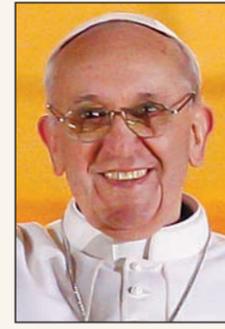




The

Criterion

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Pope in Sri Lanka

Reconciliation means dialogue, 'pursuit of truth,' page 3.

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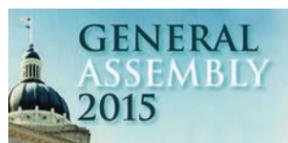
January 16, 2015

Vol. LV, No. 14 75¢

ICC to engage lawmakers at state Capitol in 2015

By Brigid Curtis Ayer

The Indiana Catholic Conference (ICC), the Indiana bishops' advocacy organization for public policy matters, has returned to the



Indiana State House to be a voice for the common good of all Hoosiers and a wide

range of consistent ethic of life issues.

Jan. 6 marked the opening day of the 2015 session of the Indiana General Assembly as 150 state lawmakers began their legislative business for the year. The legislators have only one absolute goal—they must pass a two-year budget by the April 29 adjournment deadline. Many other issues will be addressed in the House and Senate. Republicans hold a supermajority in both bodies.

Glenn Tebbe, ICC executive director, who serves as the chief lobbyist and spokesperson for the Catholic Church in Indiana, recently discussed what's ahead for the 2015 legislative session.

The ICC has targeted several issues this year as priorities. Topping the list includes support for legislation granting conscience protection and religious freedom.

"Conscience and religious freedom legislation aims to allow Hoosiers the freedom to follow their conscience or religious beliefs as it relates to issues that violate a person's moral beliefs," said Tebbe.

The ICC will also work on several issues to further protect the unborn.

"Following last year's legislative success providing the option for burials of a miscarried child's remains, there will be an effort to address how remains from abortions are treated," Tebbe said. "Also, in the aftermath of a lawsuit which struck down limiting distribution of the abortion-inducing drug RU 486, the ICC will work to clarify the law to regulate the drug."

The ICC will also support other pro-life bills, including a new proposal to help abandoned infants, and legislation to ban the death penalty.

See ICC, page 8



Blind faith

The amazing spirit of Mitchell Bridwell, an eighth-grade student at the Indiana School for the Blind and Visually Impaired in Indianapolis, and his love for Notre Dame football are captured in the recently released short film, *Blind Faith*. (Submitted photo)

The spirit of a boy and the love of parents are caught through lens of Notre Dame football

By John Shaughnessy

The touching moment between Mitchell and Mike Bridwell offers two poignant reminders about the relationship between parents and their children.

First, even a strong child who is deeply loved by his parents sometimes has moments of insecurity.

The exchange between the son and the father also serves as a reminder of the incredible power of a parent's influence on a child.

The moment is featured in the recently-released short film, *Blind Faith*, which shows the spirit of Mitchell—an eighth-grade student at the Indiana School for the Blind and

Visually Impaired in Indianapolis—through the lens of his experience at a University of Notre Dame football game in October of 2014.

In the scene, Mitchell's father Mike recalls a moment when his son, who has been blind since birth, sadly tells him, "Dad, I don't like being blind."

"It broke my heart," Mike says in the film. "And so I had to share with him, 'Because you are blind, there are things that are going to be challenging, but that doesn't mean you can't overcome them. It's going to be OK. We're going to figure this out. And God is going to take care of us.'"

Filmmaker Greg Kohs places that moment between son and father in a

pivotal place in the film about Mitchell's reactions to a Notre Dame football Saturday. The film has just shown Mitchell's look of disappointment after learning that the football team of Stanford University has just scored a touchdown to go ahead of Notre Dame late in the game.

Yet while the joy has momentarily drained from Mitchell's face on a day that was miserably bone-chilling and rain-soaking, the hope in his heart has still endured.

As Mitchell would say later, he still believed that Notre Dame would come back to win the game.

"Just the feeling of it," he said.

See FAITH, page 8

Bishop Donald J. Hying is installed on Jan. 6 as fourth bishop of Diocese of Gary, Ind.

GARY, Ind. (CNS)—Before a packed Holy Angels Cathedral and a television- and online audience, Bishop Donald J. Hying was installed as the Diocese of Gary's fourth bishop on Jan. 6.

In what Bishop Hying called "a glorious adventure in faith together," the 51-year-old bishop formally accepted his appointment from Pope Francis naming the former auxiliary bishop of the Milwaukee Archdiocese as the new spiritual shepherd for 185,000 Roman Catholics in northwest Indiana.

See HYING, page 2

Bishop Donald J. Hying, right, thanks Archbishop Joseph W. Tobin of Indianapolis after the archbishop read the apostolic letter during Bishop Hying's installation Mass at Holy Angels Cathedral in Gary, Ind., on Jan. 6. Bishop Hying was installed as the fourth bishop of the Diocese of Gary that day. He succeeds Bishop Emeritus Dale J. Melczek, who has been the Bishop of Gary for the last 22 years.

(Karen Callaway/Catholic New World)



HYING

continued from page 1

Msgr. Richard Zollinger, who witnessed the establishment of the Gary diocese in 1957 and the installation of its three previous bishops, said the installation of Bishop Hying represents “new life, new hope—that’s what it’s all about.”

For Father Christopher Stanish, ordained a priest in 2014, the installation of a new bishop marks “a first step in an amazing journey of discipleship, as the bishop moves us into the vision the Lord has called us to. As a disciple of Jesus Christ, the new bishop will carry the joy of the Gospel to the Diocese of Gary.”

Looking over the congregation present for the installation Mass, Bishop Hying said, “The memory of this moment will always carry me forward.”

In his homily, Bishop Hying extended an invitation to local Catholics to “never be afraid to approach me, challenge me, tell me hard truths or ask me to do things for you. I am here to serve with all of you.

“We renew our dedication to Jesus and his Church, to the proclamation of the Good News and the service of the poor, to lives of prayer and service, to help heal this world that often seems so old and broken,” he said.

Filling in for Archbishop Carlo Maria Viganò, the apostolic nuncio to the U.S. who could not attend because of a snowstorm, Archbishop Joseph W. Tobin of Indianapolis read Bishop Hying’s letter of appointment, formally known as an apostolic mandate, which was presented to the acting chancellor and the consultors before being shown to the entire assembly.

Bishop Hying addressed different segments of the faithful in his homily, starting with the priests ministering in the diocese. “I look forward to coming

to know, love, and support you as you lead and serve this local Church,” the bishop said, adding his support to the religious of the diocese. “May you know how deeply you are valued and loved.”

Turning to deacons and their wives, Bishop Hying said, “The power and fruit of your service and love richly nourish our people. Your commitment to social ministry extends the Good News of the Gospel beyond the formal borders of the Church into the hospitals, prisons, homes and hearts of so many.”

To lay ecclesial ministers, parish council leaders, volunteers and other lay faithful from the 68 parishes in the diocese, Bishop Hying extended his greetings and love.

“Your prayer, your marriages and families, the work you do, the time and treasure you give are the fire and energy that make the Church run forward in the sacred mission of Christ Jesus,” he said. “You are the presence of the Lord in the world, and the world has never needed your faith and love more than it does right now.”

Addressing the Hispanic population in their native tongue, Bishop Hying said, “Your spirituality, love for Christ and his holy mother and your devotion to family life are aspects of the gifts you offer us. I am your brother and a disciple together with you in the pilgrimage of our faith.”

The new bishop also addressed the diocese’s African-American community, Asians, the deaf and those with other challenges and disabilities. “All of you are close to the heart of Christ and an integral part of our local Church,” Bishop Hying said.

Born in West Allis, Wis., Bishop Hying was ordained a priest for the Archdiocese of Milwaukee on May 20, 1989. He was ordained as Milwaukee’s seventh auxiliary bishop on July 20, 2011. †



Above, Archbishop Joseph W. Tobin of Indianapolis reads the apostolic letter from Pope Francis, appointing Bishop Donald J. Hying as the new Bishop of Gary, Ind., at Holy Angels Cathedral in Gary on Jan. 6. Holding the apostolic mandate is Deacon Thomas Gryzbek, head of the College of Deacons for the Gary Diocese. (Photos by Karen Callaway/Catholic New World)



Bishop Donald J. Hying swings a censer during his Jan. 6 installation Mass at Holy Angels Cathedral as the fourth bishop of the Diocese of Gary, Ind. He succeeds Bishop Dale J. Melczek, who has been the Bishop of Gary for the last 22 years.

Superior court judge rules in favor of Catholic students in bus dispute

By John Shaughnessy

A Marion County Superior Court judge has ordered Lawrence Township to provide public bus transportation for eligible students attending two Catholic elementary schools in the district.

The ruling by Judge James B. Osborn is the latest chapter in a legal dispute that started in 2010 when Lawrence Township ended bus service for students who attended St. Lawrence School and St. Simon the Apostle School, both in Indianapolis.

Previously, the transportation had been provided—as required by Indiana law—at no cost, but the Lawrence Township School Board said it had to start charging a fee because of financial problems in the district.

In issuing his order, Judge Osborn stated, “Lawrence Township shall establish its

regular routes and bus stops to accommodate the needs of the public school students. If the non-public school students reside along the regular routes established by Lawrence Township, the non-public students may board the buses at the bus stops on the regular routes.”

He then noted, “Lawrence Township shall thereafter make arrangements for the non-public school students to be delivered to either their non-public school or to a point on the regular route from which the non-public students may walk to their non-public schools.”

Judge Osborn also ruled that Lawrence Township was responsible for providing bus transportation to return the Catholic school students to their homes.

The ruling was praised by the lawyer who has represented the archdiocese in the case. Jay Mercer hopes the judge’s decision will resolve the dispute that has included “three lawsuits, an appeal and a clarification of the law by the legislature.”

“We look forward to working with Lawrence Township to rebuild the spirit of cooperation that existed before this legal fight,

and move forward with a bus transportation plan that will serve all of the taxpayers of Lawrence Township,” Mercer said.

“We also hope that Judge Osborn’s decision will deter other school corporations who have been considering canceling their bus transportation programs for non-public school students from doing so.”

Mercer also noted, “Lawrence Township originally cited cost as the reason for not continuing the bus service. We are quite certain that the legal cost incurred by Lawrence Township far exceeds the cost that would have been incurred by the township had it continued to provide bus service that it was required to provide.”

The ruling is a great victory for the two schools, its students and their parents, Mercer said.

