of Roman architecture, art and other aspects of its culture reaffirmed the depth and greatness of human wisdom in the empire.

Against this backdrop of the splendor of all things Roman and pagan, Paul tells the Corinthians that there is much more.

St. Matthew's Gospel furnishes the last reading. The context is the Sermon on the

Mount, as Christians long ago came to call this section of the Gospel.

In the background is the Jewish preoccupation with keeping God's law. In the covenant, so basic to Judaism, God called the Jews to obedience. In obeying divine law, they would indeed be God's people, and God would protect and bless them.

In this reading from St. Matthew's Gospel, the Lord sets forth a series of contrasts. He gives a basis for obeying the law, separating truly Christian response to the law, which is love for God and others, from a series of mere maxims and rules.

Reflection

God has revealed to us his divine law. It is not a set of rules for the sake of rules. Rather, it is the blueprint by which we can live, more fully resembling the perfection and love that dwells in the Holy Trinity. So, the law of God is vitally important.

In each of the statements of Jesus recorded in this reading from St. Matthew's Gospel, Jesus draws a significant comparison. Realizing that God's law, as revealed to Moses, is of God and cannot be abridged or cancelled, the Lord did not discount or belittle it.

Rather, his words illustrate that the Lord came to fulfill the law. What does this mean? Observing God's law does not mean simply going through motions, as meaningful as the results may be. More profoundly, it means obeying God because of trust in and love for God.

God is love. He lovingly revealed his law to us for our benefit. If we respond because of our love for God, to be with him, then we obey fittingly. Then our obedience assumes a wonderfully higher personal meaning.

The reading finally reveals to us the identity of the Lord. God gave the law. Only God, as lawgiver, can interpret the law. Jesus acts in a divine role by answering questions about the law. He is God. †



Daily Readings

Monday, February 20

Sirach 1:1-10
Psalm 93:1-2, 5
Mark 9:14-29

Tuesday, February 21

St. Peter Damian, bishop and doctor of the Church
Sirach 2:1-11
Psalm 37:3-4, 18-19, 27-28, 39-40
Mark 9:30-37

Wednesday, February 22

The Chair of St. Peter the Apostle
1 Peter 5:1-4
Psalm 23:1-3a, 4-6
Matthew 16:13-19

Thursday, February 23

St. Polycarp, bishop and martyr
Sirach 5:1-8
Psalm 1:1-4, 6
Mark 9:41-50

Friday, February 24

Sirach 6:5-17
Psalm 119:12, 16, 18, 27, 34-35
Mark 10:1-12

Saturday, February 25

Sirach 17:1-15
Psalm 103:13-18
Mark 10:13-16

Sunday, February 26

Eighth Sunday in Ordinary Time
Isaiah 49:14-15
Psalm 62:2-3, 6-9
1 Corinthians 4:1-5
Matthew 6:24-34

Question Corner/Fr. Kenneth Doyle

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" (Gn 2:3). Since

the Church has always viewed the seventh day (Sunday) as holy, a day of rest and worship, is it right to go shopping on Sunday (which means that store clerks have to work on that day)? After all, there are six other days to buy and sell. (Virginia)

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. As for activities during the rest of the day, here is the general guideline: The *Code of Canon 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" (#2187).

Q Recently in a conversation with our pastor, I happened to tell him that, when my parents got married in 1930 (my father was not a Catholic), the Church did not allow a mixed marriage inside a church building, so they were married in the living room of my mother's home by the 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 their 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. (Minnesota)

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 diocesan 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 the 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 askfatherdoyle@gmail.com and 30 Columbia Circle Dr. Albany, New York 12203.) †

My Journey to God

Living in Harmony with Others

By Thomas J. Rillo

St. Benedict in his rule for monks
Advocates settling a dispute before the sun goes down
Never go to bed wearing your sword he admonishes monks
By this Benedict meant that forgiveness must be given
Living in Harmony with others

Forgiveness is a key ingredient for harmonious living
No one is an island and translates into one is never alone
We all live in community no matter how isolated we are
Restraint of speech and attentive listening are keys to harmony
Living in Harmony with others

We acknowledge our faults and admit we can be wrong
We speak with moderation and avoid excessiveness speech
We sublimate our self-egos and embrace humility
We decrease in order to increase thereby enhancing harmony
Living in Harmony with others

Humility, obedience and restraint of speech are keys to harmonious living
Acceptance of faults and forgiveness of all transgressions
Extend hospitality to those in need and accept no praise for it
We all falter, stumble and fall and we assist those who do
Living in Harmony with others.

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington, and is Benedictine oblate of Saint Meinrad Seminary.)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 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. 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.

ALLEN, Elizabeth C. (Wedding), 94, St. Gabriel, Connersville, Feb. 3. Mother of John and Robert. Step-mother of Claudia and George, Jr. Grandmother of nine. Great-grandmother of nine. Great-great-grandmother of three.

BAKER, Thomas D., 70, Prince of Peace, Madison, Feb. 2. Husband of Jawiga Baker. Father of Christina Lesh, John and Thomas Baker. Brother of Pauline Horton, Lida Webster, Charles, Luther and Roland Baker. Grandfather of five.

BROWN, Angela M. (Peterson), 94, St. Mary, Navilleton, Feb. 5. Mother of Patricia Griffin Noble, Shirley Gordon and Stanley Brown, Jr. Grandmother of eight. Great-grandmother of eight. Great-great-grandmother of two.

BUENING, Wilma I., 78, St. Mary, Greensburg, Feb. 7. Mother of Katrina Applegate, Theresa Caffee, Janet Henry, Kenny and Michael Buening. Sister of Dorothy and Norma Schreiner. Grandmother of 18. Great-grandmother of 21.

BURKETT, Karen K. (Strough), 65, St. Lawrence, Indianapolis, Feb. 2. Wife of Joseph Burkett. Mother of Lynn Mistler. Sister of Linda Brown, Lisa Louciel, Jay and Rex Strough. Grandmother of four.

ENDERLE, Melvin, 90, St. Michael, Brookville, Feb. 3. Father of Beverly Cox, Geraldine Walters, John Dittly, James and Robert Rudisell. Brother of Carol Barnhorst, Lillian Halker, Elvera Vogel, Earl and Edwin Enderle. Grandfather of 14.

ENSOR, Veronica L., 60, St. Michael, Brookville, Jan. 9. Mother of Jeremy and Michael

Ensor. Daughter of Leo Kolb. Sister of Brenda Cheeseman, Kimberly Sizemore, Beverly, Elmer and James Kolb. Grandmother of two.

GRAF, Donald, 62, St. Michael, Brookville, Jan. 27. Husband of Pamela Graf. Father of Jennifer Schwegman, Casey and Travis Graf. Brother of Yvonne Brandes, Shelly Lunsford, Trisha Rosenberger, Rena Sacksteder, Alan, Greg and Lee Graf. Grandfather of six.

HERBERT, JoAnn, 71, St. Mary, Rushville, Feb. 7. Wife of Jerry Herbert. Mother of Kelley Carter, Christina Davenport, Sara Vincent and JD Herbert. Sister of Charles Merrell. Grandmother of nine. Great-grandmother of two.

HESSION, Betty L., 92, St. Malachy, Brownsburg, Jan. 30. Mother of Maria Houston, Kathleen Tearman, James and Martin Hession. Grandmother of 10. Great-grandmother of 16.

JECHURA, Carl M., 76, St. Christopher, Indianapolis, Jan. 25. Husband of Kathy Jechura. Father of Matthew and Michael Jechura.

JONES, Dorothy E., 89, Holy Rosary, Seelyville, Jan. 24. Mother of Barbara, Bob and Jim Jones. Sister of Helen Meunier. Grandmother of five. Great-grandmother of two.

JURIC, Kristi L. (Houglan), 32, St. Mary, Navilleton, Feb. 6. Daughter of Mark and Carol Houglan. Sister of Kori Hollis, Karli and Tyler Houglan. Granddaughter of Herman and Marcella Naville. Aunt of several.

KING, Ivanell, 81, St. Malachy, Brownsburg, Jan. 17. Wife of James King. Mother of Kari Kobayashi, Kim Sweeney, Kristie and Timothy King. Sister of Patricia Meyer and Edward Johnson. Grandmother of five. Great-grandmother of three.

KNOEBEL, Miriam E., 95, St. Joseph, Shelbyville, Feb. 5. Mother of Cindy Butzin and Cheryl Nolley. Grandmother of three. Great-grandmother of four.