“Judge Osborn’s decision is a win for the parents who have had to juggle their calendars and make other transportation arrangements after Lawrence Township canceled bus service for non-public school students,” he said.

“The parents of students at St. Lawrence and St. Simon are excited to implement the bus transportation plan as soon as possible.” †



Jay Mercer

OPENING



DOORS

(Editor’s note: “Opening Doors” strives to raise awareness and action regarding those in our Church with special needs and other life challenges, and offers resources to help individuals and families.)

January is Birth Defects Prevention Month!

Learn more about prevention, detection, treatment and living with birth defects at www.cdc.gov/birthdefects and www.nbdpn.org. †

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Online Editor: Brandon A. Evans
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Pope: Reconciliation means dialogue, ‘pursuit of truth’

COLOMBO, Sri Lanka (CNS)—Arriving in Sri Lanka, a country recovering from two-and-a-half decades of ethnic and religious civil war, Pope Francis said reconciliation would require

its people to explore their painful recent history and accept persistent differences within their multicultural society.

“The process of healing also needs to include the pursuit of truth, not for the sake of opening old wounds, but rather as a necessary means of promoting justice, healing and unity,” the pope said on Jan. 13 at an arrival ceremony at Colombo’s international airport.

Pope Francis addressed his words to Sri Lanka’s new president, Maithripala Sirisena, who was elected on Jan. 8 and sworn in the next day. During his campaign, Sirisena promised an independent investigation into war crimes allegedly committed during the 26-year struggle between government forces and rebels belonging to the country’s Tamil minority.

In his remarks to the pope, Sirisena noted that during the last papal visit, by St. John Paul II in 1995, “Sri Lanka was embroiled in annihilating terrorism, following the mayhem caused by the terrorists in the daily lives of the people”—a reference to the Tamil Tigers, finally defeated in 2009 by the military under Sirisena’s predecessor, President Mahinda Rajapaksa.

The war divided Sri Lanka along religious as well as ethnic lines because members of the Sinhalese majority are typically Buddhist, and Tamils for the most part Hindu. Catholics, who make up 7 percent of the country’s population, include members of both ethnic groups. Rajapaksa, who sought re-election on Jan. 8, had his political base in the country’s Sinhalese-Buddhist majority. Sirisena enjoys more support among minorities.

“Sri Lanka for many years knew the horrors of civil strife, and is now seeking to consolidate peace and to heal the scars of those years,” Pope Francis said, his voice hoarse and weary-sounding after the 10-hour flight from Rome. “I am convinced that the followers of the various religious traditions have an essential

role to play in the delicate process of reconciliation and rebuilding which is taking place in this country.”

That afternoon, the pope met with local Buddhist, Hindu, Muslim and other Christian leaders, telling them that efforts at “interreligious and ecumenical relations take on a particular significance and urgency in Sri Lanka,” as sources of “healing and unity” after years of “civil strife and violence.”

Again, he sounded a note of realism, stressing that dialogue could not eliminate cultural differences but would emphasize the need for their acceptance.

“For such dialogue and encounter to be effective, it must be grounded in a full and forthright presentation of our respective convictions. Certainly, such dialogue will accentuate how varied our beliefs, traditions and practices are. But if we are honest in presenting our convictions, we will be able to see more clearly what we hold in common,” the pope said. “Men and women do not have to forsake their identity, whether ethnic or religious, in order to live in harmony.”

The pope urged followers of different religions to cooperate in social service, providing for the “material and spiritual needs of the poor, the destitute” and thus “rebuild the moral foundations of society as a whole.”

At the interreligious meeting, held at a Colombo conference center, a Hindu leader, speaking the Tamil language, voiced hopes for lasting peace and draped a saffron silk shawl over Pope Francis’ shoulders.

A representative of the local Muslim community condemned “terrorism, racism, extremism,” including recent killings by Islamist militants at a Paris newspaper and a military-run school in Pakistan.

A Buddhist monk, representing the faith of 70 percent of Sri Lanka’s population, noted the common dedication of great religions to the values of love, self-sacrifice and peace, as well as the common susceptibility of humanity to hatred and violence.

Pope Francis’ first day in Sri Lanka started when his plane from Rome landed at 9 a.m. He was greeted by traditional dancers and drummers, a 21-gun salute and a choir of teenagers who sang a song of welcome in English, the same language the pope and Sirisena used for their



Above, Pope Francis arrives at the international airport in Colombo, Sri Lanka, on Jan. 13. (CNS photos/Paul Haring)



Left, girls and boys form a corridor for Pope Francis as he arrives at the international airport in Colombo, Sri Lanka, on Jan. 13.

remarks. Girls in white dresses and boys in neckties and shorts waved gold-and-white Vatican flags. Nearby stood 40 elephants draped in colorful fabrics, a traditional gesture of honor for distinguished guests.

The pope’s entourage, led by Cardinal Pietro Parolin, Vatican secretary of state, wore white cassocks, keeping with the ecclesiastical custom in tropical climates. Temperatures were in the 80s in the bright sunshine.

The pope rode the 17-mile distance to the nuncio’s residence in an open-sided popemobile past crowds waving Vatican flags. A persistent breeze made it impossible for him to keep his zucchetto on for much of the ride. Because the pope

made frequent stops to greet and bless individuals along the way, his ride took twice as long as expected, leading him to cancel a meeting with Sri Lanka’s bishops planned for early afternoon.

The day marked the start of Pope Francis’ second trip to Asia, following a visit to South Korea in August. He was scheduled to spend two full days in Sri Lanka before flying to the Philippines on Jan. 15. The highlights of the Sri Lanka leg were expected to be the Jan. 14 canonization of Blessed Joseph Vaz as the country’s first saint and, later the same day, a pilgrimage to the shrine of Our Lady of Madhu, which served as a sanctuary for refugees during the civil war. †

Ecumenical prayer service will close Church Unity Octave on Jan. 25

By Natalie Hoefler

For the second year in a row, an ecumenical prayer service at SS. Peter and Paul Cathedral in Indianapolis will close the Church Unity Octave, the time from Jan. 18-25 when Christian communities focus on moving toward unification.

The service will take place at 4 p.m. on Jan. 25 at the cathedral, located at 1347 N. Meridian St.

Ecumenism—the promotion of unity among Christians—is “an essential part of our role in the Christian community,” said Father Rick Ginther, director of the archdiocesan Office of Ecumenism, and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.

“It flows out of the Second Vatican Council document ‘*Unitatis Redintegratio*,’ a shorter document that lays out very clearly that part of the mission of the Church is to seek unity among Christians.”

Through the inspiration of this

document, said Father Ginther, much dialogue has taken place in the last 50 years “to realize what we have in common as Christians, where our



Fr. Rick Ginther

differences are, and how we can bridge those differences.

“That’s a very long process,” he admitted. “But there have been some very wonderful things happen in the last 50 years.”

The Church Unity Octave, which begins

with the feast of the Chair of St. Peter on Jan. 18 and concludes on the feast of the Conversion of St. Paul on Jan. 25, predates the Second Vatican Council.

It started in January of 1908 as a gathering of Episcopalians and Catholics,

not far from New York City. St. Pius X gave his blessing to the Church Unity Octave, then Pope Benedict XV extended its observance to the universal Church in 1916.

“In part, this prayer service to conclude the week of Christian Unity is a way for us to rejoice as followers of Christ, to be thankful for that together, and in a sense to recommit ourselves to the ongoing work of ecumenism,” said Father Ginther.

Archbishop Joseph W. Tobin feels strongly about the importance of the ecumenical prayer service and efforts to promote Christian unity.

“The greatest wound on the Body of Christ is the division among those who claim to be his disciples,” he said. “The continuing rift among Christians indicates a resistance to the prayer of Jesus the night before He died: ‘I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us ...’ (Jn 17:20-21).”

“In working for the unity of Christians, we carry out the deepest desire of Jesus Christ for his Church.”

In participating in such prayer services in the past, Archbishop Tobin has found both suffering and reason for thanksgiving.

“Praying together with fellow Catholics and other Christians has been a source of suffering, since we cannot yet celebrate the Eucharist,” he said. “But it is also a source of motivation to continue working for the day when we can share the one Bread and the one Cup.”

When the archbishop addresses those attending the prayer service, including leaders and heads of various Christian communities, he will speak words of welcome and of honesty about Christian unity.

“I will offer a fraternal welcome to all who will participate, thanking God for the progress that has been made through the dialogue of Christians,” he said.

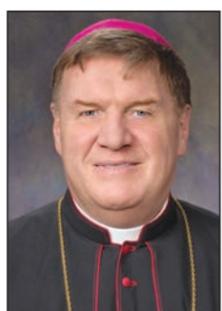
“At the same time, I will not minimize the difficulties we face in carrying out Christ’s wish for unity among his disciples. I will pray for healing, humility and hope. Christian unity is fundamentally a work of the Holy Spirit, who destroys the barriers that divide us.”

The service, which Father Ginther said will last about 45 minutes to an hour, will be followed by a reception across the street at the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St.

Prayer, music and a reflection at the service will revolve around chapter four of the Gospel of John—the story of the woman at the well. Archbishop Tobin will preside, and Bishop Catherine Waynick of the Episcopal Diocese of Indianapolis will offer a reflection on the Scripture.

Father Ginther said as the faith leaders process in, each will carry a pitcher of water and pour the contents into a common receptacle to represent Christian unity.

“All the while, we know that ours is an imperfect oneness,” he said. “But at least in terms of baptism, the trinity and the fact that we all believe in Christ, we are one.” †



“The greatest wound on the Body of Christ is the division among those who claim to be his disciples.”

—Archbishop Joseph W. Tobin

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Editorial



Motorists drive by posters of Pope Francis in Manila, Philippines, on Jan. 6. Pope Francis is scheduled to visit the Philippines on Jan. 15-19. (CNS photo/Francis R. Malasig, EPA)

Busy year for Pope Francis

Let's all say an extra prayer that Pope Francis' health will hold up this year because he has a particularly ambitious schedule ahead of him, especially for a 78-year-old man.

Of course, every day is busy for him, with his daily Masses complete with homilies, audiences, meetings, speeches and writing. But somehow he seems able to accomplish it all as he emphasizes, through his words and actions, that the Catholic Church must be a Church of mercy that reflects the life of Jesus.

This week he's in Asia, in Sri Lanka where Catholics are a small minority, and the Philippines where they're the vast majority. It's his second visit to that continent; he went to South Korea last August.

Later this year, he will travel to three Latin American countries: Ecuador, Bolivia (according to Bolivian President Evo Morales) and Paraguay. He's also

expected to visit two countries in Africa, and probably go to France (Paris and Lourdes).

Of course, for us Americans, the most important papal trip will be to the United States in September for the World Meeting of Families in Philadelphia. It's expected that he will also travel to New York to speak at the United Nations, and to Washington where he has been invited to speak to the U.S. Congress.

The pope's travels are meant to demonstrate the universality of the Catholic Church. So, too, are the 20 new cardinals he appointed on Jan. 4, and will induct into the College of Cardinals on Feb. 14. They come from every continent. Fifteen of the new cardinals are under the age of 80 and eligible to vote for the next pope.

Pope Francis will meet with the entire College of Cardinals on Feb. 12-13 "to reflect on guidelines and proposals for reform of the Roman Curia." The reformation of the Curia was a priority of the College of Cardinals during the meetings prior to the conclave in which Pope Francis was elected, as he acknowledged in an interview with journalist Elisabetta Pique and published in *La Nacion*, Argentina's principal

newspaper, on Dec. 7.

The pope told Pique that the complete reformation of the Curia "will take a long time," and it will not be completed in 2015. "We're tackling it step by step," he said. The "we" he was referring to is the Council of Cardinals, the nine cardinals he appointed to advise him on the reform process and to assist him in governing the Church. The council has come to be known as "the G9," and both Pique and Pope Francis called it that in the interview.

Although the entire reform won't be completed this year, the pope may appoint a layman, or perhaps a married couple,

to a high leadership position in one of the congregations, perhaps after combining the councils for laypersons, family and justice and peace. A study of the Holy See's communications is also going on, and changes might be

made in that area this year.

In all that he is doing, the pope ensures that he is not acting alone. He encourages full discussion of every topic. He has said repeatedly that if there were no differences of opinions, that wouldn't be normal. "It's healthy to get things out into the open; it's very healthy," he said in his interview with Pique.

That was clear during the meeting of the Synod of Bishops on the family last year, and that will carry through as Pope Francis prepares for the next meeting in October, also on the agenda for this year, probably the most important event.

The pope has made it clear, by the way, that there will be no change in the doctrine of the Church regarding marriage. The question is how to show mercy toward those who are divorced and remarried, how to open the doors for them to participate more in their faith.

As for writing, somehow in his "spare time," Pope Francis is apparently writing an encyclical on ecology. Surely a pope who took his name from St. Francis will have a lot to teach us about our care for creation.

It will be a busy year. Therefore, say that extra prayer for Pope Francis.

—John F. Fink

Be Our Guest/Sr. Constance Veit, L.S.P.

Year of Consecrated Life: Waking up the world through humble service

This year, Pope Francis has asked consecrated persons to "wake up the world" with their "prophetic and countercurrent witness." This might sound like a tall order—but religious life is, by its very nature, countercultural. For us Little Sisters of the Poor, giving the kind of witness our Holy Father is calling for means being faithful to the spirit of our foundress.

St. Jeanne Jugan lived her vocation without illusions: "Call me now the humble servant of the poor," she told an old friend soon after she began welcoming the needy elderly into her home. Humility and servanthood—I can't imagine two more countercultural values! Even Christ's first disciples squabbled about who was the greatest among them!

Today radical feminism and a secularized culture make the concept of humble service somewhat incomprehensible. Taking the last place, letting others have the credit for a job well done, or putting others' needs before one's own—such acts are seen as servile, demeaning, even unhealthy. A young woman in discernment once told me, "I really like your community, except for the humility thing." I've had plenty of chances to tease her about this over the years, because she did, in fact, become a Little Sister of the Poor!

On the other hand, a fellow religious recently voiced her concern that if we see ourselves as bending down to serve others—as Pope Francis asks us—we risk getting caught in an attitude of condescension toward those less fortunate.

The antidote to this temptation is simple: When we accept the yoke of service *in imitation of Christ*, who was gentle and humble of heart, we cannot be vain. Christ teaches us that servanthood is the greatest demonstration of love—not pride.

Before he gave his life for his friends, Jesus washed their feet and told them, "I have given you an example. As I have done for you, so you must do" (Jn 13:15). These words are for Christians of all ages, but none more so than those in religious life. "If, on the one hand, the consecrated

life contemplates the sublime mystery of the Word in the bosom of the Father (cf. Jn 1:1)," St. John Paul II once wrote, "on the other hand it follows the Word who became flesh (cf. Jn 1:14), lowering himself, humbling himself in order to serve others" (*"Vita Consecrata,"* #75).

In his words and gestures, Pope Francis gives the world a powerful witness of what it means to be a humble servant. His bending low has nothing to do with condescension and everything to do with love: "As living icons of the motherhood and of the closeness of the Church, we go out to those who are waiting for the Word of consolation," he said to consecrated persons, "and we bend down with motherly love and fatherly spirit toward the poor and the weak."

Writing to the whole Church in "The Joy of the Gospel," our Holy Father articulated a beautiful vision: "True love is always contemplative, and permits us to serve the other not out of necessity or vanity, but rather because he or she is beautiful above and beyond mere appearances: 'The love by which we find the other pleasing leads us to offer him something freely.' The poor person, when loved, 'is esteemed as of great value,' and this is what makes the authentic option for the poor differ from any other ideology, from any attempt to exploit the poor for one's own personal or political interest. ... Only this will ensure that 'in every Christian community the poor feel at home. ...'" (#199).

Making the poor feel at home—I find my foundress, St. Jeanne Jugan, in these words of Pope Francis. I also sense in them the countercultural witness we Little Sisters of the Poor are called to offer the world during this Year of Consecrated Life.

We have received a priceless gift in the charism of St. Jeanne Jugan and the call to follow her, but at the same time we know that without God's grace we can do nothing.

Please pray for us, that we will live our charism authentically and offer the world a prophetic witness of God's merciful love.

(*Little Sisters of the Poor Sister Constance Veit is director of communications for the Little Sisters of the Poor in the United States.*) †

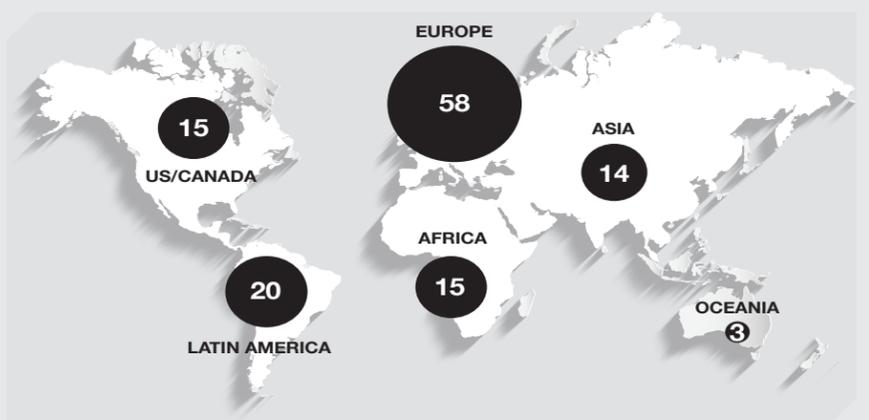
Counting Cardinals

How the College of Cardinals will look after the Feb. 14 consistory

Cardinals under the age of 80 can be electors



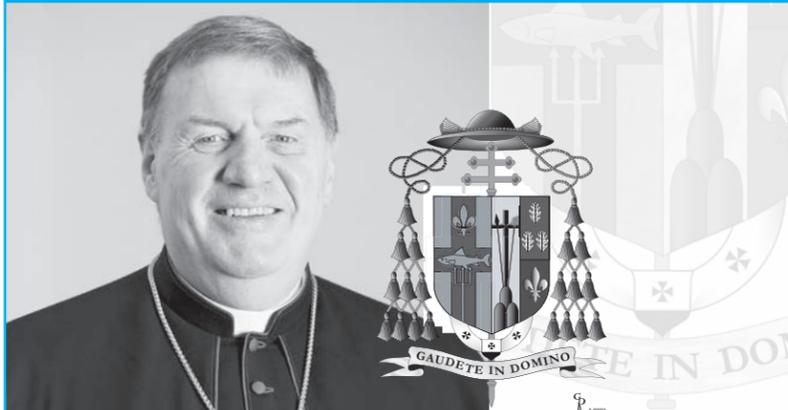
Electors by region



Countries with the most electors

ITALY.....27	INDIA.....5	SPAIN.....5	GERMANY.....4
US.....11	FRANCE.....5	BRAZIL.....4	POLAND.....4

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

God embraces all, and calls us to love one another

In his encyclical “*Evangelium Vitae*” (“The Gospel of Life”), St. John Paul II writes, “By his incarnation, the Son of God has united himself in some fashion with every human being. This saving event reveals to humanity not only the boundless love of God ... but also the incomparable value of every human person” (“*Evangelium Vitae*,” #2).

Every human life is sacred. Every person is a child of God who possesses incomparable dignity and worth—no matter what his or her state in life or personal gifts and talents. Regardless of who we are; or what our background is; or the state of our physical, emotional or mental health; or our accomplishments; or our race, religion or cultural heritage; or our age; or our social status; every individual human being is precious in the sight of God and, therefore, should also be valuable in the eyes of his or her fellow human beings.

No one is unwanted by God. His love embraces all.

Think for a moment of the power of that statement. Can it really be true that God—who made the universe in all its vastness and complexity—knows and loves each and every one of us, including

(or perhaps especially) those of us who have been rejected by parents, families, communities or society as a whole?

Yes! God sees in us (all of us, every one of us) something that is worth more than we can possibly imagine—something that far exceeds silver or gold, power or prestige, fame or fortune.

When Pope Francis formally began his ministry as bishop of Rome and as pope, he pledged to protect the dignity of each person and the beauty of creation, just as St. Joseph protected the Blessed Virgin Mary and her son, Jesus.

“To protect creation, to protect every man and every woman, to look upon them with tenderness and love is to open up a horizon of hope,” the Holy Father said. During his first World Day of Peace message last year, Pope Francis expressed it this way: “New ideologies, characterized by rampant individualism, egocentrism and materialistic consumerism, weaken social bonds, fueling that ‘throw away’ mentality which leads to contempt for, and the abandonment of, the weakest and those considered ‘useless.’”

Despair is a consequence of the radical devaluation of the human person. Hope

comes when human dignity is recognized and affirmed.