KOWINSKI, Michael W., 74, St. Luke the Evangelist, Indianapolis, Feb. 6. Brother



Basketball bishop

Bishop John O. Barres of Rockville Centre, N.Y., blesses Dominick Rich of St. John the Baptist Diocesan High School in West Islip, N.Y., prior to the school's game at Holy Trinity Diocesan High School in Hicksville, N.Y., on Feb. 3. Bishop Barres, who was installed on Jan. 31 to head the Rockville Centre Diocese, played junior varsity basketball when he was a student at Princeton University. (CNS photo/Gregory A. Shemitz, Long Island Catholic)

of David Kowinski. Uncle of several.

LETTELLEIR, Joye E., 91, St. Joseph, Shelbyville, Jan. 31. Wife of Theodore Lettelier. Mother of Elizabeth Erath and John Lettelier. Grandmother of six.

MILLER, W. Thomas, 90, St. Mark the Evangelist, Indianapolis, Feb. 5. Husband of Florence Miller. Father of Katherine McNeely, Rosemary Piotrowski, Alice, Patrick, Robert, Thomas and William Miller. Brother of David and James Miller. Grandfather of 15. Great-grandfather of three.

MINNITI, Marianna, 52, St. Michael, Brookville, Jan. 13. Mother of Mary Evers, Sarah Rowlett and Joseph Minniti. Sister of Rosa and Vince Minniti. Grandmother of five.

MOSTER, Henry J., 91, St. Gabriel, Connersville, Jan. 31. Uncle of several.

PFEIFFER, Paul J., 94, St. Michael, Cannelton, Feb. 2. Father of Charlene Mayfield, Mary Jo Schellenberg, Dennis and Larry Pfeiffer. Grandfather of six. Great-grandfather of

eight. Great-great-grandfather of one.

PUMPHREY, William Sr., 86, St. Bartholomew, Columbus, Feb. 4. Husband of Julia Pumphrey. Father of Pamela Cook, Steve and William Pumphrey, Jr. Brother of Nancy Malan and Larry Pumphrey. Grandfather of 10. Great-grandfather of nine.

RAFFERTY, Janice, 72, St. John the Apostle, Bloomington, Jan. 29. Sister of Georgia Tucker and David Rafferty. Aunt of several.

REASONER, Connie, 95, St. Anne, New Castle, Feb. 3. Mother of Terri Cox. Sister of Nancy Deutsch. Grandmother of five. Great-grandmother of six. Great-great-grandmother of one.

RUBUSH, Lucille R., 79, St. Michael, Brookville, Jan. 13. Mother of Kim Roemer, Bruce, Carl and Donald Rubush. Sister of Doris and Phyllis Bischoff, Shirley Lynch and Richard Geiling. Grandmother of five. Great-grandmother of three.

RUNYON, Dolores M. (Lambert), 81, St. Christopher, Indianapolis, Jan. 25. Mother of John, Michael and Ronald Runyon. Grandmother of three. Great-grandmother of two.

SACKSTEDER, Donald E., 76, St. Michael, Brookville, Jan. 31. Husband of Joyce Sacksteder. Father of Lynn Dirkhising, Brent and Todd Sacksteder. Brother of Jim and Mike Sacksteder. Grandfather of nine. Great-grandfather of one.

SANFORD, Barbara J., 82, St. John the Baptist, Osgood, Jan. 5. Sister of Shirley Buck, Carroll Reid and Billy Sanford. Aunt of several.

SCHAEFER, Stephen J., 75, St. Roch, Indianapolis, Feb. 5. Husband of Mary Anne Schaefer. Father of Terese Blackmon, Dorothy Carothers, Santana Page and Joseph Schaefer. Brother of Christine Rebic, Barbara Thomas and Gregory Schaefer. Grandfather of 18. Great-grandfather of two.

SCHRAGE, James T., 88, St. Luke the Evangelist, Indianapolis, Jan. 30. Father of Jean Kingen, Jane Selsemyer, Ann, Bill, Joe and J.T. Schrage. Brother of Virginia

Cleary. Grandfather of 16. Great-grandfather of 11.

SCHUBACH, Patricia A., 83, St. Jude, Indianapolis, 83, Feb. 5. Wife of William Schubach. Mother of Kristina Kirschner, Mary Johnson, Anne Wurtz, Michael, Patrick, Timothy and William Schubach. Grandmother of 17. Great-grandmother of six.

SCOGGAN, Josephine, 57, St. Bartholomew, Columbus, Feb. 2. Wife of Harold Scoggan. Sister of Betty Proffitt, Ellen Stout, Wendy Wright, Chuck and Don Buckles. Aunt of several.