Every human being is wanted by God because every single person has been given the gift of life. This gift is a share in God’s own being that is more precious than anything we can possibly imagine. Life itself is the treasure given to us by God to be nurtured and protected and shared generously with others. Nothing on Earth is more valuable than human life. That’s why deliberately taking a human life by murder, abortion, euthanasia, infanticide or any other means is such a grave sin. God alone gives life, and only he can take it back again.

No one is unwanted by God. That’s why we reverence all life, why we help the handicapped and care for the infirm and the elderly, why we encourage and assist women with unplanned pregnancies and why we speak out forcefully against all attempts to treat society’s unwanted human beings as somehow less valuable than they truly are in the sight of God.

No one is unwanted in God’s family. We don’t always show it as clearly as we should, but all are welcome. All are valued. All are members of the Body of

Christ.

All life is sacred—especially those who feel unwanted or who have been rejected by the unjust, unloving and inhuman laws, policies and social practices of this and every other age.

As St. John Paul taught us, “Even in the midst of difficulties and uncertainties, every person sincerely open to truth and goodness can ... come to recognize ... the sacred value of human life from the very beginning until its end, and can affirm the right of every human being to have this primary good respected to the highest degree. Upon the recognition of this right, every human community and political community itself are founded” (“*Evangelium Vitae*,” #2).

No one ever has to wonder, “Does God really want me?” God wants everyone. That means he wants you and me, and every human being who has ever lived, and everyone who is yet to be conceived.

“Therefore choose life, that you and your descendants may live, loving the Lord your God, obeying his voice, and cleaving to him; for that means life to you and length of days” (Dt 30:16, 19-20). †

Dios nos acoge a todos y nos llama a amarnos mutuamente

En su encíclica titulada “*Evangelium Vitae*” (“El Evangelio de la vida”), San Juan Pablo II escribió: “El Hijo de Dios, con su encarnación, se ha unido, en cierto modo, con todo hombre. En efecto, en este acontecimiento salvífico se revela a la humanidad no sólo el amor infinito de Dios ... sino también el valor incomparable de cada persona humana” (“*Evangelium Vitae*,” #2).

Cada vida humana es sagrada. Cada persona es hija de Dios y posee una dignidad y valor incomparables, independientemente de cuál sea su situación de vida, sus dones o sus talentos personales. Independientemente de quiénes seamos, de cuál sea nuestra historia, o la situación de nuestra salud física, emocional o mental, o nuestros logros, raza, religión o herencia cultural, nuestra edad o nuestro estatus social, cada ser humano es valioso ante los ojos de Dios y, por consiguiente, también debe serlo para los demás seres humanos.

Nadie es indeseable ante los ojos de Dios; Su amor nos acoge a todos.

Reflexionemos por un momento acerca del poder de esta afirmación. ¿De verdad es cierto que el Dios que creó el universo en toda su vastedad y complejidad nos conoce y nos ama a cada uno de nosotros, inclusive (o quizás especialmente) a aquellos que han sufrido el rechazo de sus padres, familiares, comunidades o

sociedades enteras?

¡Sí! Dios ve en nosotros (en todos nosotros, en cada uno de nosotros) algo que vale mucho más de lo que podamos imaginar, algo que supera con creces el valor de la plata o el oro, el poder o el prestigio, la fama o la fortuna.

Cuando el papa Francisco comenzó formalmente su ministerio como obispo de Roma y como Papa, se comprometió a proteger la dignidad de cada persona y de la belleza de la creación, así como San José protegió a la Santa Virgen María y a su hijo, Jesús.

“Proteger la creación, proteger a cada hombre y mujer, mirarlos con dulzura y con amor es abrir un horizonte de esperanza,” expresó el Santo Padre. Durante su primer mensaje para la Jornada Mundial de la Paz, el año pasado, el papa Francisco lo resumió de esta forma: “Las nuevas ideologías, caracterizadas por una corriente desenfrenada de individualismo, egocentrismo y consumismo materialista, debilitan los lazos sociales y alimentan la mentalidad de ‘desecho’ que conlleva al rechazo y al abandono de los más débiles y de aquellos considerados ‘inútiles.’”

La desesperación es una consecuencia de la devaluación radical de la persona humana. La esperanza sobreviene con el reconocimiento y la reafirmación de la dignidad humana.

Dios quiere a todos los seres humanos porque cada persona ha recibido el don de la vida. Este don es una cuota del propio ser divino que es mucho más preciado que cualquier cosa que podamos imaginar. La vida misma es un tesoro que Dios nos entrega para que lo alimentemos, lo protejamos y lo compartamos generosamente con los demás. Nada en la Tierra es más valioso que la vida humana. Es por ello que tomar deliberadamente una vida humana mediante asesinato, aborto, eutanasia, infanticidio o cualquier otra forma, constituye un pecado tan grave. Solamente Dios concede la vida y solamente Él puede quitarla.

Nadie es indeseable ante los ojos de Dios; es por ello que veneramos todas las vidas, ayudamos a los minusválidos, atendemos a los enfermos y a los ancianos; es por ello que alentamos y brindamos ayuda a las mujeres con los embarazos no deseados y por lo que nos pronunciamos enérgicamente contra todo intento de tratar a los seres humanos no deseados por la sociedad, porque de alguna forma los consideran menos valiosos de lo que realmente son ante los ojos de Dios.

Nadie es indeseable en la familia de Dios; no siempre lo demostramos con la claridad que deberíamos, pero todos son bienvenidos; todos son valiosos; todos forman parte del Cuerpo de Cristo; toda

la vida es sagrada, especialmente aquellos que se sienten no deseados o que han sido rechazados por leyes, normas y prácticas sociales injustas, crueles e inhumanas durante esta y las demás épocas de la historia.

Tal como San Juan Pablo II nos enseñó: “Todo hombre abierto sinceramente a la verdad y al bien, aun entre dificultades e incertidumbres ... puede llegar a descubrir en la ley natural escrita en su corazón el valor sagrado de la vida humana desde su inicio hasta su término, y afirmar el derecho de cada ser humano a ver respetado totalmente este bien primario suyo. En el reconocimiento de este derecho se fundamenta la convivencia humana y la misma comunidad política” (“*Evangelium Vitae*,” #2).

Nadie jamás tiene que preguntarse “¿acaso Dios realmente me quiere?” Dios nos quiere a todos. Eso quiere decir que lo quiere a usted y a mí, y a todo ser humano que haya pisado la faz de la tierra y a los que todavía no han sido concebidos.

“Elige, pues, la vida, para que vivan tú y tus descendientes. Ama al Señor tu Dios, obedécelo y sé fiel a él, porque de él depende tu vida, y por él vivirás mucho tiempo” (Dt 30:16, 19-20). †

Traducido por: Daniela Guanipa

Events Calendar

January 16

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "Pouring Faith into Family and Career, 16 ounces at a Time," Scott Wise, President and CEO of A Pots and Pans Production, including Scotty's Brewhouse, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

January 17

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants**, Mass and Divine Mercy Chaplet at 8:30 a.m., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

January 18-22

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Parish Renewal, "Tune into the Channel of Peace,"** Franciscan Father Justin Belitz presenter, 7-7:45 p.m., encore presentations each morning at 9 a.m. Information: 317-257-4297.

January 22

SS. Peter and Paul Cathedral

1347 N. Meridian St., Indianapolis. **Local Solemn Observance Day of Prayer and Penance, 42nd Anniversary of Roe v. Wade**, Mass, noon, prayerful public witness, 1:15 p.m., Benediction and dismissal, 2:30 p.m. Information: 317-236-1551 or ericke@archindy.org.

January 23

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Benefit concert for the Interfaith Winter Shelter**, 7 p.m., \$10 donation per person. Information: 812-339-5561 or mseuffert@hoosiercatholic.org.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Charismatic Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-846-0705.

January 24

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, Mass, 12:10 p.m., procession following Mass. Information: faithful.citizens2016@gmail.com.

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Bread Rising,**

Spirit Raising," Robyn Morton and Sister of Saint Joseph Paul Bernadette Bounk, instructors, 9 a.m.-5 p.m., \$100 per person, registration deadline Jan. 16. Information: 812-535-2932 or wvc@spsmw.org.

January 25

St. Matthew the Apostle School, 4100 E. 56th St., Indianapolis. **Open house**, 1-3 p.m. Information: 317-251-3997, ext. 3913 or rsobolewski@saintmatt.org.

January 28

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Nuno Felting Fabric Yardage,"** Debby Green, instructor, 1-4 p.m., \$100 per person, includes materials, registration deadline Jan. 25. Information: 812-535-2932 or wvc@spsmw.org.

January 29

St. Barnabas Church, 8300 Rahke Road, Indianapolis. **Substance Abuse Ministry, Recovery Mass**, Father Joseph Newton, celebrant, 7 p.m., refreshments following Mass. Information: jlebeau@archindy.org.

February 4

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors,**

Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

February 7

St. Michael the Archangel Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Bravo Restaurant, 2658 Lake Circle Dr., Indianapolis. **Marriage on Tap, "Lent? Isn't Marriage Penance Enough?"** presented by Msgr. Joseph Schaedel, 7-9:30 p.m., \$35 per couple includes dinner and one drink ticket per person, register by Jan. 25 at www.stluke.org. Information: Ramona, 317-258-2761.

Holy Family Parish, 815 W. Main St., Richmond. **Chocolate Fest and silent auction**, 5-8 p.m., \$10 adults advance sale, \$15 at the door, \$5 children 6-12, no charge for children under 6. Information: 765-935-2552 or chocolatefest2015@gmail.com.

February 8

St. Michael the Archangel

Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

February 10

Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. **Euchre party**, seniors and retirees, 12:30 p.m. Information: 317-788-0522.

February 12

St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

February 14

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

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **"Celebrate Romance in Marriage," dinner and dance**,

7 p.m., \$40 per couple. Information: 317-888-2861 or olgmarriageministry@gmail.com.

St. John Paul II Parish, St. Paul Campus, 216 Schellers Ave., Sellersburg. **"End-of-Life Decision Making and Care and Respect for Dying,"** presented by Fr. Tad Pacholczyk, director of education and ethicist for the National Catholic Bioethics Center, Mass 9:30 a.m., talk will follow Mass. Information: 812-246-2252 or 502-345-0271.

February 18

St. Luke the Apostle Parish, 7575 Holliday Drive East, Indianapolis. **Ash Wednesday, soup supper**, Mass, 5:30 p.m., soup supper, 6:30-7:15 p.m. Information: 317-259-4373, ext. 256 or dearollo@stluke.org.

February 19

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. †

Memorial service for the unborn to be held at Indiana War Memorial on Jan. 25

Right to Life of Indianapolis will host a memorial service for the unborn in the Indiana War Memorial Auditorium, 431 N. Meridian St., in Indianapolis from 2:30-3:30 p.m. on Jan. 25.

The service will include a keynote address by national pro-life leader Monica Migliorino Miller, director of Citizens for a Pro-Life Society and associate professor of theology and religious studies at Madonna University

in Livonia, Mich.

Her address will be followed by the Annual Rose Ceremony commemorating the victims of 42 years of legal abortion.

The public is invited to this free event. After the service, all are invited to a pro-life ministry fair and to participate in a prayerful walk to Monument Circle.

For more information please call 317-582-1526 or visit www.rtlindy.org. †

Party scheduled on Jan. 18 to celebrate Father Hilary Meny's 100th birthday



Fr. Hilary Meny

To honor Father Hilary Meny on the occasion of his 100th birthday, a celebration will be held in the Family Life Center at SS. Peter and Paul Church, 211 North Vine St., in Haubstadt, Ind., in the Evansville Diocese from 1-4 p.m. Central Time on Jan. 18. In the event of inclement weather, the celebration will be moved to Jan. 25 at the same location and time.

In his 50 years of active service in the Archdiocese of Indianapolis, Father Meny served as assistant pastor at St. Philip Neri Parish in Indianapolis, assistant pastor at the former St. Joseph Parish in Clark County, assistant pastor at St. Vincent de Paul Parish in Bedford, and pastor of the former St. Patrick Parish in Madison.

All are invited to join in the celebration. For more information and reservations, call 812-768-6315. †

Jan. 24 book signing set for *Idiot's Guides: Catholicism* co-authored by local priest and laywoman

Father Eric Augenstein, archdiocesan director of vocations, and Julie Young, a local Catholic, will be signing their new book, *Idiot's Guides: Catholicism*, at Bookmama's, 9 Johnson Ave., in Indianapolis from 1-3 p.m. on Jan. 24.

This is Father Augenstein's first published book. He was assisted by Young, a published author who graduated from Father Thomas Sccecina

Memorial High School in Indianapolis and Saint Mary-of-the-Woods College in St. Mary-of-the-Woods.

The book is part of the official *Idiot's Guides* series published by Alpha Books. It is available for purchase in paperback or e-book version through www.amazon.com and other online retailers, and will be available for purchase at the book signing. †

Deadline for entries in "Try Prayer! It Works!" contest is Feb. 1

The deadline for entries in the "Try Prayer! It Works!" contest, a national competition encouraging children to express their faith through art, poetry and prose, is Feb. 1.

The contest is open to students in kindergarten through 12th grade. The national competition attracts more than 1,000 finalist entries from approximately 22,000 participants nationwide. Children and teens from Catholic schools, parishes, home schooling and other Catholic organizations use their talent to convey their beliefs through the contest.

This year's theme, "Being about the work of my Father," focuses on obedience and faithfulness. The participants will reflect on and express how they listen to God, and how they do the work that God calls them to do, thereby living out the Fifth Joyful Mystery of the Rosary, The Finding of the Child Jesus in the Temple.

For details or to download an application, log on to www.FamilyRosary.org/TryPrayer. All entries must be postmarked by Feb. 2.

For questions, call Holy Cross Family Ministries at 800-299-7729. †

Group honors St. Bartholomew parishioner for efforts to help impoverished children in Haiti

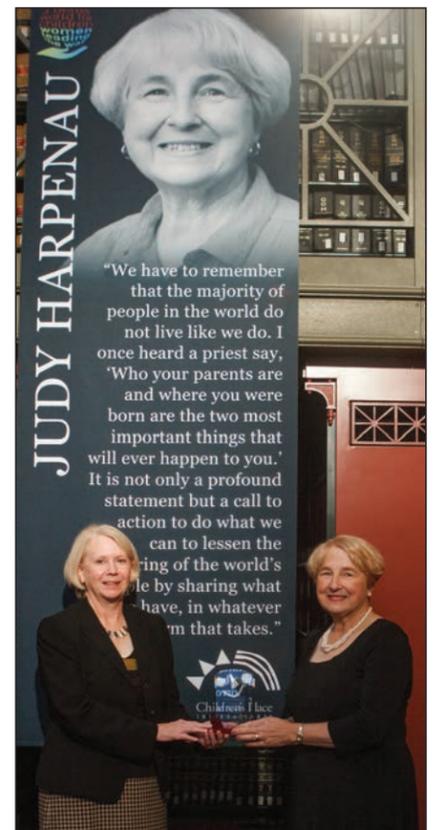
Children's Place International honored Judy Harpenau, a member of St. Bartholomew Parish in Columbus, for her lifelong dedication and commitment to help impoverished children at its annual fall fundraiser in Chicago on Oct. 23, 2014. Four other women were also honored.

The event highlighted the special contributions of women overseas and the United States toward changing the future for children living in extreme poverty.

After returning from a trip to Haiti 22 years ago, Harpenau co-founded the Friends of Haiti committee at St. Bartholomew Parish. The purpose of the group is to help the people of Limonade, Haiti, by offering both financial and non-financial assistance.

Among its many accomplishments over the past two decades, Friends of Haiti has educated hundreds of Haitian children—covering the costs of tuition, books and uniforms. It raised money to open and operate two nutrition centers for malnourished children and provided jobs for 30 employees from the local Haitian community. Friends of Haiti also provided funding to launch a school for children orphaned by the 2010 earthquake.

In 2006, Harpenau co-founded Konbit Lasante, a nonprofit organization focused on improving primary health care in Limonade. Through partnerships with Children's Place International and a public clinic, Konbit is bringing vital care to hundreds of children and families. †



In this Oct. 23, 2014 photo, Cathy Krieger, left, CEO of Children's Place International and The Children's Place Association, presents an award to Judy Harpenau, a member of St. Bartholomew Parish in Columbus. (Submitted photo)

At baptisms, pope urges prayers for moms who can't feed their kids

VATICAN CITY (CNS)—As Pope Francis once again urged new moms not to be afraid to breast-feed in public, he reminded people to pray for the world's mothers whose poverty means they are unable to provide enough food for their children.

"Let us pray and try to help these mothers," he said during a Mass in the Sistine Chapel in which he baptized 33 babies on the feast of the baptism of the Lord on Jan. 11.

The pope's homily focused on the meaning of baptism and the reading from the Book of Isaiah about how, like a good mother and father, God wants to give his children nourishment that truly satisfies.

God did that by offering the nourishing word of Christ, the pope said.

Parents and relatives should offer their children the word of God by always carrying with them a pocket-sized copy of the Gospel and reading a short verse from it every day, he said.

"This will be an example for the children to see daddy, mommy, godparents, grandpa, grandma, aunts and uncles reading the word of God," he said.

Amid the cries and squeals of infants, the pope repeated the same advice he gave the previous year, telling the mothers present that if their babies "are crying because of hunger, breast-feed them, don't worry."

"Let us thank the Lord for the gift of milk and let us pray for those moms—and there are many unfortunately—who are in no condition to feed their own children," he said.

The pope asked that children be raised to understand "one cannot be Christian outside the Church, one cannot follow Christ without the Church because the Church is mother and she lets us grow in Jesus Christ's love."

He also told everyone not to forget to pray to the Holy Spirit, who supplies the strength to keep going in life's journey.

"Usually we pray to Jesus. When we pray the 'Our Father' we pray to the Father. But we don't pray to the Holy Spirit too much," he said.

Children need to grow in the midst of the Holy Trinity, and it is the Holy Spirit who "teaches us to keep the family going."

Later, before praying the Angelus with those gathered in St. Peter's Square, Pope Francis said the baptism of the



Pope Francis baptizes a newborn during a Mass in the Sistine Chapel at the Vatican on Jan. 11. Pope Francis baptized 33 infants during the Mass and told the mothers to feel free to breast-feed them if they cried or were hungry. (CNS photo/L'Osservatore Romano via Reuters)

Lord opened up the heavens to reunite people with God.

"Sin distances us from God and breaks the bond between heaven and Earth," he said.

But when Christ was baptized, the heavens were "torn open" and the Holy Spirit descended upon him, giving everyone "the possibility of encountering the Son of God and experiencing all his love and infinite mercy," he said.

Christ is truly present and can be encountered in the sacraments, especially the Eucharist, and his face can be seen in the poor, the sick, the imprisoned and the refugee, Pope Francis said.

"There is so much need today for mercy," he said, urging Catholics to be merciful and bring mercy to others. "Come on! We are living in a time of mercy; this is a time of mercy."

He also asked that people pay greater attention and listen to the Holy Spirit.

Otherwise, a Christian community that is "deaf to the voice of the Holy Spirit, who is urging people to bring the Gospel to the ends of the Earth and society, will also become a Christian and a community that is 'mute' and cannot speak and evangelize" about Christ, he said. †



Our Lady of Fatima Retreat House

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~Silent Self-Guided Days of Reflection~

These days offer participants the opportunity to come away to Fatima in a relaxed, calm and quiet atmosphere—an opportunity to 'unplug' from the outside world. Step away from electronics, phones, computers and such and focus your attention on your relationship with God. Prayer, silence, and your focus on listening is at the heart of these days.

Opportunities in 2015:

- January 29
- February 9
- March 29, 30, 31 and April 1, 2 - Holy Week
- May 11
- June 3
- July 26-31 – Silent Directed Retreat *see below*
- August 17
- September 14
- October 12
- November 23

Registration fees:

- \$31.50 per person includes a room to use for the day, continental breakfast, lunch and the use of the common areas and grounds of the retreat house.
- As an option and depending on availability, you may add an overnight stay to extend your retreat. Please call Marcia at (317) 545-7681 ext. 18 to inquire about this opportunity to stay the night prior or after your day of silence. Each overnight stay is an additional \$35.75 per person and includes a plated light meal for dinner.
- July 26-31 – While you are welcome to come for your own self-guided day(s) of silence during this week, we will also be offering a 3, 4, 5 or 6 day Guided retreat on these dates. Please call for pricing and information.



Scan the QR code to view the full calendar of events and more information.



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Report: Christians face worsening mistreatment; North Korea tops list

OXFORD, England (CNS)—An international report has warned that Christians face worsening mistreatment worldwide, and called for "urgent action" by Western governments and Church leaders.