STREEVAL, Richard J., 54, St. Malachy, Brownsburg, Jan. 17. Father of Carl and Thomas Streeval. Brother of Carla, Cathy and Bill Streeval. Grandfather of one.

TURNER, Edward J., 87, St. Elizabeth Ann Seton, Richmond, Jan. 31. Husband of Rose Turner. Father of Sharon Schultz, Daniel and David Turner. Brother of Jane Johnson, Evelyn Williams, Elmer, Fred and Howard Turner. Grandfather of seven.

VANKIRK, Raymond C., 84, St. Anthony of Padua, Morris, Feb. 2. Father of Rose Spaeth and Jim Vankirk. 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 Archabbey Cemetery.

Father Gavin was a jubilarian of monastic profession, having celebrated 69 years of monastic profession. He was also a jubilarian of ordination, having celebrated 64 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 time, and solemn vows on Sept. 8, 1950. He was ordained a priest on May 3, 1952.

Father Gavin earned a licentiate in sacred theology 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 and School of Theology and the former Saint Meinrad College.

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

In 2007, he received the Spencer County 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: Fateful Conversations of the Civil War*, dealt with President Abraham Lincoln's relationship with Union generals. It was produced at the amphitheatre in 2012.

Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577. †

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Book shares couple's story of courage, faith through terminal illness

By Mike Krokos

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 by Lisa 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 central Indiana; and how their faith would be tested as the couple learned of Becky's glioblastoma multiforme diagnosis (stage-four, terminal brain cancer) in 2006.

Up until that time, Becky was a healthy, vibrant woman in her 50's living life to the fullest as a wife, mother, grandmother and community volunteer, including at the Christamore House, a community center serving the residents of Haughville, a neighborhood on the near west side of Indianapolis.

"We knew God, and our relationship with Him was so important to us," Steve says in the book after Becky's diagnosis. "We knew that in that moment, we needed to turn our lives and this situation over to His care."

Though given 12 to 15 months to live, Becky spent a good portion of the next 10 years continuing to live her life thanks to her and Steve's unwavering faith, a "dream team" of doctors at the University of California San Francisco, IU Health and Community Health Network, multiple surgeries, a clinical trial drug manufactured by Eli Lilly and Company, radiation and chemotherapy.

Steve left his business executive role in 2007 to become Becky's sole, full-time caregiver, and devoted his life to being with his wife. The next several years included many up and downs, but they were years the couple treasured during their time together, Steve said in a recent interview.

"There's an assumption that caring for Becky full time is a burden. It's not. It's a gift, not an obligation. I take care of myself by taking care of her," he says in the book. "I have learned to celebrate all of the moments with Becky, even when things are tough. This experience has deepened our love."

Becky also made time to publicly share her life story in different arenas, including with fellow patients and staff at doctors' offices, at a Community Health Network conference, and with the global research team at Lilly, where she discussed her experience with their clinical trial.

"She loved to share her message. She thought it was really special," said Steve, a member of Holy Spirit at Geist Parish in Fishers, Ind., in the Diocese of Lafayette. "She inspired everybody. She gave people strength. The book is about the things we learned."

One of the people inspired by the couple and their commitment to each other was Father Dan Gartland, pastor of Holy Spirit at Geist Parish, who ministered to the Schencks after Becky started attending liturgies with her husband.

"We just hit it off. We always had Jesus Christ in common," Father Gartland said of his friendship with Becky. "She was easy to talk to, and Steve was, of course, very faithful in his practices of the faith. ... It was really a matter of making the journey together."

Though Becky and Steve came from different faith traditions, 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.

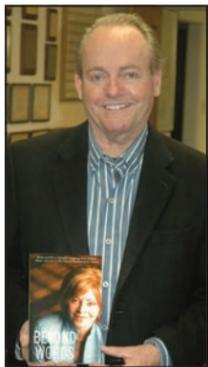


offers encouragement to anyone whose life has been affected by cancer. He also hopes it helps people not only battling brain cancer, "but it would really [help people and their families] facing [other] terminal illnesses."

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 Christamore House Becky Schenck Early Childhood Education Center.) †



"There's an assumption that caring for Becky full time is a burden. It's not. It's a gift, not an obligation. I take care of myself by taking care of her. I have learned to celebrate all of the moments with Becky, even when things are tough. This experience has deepened our love."