"Christians are being persecuted with greater intensity than ever before, as their general situation deteriorates," said Zoe Smith, British head of advocacy with the Netherlands-based Open Doors International.

"While the rise of Islamist extremism has been a major factor in the Middle East and Africa, we're concerned persecution is now also occurring in countries of Asia and Latin America where it wasn't historically an issue."

In early January, Open Doors, an interdenominational charity, released its annual World Watch List, surveying the fate of Church members in 50 countries. It said 2014 had "the highest level of global

persecution of Christians in the modern era," but added that current conditions suggested "the worst is yet to come."

It said communist-ruled North Korea topped the list as "the most dangerous country for Christians," with 70,000 languishing in prison, while Somalia came "a surprisingly close second."

The report added that persecution threatened the demise of Christians in the Middle East, where 700,000 had fled Syria since the 2011 outbreak of war, and the Christian population of Iraq had been cut to just 300,000 in the face of Islamic State attacks.

In a Jan. 9 interview with Catholic News Service, Smith said Western countries "have a real mandate to speak out for the fundamental right of each individual person, not only of Christians, to believe as they wish and change their religion if they want to. We need them to be even a lot more active in this area." †

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FAITH

continued from page 1

“You just felt it in your gut. You knew something big was going to happen.”

That enduring hope, the film shows, defines Mitchell’s 13-year-journey so far of overcoming the challenges and the odds.

The film follows him to band practice at his school where he plays trumpet.

It also reflects his joy as he plays video games with his friend, Josh.

Yet the best moments capture his interaction with the other members of his family—his older siblings, Luke and Abby, and his parents, Mike and Marta.

The special bond between Mitchell and his parents fills every frame of the film that shows the teenager’s first time at a Notre Dame football game.

It’s there when they visit the Grotto, Notre Dame’s special shrine to the Blessed Mother—a scene that led Mitchell’s mother to say, “Faith is very important to us, and that was expressed in the film. Spending time at the Grotto was very meaningful to us as a family. Our faith plays into our everyday life.”

A humorous dimension of their close connection was on display when the three of them visited the Notre Dame bookstore. As Mitchell tried on a souvenir hat, his mother asked him if he wanted to “see” another style. Without missing a beat, Mitchell responded in a deadpan voice, “You know I can’t see.”

“It showed his sense of humor,” Marta said later. “He’s a jokerster.”

And the joy of the experience was there before the game as they walked down the players’ tunnel toward the field where Mitchell touched the artificial turf and savored the pulsating sounds of the drummers in the Notre Dame band.

That sensory response was exactly what Kohs wanted when he started the film project. Yet what he got in the end from Mitchell and his family overwhelmed the 1988 Notre Dame alumnus.

“I’d always wanted to celebrate my memories from campus—the sounds of the band and the crowd cheering, the smells of the tailgates, the sensory overloads that created goose bumps for me,” noted Kohs, who pursued the idea for the film at the request of Ted Mandell, a member of the faculty of Notre Dame’s department of film, television and theatre.

“I thought what better way to do that than to find someone who would appreciate these sounds and smells. I first became aware of Mitchell through outreach that Ted and I had done through the School for the Blind. The principal recognized Mitchell as being one of his outstanding students who comes from a Notre Dame home.”

Kohs paused before adding, “I just had no idea it would be so special. Mitchell has an extraordinary impact on me—and



Above, filmmaker Greg Kohs keeps his focus on Mitchell Bridwell inside Notre Dame Stadium during the memorable Notre Dame-Stanford football game in October of 2014. (Submitted photos)

Left, Mitchell Bridwell poses for a picture with his parents, Mike and Marta, inside Notre Dame Stadium before the Notre Dame-Stanford football game in October of 2014.

everyone he came in contact with. His personality and his family’s love and compassion went beyond anything I could imagine.”

So did the ending of the game, which Kohs filmed entirely by focusing on Mitchell and his parents in the stands. The filmmaker, who worked for 10 years at NFL Films, never turned his camera to the action on the field during the Notre Dame-Stanford game because that was a perspective Mitchell couldn’t experience.

Instead, his camera captured Mitchell’s deflation when Stanford took its late lead. And it captured Mitchell’s glimmer of hope as Notre Dame marched down the field in the game’s closing minutes. All the while, Mike described aloud the action for Mitchell, including how the game came down to Notre Dame facing a dire fourth down-and-long situation that would decide the game.

As Mitchell focused on his dad’s words, he also listened for the reaction of the crowd. And when it erupted with joy to a Notre Dame touchdown, so did Mitchell and his parents.

It’s a moment that Mitchell, Mike, Marta and Kohs won’t forget—for the same reason and for different reasons.

“Life is busy, and kids grow up so fast,” said Marta, whose family lives in Hendricks County. “Just talking about it will get me emotional. When Mitchell was little, we didn’t know what to expect. And now he’s at a time where he’s very aware of himself. It’s always a balancing act as they go through these teenage years. They want to be strong, but they need you, too.”

“Through everything, God makes us promises that he will not leave us. He

knows the plan he has for us. It was neat to reflect on this journey of Mitchell and this journey of our family. And God hasn’t left us. He’s kept that promise.”

Kohs kept a promise to himself, and gained a perspective from Mitchell.

“It’s the first time I’ve gone to a Notre Dame football game and I did not see any of the entire game with my eyes,” said Kohs, a father of three. “I felt I was bonding with Mitchell.”

“While that last touchdown was gold for the story, what was more important for me was that Mitchell had that amazing moment. I felt in a spiritual way that it was a gift—a gift to Mitchell that he got to experience one of those amazing Notre Dame moments. We were all fortunate to be there for that moment together. I learned so much by being

around Mitchell and his parents. I know it will contribute to me being a better person, a better dad, a better husband, a better son.”

For Mitchell, the whole experience was everything he could have hoped for—an opportunity to show the joy of his life, the bond of his family, and the memory of a special day.

“We’re close as a family,” he said after experiencing the film. “We get along very well. We can relate to each other and just talk to each other. I’m just thankful that God was able to put this together, to let me enjoy all these things.”

“I now know why God is God. It was a blessing to see.”

(To view *Blind Faith*, visit the website, www.und.com/FirstTimeFans.) †

Share stories of how faith has made a difference in your family

As the archdiocese and the Church prepare for the 2015 World Meeting of Families in Philadelphia in September, *The Criterion* is inviting our readers to share their stories of how their faith has made a difference in their families.

Let us know how your faith has deepened your relationships as a parent, a grandparent, a sibling, a son or a daughter.

Share with us the rituals and experiences of your faith that have helped to make your family more

Christ-centered.

Tell us a story of a time in your family when you have especially counted on your faith.

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

ICC

continued from page 1

Protecting parental rights to choose the educational setting for their children remains a priority for the ICC. Efforts will be made by the conference to enhance opportunities for families to have educational choice for children. Tebbe said that legislation supported by the ICC would increase the state’s support for choice via the scholarship tax credit program, also

known as the voucher system.

“Working to improve access to quality early childhood education programs will also be a priority this year,” Tebbe said.

Social justice concerns that the ICC supports this year include efforts to assist moderate- to lower-income families by expanding the Earned Income Tax Credit (EITC), and seeking increased support for pregnant mothers and their infants.

According to Tebbe, charitable gaming laws and an expansion of the gaming industry as a whole are expected to be

addressed this year, which may have an impact on how nonprofits and churches engage in festivals or church raffles. The ICC will be engaged in the legislative discussion on these changes.

Currently, legislation to legalize euthanasia has not surfaced in Indiana this year, yet other states have legalized it. As national lobbying efforts to impose legalized euthanasia in Indiana occur, the ICC will oppose this effort and any bills that pave the way for it.

Lawmakers must draft and file bills with the assistance of the Legislative Services Agency, a non-partisan staff of state attorneys, to ensure proper language.

Once a bill is filed, it is assigned to a committee. Tebbe explained that only about a third of the bills filed each year receive a hearing, and still fewer pass. Bills can originate in the House or the Senate, and must pass both houses to become law. Under Indiana law, the governor’s signature is not necessary for a bill to become a law. However, the governor does have veto power.

Tebbe expects about 2,000 bills to be filed this year.

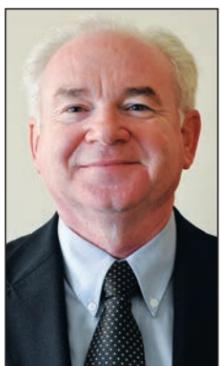
“The ICC monitors over a 100 of those bills, maybe more, and we will

take a position on as many as 30 of them, providing written and oral testimony on various issues,” he said. “A lot of times, whether legislation addresses education, hospitals and health care, family life and children, or delivering services to the poor, the Church has been intimately involved in these endeavors for centuries.

“We try to serve as a resource from both a secular, research perspective and from a sacred, Scriptural perspective to assist lawmakers as they discern how to best meet the needs of all Hoosiers,” added Tebbe. “Sometimes they listen, sometimes they don’t, but what is important is the Church has a moral obligation to offer our resources to benefit the common good of all people in Indiana.”

When bills are filed, they receive a bill number, and the details are made available to the public. As the ICC tracks bills, it posts legislative updates on its web page. To receive legislative updates via e-mail, join the Indiana Catholic Action Network (ICAN). These and other public policy resources are available at www.indianacc.org.

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

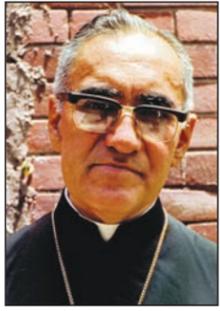


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—Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC)

Possible acceleration of Romero cause creates mixed emotions

NOTRE DAME, Ind. (CNS)—Scholars who have studied the life of murdered Salvadoran Archbishop Oscar Romero say a reading of the tea leaves suggest advancement of his sainthood cause is imminent.



Archbishop Oscar Romero

The news is being met with jubilation by many Romero researchers and with mixed emotions by Salvadorans.

Supporters of the cause for Romero's canonization have been frustrated for years by what they view as a stalled effort.

However, the cause now appears to have momentum, and a soon-to-come beatification or sainthood announcement

"would be a great day for us," said Damian Zynda, an Archbishop Romero researcher who is a faculty member with Christian Spirituality Program at Creighton University in Omaha, Neb.

Zynda was among several scholars that Catholic News Service interviewed during the annual International Conference on Archbishop Oscar Romero at the University of Notre Dame in September.

The most promising movement of the cause came on Jan. 8, when the newspaper of the Italian bishops' conference announced that a panel of theologians advising the Vatican's Congregation for Saints' Causes unanimously voted to recognize the archbishop as a martyr, and declared that the archbishop had been killed "in hatred for the faith."

Archbishop Romero, an outspoken advocate for the poor and an uncompromising critic of a Salvadoran government he said legitimized terror and assassinations, was shot and killed on March 24, 1980, as he celebrated Mass in a San Salvador hospital chapel during his country's 12-year civil war that ended in 1992.

The next step in the process lies with the cardinals and bishops who sit on the Congregation for Saints' Causes, who will vote on whether to advise the pope to issue a decree of beatification. A miracle is not needed for beatification of a martyr, though a miracle is ordinarily needed for his or her canonization as saint.

Some scholars say it is possible Pope Francis will not adhere to convention and fast-track the canonization process without a miracle.

"I'm not naive because I've walked through a lot of trenches, but I'm hopeful," said Holy Cross Father Robert S. Pelton, director of Latin American/North American Church Concerns for the Kellogg Institute for International Studies at the University of Notre Dame. Father Pelton also organizes an annual international conference on Archbishop Romero at the university.

"It's so long overdue," said Julian Filochowski, chairman of the Archbishop Romero Trust in London, which was launched in 2007 to raise awareness about the murdered justice advocate's life and work. "I think it will give great encouragement to the Church, and to those who are bread-breaking-justice-seeking Christians and Catholics around the world."

Archbishop Romero's sainthood cause was opened at the Vatican in 1993, but was delayed for years as the Congregation for the Doctrine of the Faith studied his writings, amid wider debate over whether he had been

1917 August 15 Born in Ciudad Barrios, El Salvador

1942 April 4 Ordained to priesthood in Rome

1974 October 15 Appointed bishop of Santiago de Maria, El Salvador

1977 February 3 Appointed archbishop of San Salvador

1977 March 12 Jesuit Father Rutilio Grande, personal friend who ministered among campesinos, assassinated

1979 October 15 Gen. Carlos Humberto Romero's right-wing government overthrown

1979-1980 Calls for human rights of all Salvadorans, end of violence against campesinos

1980 February Archbishop sends open letter to U.S. President Jimmy Carter urging discontinuation of military aid

1980 March 30 During archbishop's funeral, bombs hurled at more than 50,000 mourners outside San Salvador Cathedral; as they flee gunmen fire, killing 42, wounding more than 200

1980 March 24 Assassinated while celebrating Mass in San Salvador

"Let my blood be a seed of freedom."

OSCAR ROMERO

Source: Reuters; Illustration by Juan Antonio, Photo: University of Notre Dame; Courtesy: News Service © 2014

killed for his faith or for political reasons. And there has been concern that he has been used as a political symbol rather than a religious symbol in El Salvador.

The martyrdom of Archbishop Romero is different than how most people traditionally see martyrs, said Michael E. Lee, associate professor of theology at Jesuit-run Fordham University in New York.

"Many of us have notions of ancient Christian martyrs before a Roman emperor, but here is Romero, and so many others, who have given their lives for the struggle for justice and human rights, which was inspired by the Gospels' teachings," Lee told CNS. "These truly are martyrs, and we need to understand martyrdom in a new light because of their example."

Pope Francis has been an outspoken admirer of Archbishop Romero. He quoted him during a recent general audience at the Vatican, and when he was Cardinal Jorge Mario Bergoglio, archbishop of Buenos Aires, he reportedly said he already considered Archbishop Romero to be a saint.

Beatification and canonization of the murdered Salvadoran archbishop would provide the Church and people of Latin America a role model for peace and social justice, said Thomas M. Kelly, professor of systematic theology at Creighton University.

"It would definitely give people who take the social justice teaching of Vatican II very seriously a model and exemplar who is now a saint in a way that we do not have and have not had before," Kelly told CNS. "It would definitely, I think, propel the agenda of Francis in many ways."

Similarities between Pope Francis and Archbishop Romero include a deep concern for the poor, efforts to minimize the power of the very wealthy and use of the pulpit to advocate for the poor and victims of societal abuses, he said.

While many Salvadorans already consider Archbishop Romero to be a saint, not everyone is convinced an official sanction from the Church is necessary or positive, said Claudia Bernardi, professor of community arts at California College of the Arts in Oakland, Calif. She has been involved in community building through art in Perquin, El Salvador.

Bernardi explained that while many of the people she works with in El Salvador honor and revere Archbishop Romero, they are concerned that his canonization would move him further from average people.

"We like to think that he was a good man and that he had the same opportunities to be courageous and not be courageous, and he fought for us, and we like to think that he is a man," and not an unreachable saint, she said.

Though Zynda said she understands that sentiment, she told CNS that she does not believe the spirit of Archbishop Romero would allow his canonization to disconnect his existence from the people of El Salvador.

It rests with the ecclesial leaders "to not create that culture," Zynda said. "Because that's exactly what these icons of discipleship ought to be for us, someone who is not removed, but someone like Jesus with his feet on the ground, who knows God and knows humanity. So did Romero." †

Bishops see signs of resilience in Gaza, despite destruction

BETHLEHEM, West Bank (CNS)—Despite the immense destruction still evident in Gaza following the war there last summer, the resilience of the people gave hope to 16 bishops of the Holy Land Coordination during their visit to the Gaza Strip on Jan. 11-12.

One boy's words continued to resonate with Bishop Oscar Cantu of Las Cruces, N.M. The boy, who was the last student to speak to the bishops before they left Holy Family School in Gaza, told them he simply wanted dignity.

"What made a deep impression on me is that the people are not broken," said Archbishop Stephen Brislin of Cape Town, South Africa. "Their will is very strong. We saw this



Bishop Oscar Cantu of Las Cruces, N.M., center, prays with other bishops from around the world during Mass on Jan. 12 at the Carmelite Monastery in Bethlehem, West Bank. (CNS photo/Debbie Hill)

in the way they interacted with us and the fact that life is as back to as 'normal' as possible. It signifies the strength of the human spirit."

It took some of the bishops six hours to get through the Erez checkpoint into Gaza where they celebrated Mass, met with members of the Christian community and were briefed on the work of Catholic Relief Services (CRS), Caritas and the Pontifical Mission in Gaza.

The bishops also visited the Israeli border town of Sderot, which was among the Israeli towns that came under bombardment from Gaza during the war, before returning to Bethlehem.

"We shouldn't make light of the Israeli perspective and we need to listen to it; it is truly a concern and before the walls of separation there were suicide bombings. We understand the fear, but that is not a long-term solution," said Bishop Cantu. "The wall of separation is causing even more problems, even in the short term."

Auxiliary Bishop William Kenney of Birmingham, England, noted that an Israeli they spoke with in Sderot remembered with fondness the time when Gazan workers were able to come to the city, and they had meals together.

Israel and Egypt instituted a border blockade of Gaza in 2007 following an internal struggle between two Palestinian factions— Hamas—which Israel, the United States and others consider a terrorist organization—and Fatah, when Hamas took control of the Gaza Strip following their legislative election win in 2006.

As a result of the blockade, the bishops noted, Gaza residents are still struggling to repair or rebuild their homes when it is extremely difficult to obtain much-needed building supplies.

Tens of thousands of people are still living in their bombed out homes or under primitive conditions even during the recent cold spells, the bishops noted, calling Gaza an "open-air prison." They emphasized the importance of showing solidarity for the people living in Gaza so they know they are not forgotten.

"The biggest need for the people of Gaza is freedom," said Bishop Felix Gmur of Basel, Switzerland. "They do not feel free because there is no exchange of goods or [movement] of people."

He noted the strength of the shrinking Gazan Christian community.

"They hold on. They keep being there," Bishop Gmur said. "It makes me feel sad because they are not free; they are living in circumstances which are partially hostile because ... there are some [Muslims] who would like them to be outside of Gaza."

In the face of growing radicalization of Islam in the region as well as in Europe, it is up to religious leaders of all faiths—especially Christians—to uphold the banner of reconciliation, several bishops said.

Since 1998, the Bishops' Conference of England and Wales has organized the annual meeting of the Coordination of Episcopal Conferences in Support of the Church of the Holy Land at the invitation of the Assembly of Catholic Ordinaries of the Holy Land.

Mandated by the Holy See, the Holy Land Coordination meets every January in the Holy Land, focusing on prayer, pilgrimage and persuasion with the aim of acting in solidarity with the Christian community there and sharing in the pastoral life of the local Church as it experiences intense political and social-economic pressure. †

N.Y.'s French community offers prayers for victims of Paris attacks

NEW YORK (CNS)—New York's French Catholic community offered solemn prayers for the victims of the recent terrorist attacks in Paris at an otherwise-joyful family Mass.

"Everybody knows somebody who was involved in the massacre. They're stunned, they're searching and they don't know what to do," Msgr. John N. Paddack told Catholic News Service after Mass on Jan. 11 at Church of Notre Dame in Manhattan's Morningside Heights neighborhood.

The parish is the center of the Francophone Catholic community in New York.

The parish includes French nationals and Catholics of West African heritage from throughout New York City and the suburbs. Many of the worshippers at the Mass gathered for the first time since returning from Christmas home leave in France.

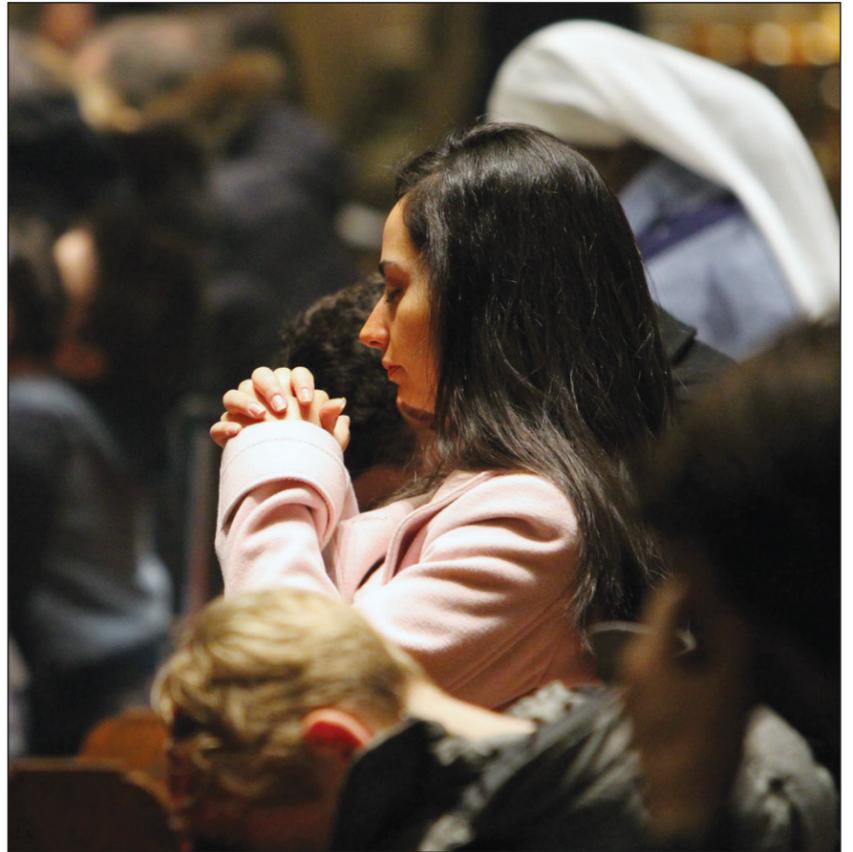
Msgr. Paddack, parish administrator, led a prayer of condolence for the families of the victims and solidarity with all those touched by the incidents. "May the French be assured of our prayers and thoughts in this difficult time and the concern of all in the free world," he said.