—Steve Schenck in *Beyond Words: Becky and Steve Schenck's Inspiring Story of Faith, Hope and Love in the Face of Terminal Brain Cancer*

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, following the commandments "is possible 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, woman of docile listening and joyful obedience, help us to approach the Gospel not just having a Christian 'facade,' but being Christian in substance," he said.

The pope reflected on the Sunday Gospel reading from Matthew, in which Jesus explains to his disciples the Mosaic law, and warns that "unless your

righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven" (Mt 5:20).

This righteousness, the pope said, must be "animated by love, charity and mercy" in order 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 in his heart. Please, do not insult! We gain nothing." †

Employment



Announcement of Vacancy Principal of Father McGivney Catholic High School Glen Carbon, IL

Father McGivney Catholic High School, located in Glen Carbon, Illinois, is seeking applicants for the position of Principal. Interested applicants should possess a Master's Degree in Educational Administration and five years of classroom teaching experience.

Candidates can find more information and application instructions 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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Employment

Principal, Scecina Memorial High School

Scecina Memorial High School Indianapolis Description:

Scecina Memorial High School, the East Deanery high school of the Archdiocese of Indianapolis, is now accepting applications from qualified candidates for the position of Principal beginning July 1, 2017.

Scecina is a co-educational Catholic college and life preparatory school that motivates our diverse and gifted community of students to attain educational excellence, be lifelong learners, and live as servant-leaders in the inspiring footsteps of Father Thomas Scecina. The successful candidate will demonstrate outstanding planning, collaboration, and communication skills, as well as excellent administration and leadership of faculty, curriculum, and student affairs in the context of the Catholic mission and Strategic Growth Plan of the school.

Scecina serves 450 students in grades 9-12 from urban, inner-city, and suburban backgrounds. We offer a vibrant faith formation, academic, and co-curricular environment for our young people of diverse learning styles and life goals. The school is blessed to have strong support of the East Deanery pastors and school leaders, Board of Directors, and Archdiocese of Indianapolis administration. Scecina operates according to the President and Principal model of administration as is required and supported by the archdiocesan administration.

Criteria:

Applicants for this position must possess an administrator's license or have made substantial progress toward a school administrator's license, be a practicing Catholic, and have a minimum of three years educational administrative experience.

Candidates must complete the official online application by clicking "Apply Now" below and provide a Verification of Experience Form and signed Statement Verifying Profession and Practice of Catholic Faith.

Applications will be accepted through March 15, 2017. For more information and/or to submit supporting application documentation (e. g., cover letter, resume, and professional references), please contact:

Mr. Rob Rash, Assistant Superintendent

Office of Catholic Schools, 1400 North Meridian Street, Indianapolis, IN 46202
317-236-1544 • rrash@archindy.org

Catholic Schools Week celebration

Students and staff of St. Nicholas School in Ripley County pose in the parish church on Jan. 29 to celebrate Catholic Schools Week, which was observed on Jan. 29-Feb. 4. The photo was taken by Jennifer Shull, a teacher at the school who is also a professional photographer. Gathering for the photo was just one of many activities the students and staff participated in to celebrate the week. The week also included a prayer service, appreciation lunch for teachers and staff, making cards for U.S. military service men and women, "Student Appreciation Day," a special lunch and movie, making cards for shut-ins in the community, and the school's "Annual Talent Show."

(Submitted photo by Jennifer Shull)



Indiana Catholic Women's Conference set for March 25

By Natalie Hoefer

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



Fr. James Blount, S.O.L.T

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.



Fr. Ronan Murphy

• 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



Carrie Gress

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."

Denney 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 Keucher, 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 locality.

"With the buffet at \$25 a person that we're required to have, coffee at \$80 a gallon and covering the speakers' fees and travel, we barely break even," she admits. "We've tried holding 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 mariancntr@aol.com.) †

Research Study Seeking Men 65 and Older

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Purdue University College of Pharmacy is seeking volunteers to participate in a study to determine if hormones called Progesterone and Testosterone can reduce the risk of a heart rhythm abnormality.

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- Prior to the 2nd, 3rd and 4th visit, you will take Progesterone, Testosterone or a Placebo for 7 days
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Please contact Heather Jaynes RN, MSN at 317-847-2094 or at hwroblew@iu.edu

\$500
if you complete the study.