Seventeen people died during three days of attacks in Paris, including an initial deadly assault by gunmen on the editorial offices of the satirical weekly newspaper *Charlie Hebdo*. The paper published caricatures of the prophet Muhammad.

"People are asking for Masses and prayers, and some will attend the Holy Hour in honor of Our Lady of Lourdes," Msgr. Paddack said.

There is a full-size replica of the Grotto at Lourdes, France, behind the main altar at the church. In 1858, the Blessed Mother appeared to St. Bernadette Soubirous and two other children in a rock cave near Lourdes.

At Notre Dame, three dozen children in the first Communion preparation program sat in front of the pulpit as Msgr. Paddack described in French the significance of the baptism of Jesus by John the Baptist as told in the Gospel of Mark for Jan. 11.



Above, a woman prays during a French-language Mass at Church of Notre Dame in New York on Jan. 11. The Mass was offered for the 17 victims of the recent terror attacks in France. (CNS photos/Gregory A. Shemitz)

Left, Msgr. John N. Paddack, pastor of Church of Notre Dame in New York, delivers the homily during a French-language Mass at his church on Jan. 11.

Msgr. Paddack anticipated that the violence in France will bring some people back to Church.

"Today I saw people who hadn't been here in a while, and I'll probably do grief counseling during the week," he said. He is a counselor and psychologist, with experience in other traumatic situations, including the Sept. 11 attacks in New York.

"The feeling of being overwhelmed is somewhat akin to 9/11. It brought back feelings I had then, but they're not as intense," he said. In 2001, Msgr. Paddack

was a teacher at a high school in Staten Island, a borough heavily affected by the attacks on the World Trade Center.

Every summer, Msgr. Paddack serves at Notre Dame de Lorette Church in Paris, not far from the *Charlie Hebdo* newspaper office where two Muslim brothers forced their way in and killed 12 people. He said French friends there are "totally taken aback." In addition, his colleagues in Spain and England are "very much afraid" of similar violence.

Msgr. Paddack said he read *Charlie Hebdo* occasionally when he was a

student in Paris. "Someone would press it into my hand on the Metro. I didn't like it, but I would support their right to have it," he said.

Francoise Cestac, a member of the parish council at Notre Dame in Manhattan, said although it is difficult to consider now, "As Catholics, we should think of forgiveness at a later stage. It's a basic principle of Catholic teaching.

"We have to fight fanaticism in general," he said, "and we are united in our prayers during this period of mourning." †

What was in the news on January 15, 1965? Priorities for the coming session of Vatican II, and federal involvement in family planning

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the January 15, 1965, issue of *The Criterion*:

• **Top council priority given liberty schema**

"PHILADELPHIA—Archbishop John J. Krol of Philadelphia said here the first thing the ecumenical council will take up when it convenes on September 14 for its fourth session will be the controversial declaration on religious liberty. The Philadelphia archbishop listed the council priorities and the work to be done in the fourth session during an interview

here following his return from Rome, where he took part in a meeting of the council presidents, the council coordinating committee and the council secretariat (on Dec. 30). After the religious liberty declaration is discussed, he said, the council will turn its attention to the greatly rewritten schema on the Church in the modern world. He said this schema was chosen for early discussion because its length would indicate that many amendments may be still suggested by the council Fathers."

- Women ask changes in canon law
- Less talk, more action fourth session outlook
- Maryland tax ruling: Church exemptions held constitutional
- Church-World schema to get layman's touch
- Benedictine nuns named to mission
- Two Indianapolis men to be ordained Sunday
- Brothers' School director named
- Conclusion of text of ecumenism decree
- Moral responsibility seen as nun's trademark
- India Catholics top 6.5 million
- School tax law aids Catholics
- Plan public diaconate rite
- 64 percent of Americans are church members
- Dead Sea Scrolls to be shown in U.S.
- Gary Diocese, Church Council set unity prayers
- Requiem offered for Bishop Arnold
- St. Joan of Arc and Holy Name in Quiz finals

- 'Hooligans' draw wrath of pontiff
- Leave 'safety islands,' Sisters are advised
- Women's units to aid Job Corps program
- Interfaith panel set for DCCW meeting
- Order announces move of philosophy school
- Inform Congress of rural problems, farmers are told
- Thwarting suicides 'routine' for pastor
- Church growing in Hong Kong
- Vocations are up in Philadelphia
- Publish summary of third session
- Casals plays musical tribute
- Greater federal involvement in birth control issue seen

"WASHINGTON—Federal involvement in birth control programs is on the upswing, and the Gallup Poll has reported strong public support for easy distribution of information on how to limit family size. These two developments seem to point to increased debate on the issue in Congress this year, and to confirm recent predictions by a top State Department official. In October, Richard N. Gardner, deputy assistant secretary of state for international organization affairs, said the federal government thought population growth and its control was rapidly becoming a subject that could be discussed freely, in sharp contrast to the situation of only a few years ago."

- Historic conclave held in Ethiopia
- Meeting scheduled on architecture
- Affirm law's primacy, pontiff urges nations
- Benedictines request Office in vernacular

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Courses on the Catechism of the Catholic Church from CDU
- All 12 classes for a Certificate in Lay Ministry available online
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Read all of these stories from our January 15, 1965, issue by logging on to our archives at www.CriterionOnline.com. †

Pastoral letters show how racism is deeply embedded in society

By Daniel Mulhall

Racism has been in the news of late, but it is nothing new. At the World Cup of soccer in Brazil in 2014—after racial taunts hurled at players of African descent in earlier games—many matches began with the players leading the fans in a pledge against racism.

In our country, people have recently taken to the streets to protest the failure of grand juries to bring charges against white police officers who have killed unarmed black men. Some view this as an example of racism.

What guidance, if any, does the Catholic Church offer in these matters?

Racism is the belief that people from a particular race possess specific characteristics or abilities that mark them as inferior or superior to others. Racism is experienced frequently through subtle and blatant acts of prejudice, discrimination or violence.

Racism has been present throughout history, and is a reality in every country and culture around the world. It may be more obvious in some cultures and more hidden in others, but the feelings of superiority over another is seemingly a common human trait.

While the belief that all people are created by God and deserve to be treated with equal dignity and respect is a core principle of Catholic belief, it wasn't until 1537 that Pope Paul III denounced the subhuman treatment of indigenous people by colonizers, and, in 1888, Pope Leo XIII denounced slavery and began to articulate what is now called Catholic social teaching, an area of Church teaching that is still developing. Pope Francis recently added to it with his apostolic exhortation "The Joy of the Gospel."

In the Pastoral Constitution on the Church, "*Gaudium et Spes*," the bishops at the Second Vatican Council spoke out against racism, although they did not use that particular word. They wrote that "every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent" (#29).

This passage is quoted in the *Catechism of the Catholic Church*, the only reference made in the catechism on this topic.

Bishop Edward K. Braxton of Belleville, Ill., himself an African-American, recently published a reflection on the continuing racial divide in the United States in the wake of the grand jury decisions, and other prominent acts that have been viewed by many people as racist.

The Catholic bishops of the United States forcefully spoke out against racism in their 1979 pastoral letter "Brothers and Sisters to Us." The letter stated that "racism is an evil which endures in our society and in our Church."

The bishops also noted that racism is "a sin that divides the human family, blots out the image of God among specific members of that family, and violates the fundamental human dignity of those called to be children of



Father Robert Rosebrough, pastor of Blessed Teresa of Calcutta Parish in Ferguson, Mo., prays in the rain during an Aug. 16 service at the site of the death of Michael Brown. The unarmed teen was shot and killed on Aug. 9 by a police officer. His death, seen as a racist action by many people, sparked protests across the country. In pastoral letters written since the late 1950s, Catholic bishops in the U.S. have tried to show how racism is embedded in society and to offer ways to overcome it. (CNS photo/Lisa Johnston, St. Louis Review)

the same Father. ... The sin that makes racial characteristics the determining factor for the exercise of human rights ... is a denial of the truth of the dignity of each human being."

In "Brothers and Sisters to Us," the bishops noted that while great changes have been made to the laws of the United States, racism continued. They wrote that "only external appearances ... have changed" since their earlier letters on racism were published in 1958 ("Discrimination and Christian Conscience") and 1968 ("National Race Crisis"), and that fundamental change had not occurred. Racism had not been eliminated.

The letter called attention to the pervasive aspect of racism and how racism is linked to economic oppression and discrimination.

What the U.S. bishops wrote in 1979 could just as easily be written about American society today with the document's emphasis on the "fundamental changes" taking place within the economy that "threaten to intensify social inequalities in our nation."

The bishops in the letter spoke of "limited resources, restricted job markets and dwindling revenues" that put great economic pressure on "the poor and racial minorities."

The bishops stated that the economic crisis "reveals an unresolved racism that permeates our society's structures" that is less blatant, but is "harder to combat and easier to ignore."

In 1988, the Vatican's Pontifical Council for Justice and Peace issued the document "The Church and Racism: Toward a More Fraternal Society," which affirms the teaching found in "Brothers and Sisters to Us."

What can ordinary Catholics do to bring about fundamental change in racial attitudes and behavior? In "Brothers and Sisters to Us," the bishops called us to a "radical transformation" in ourselves and in society.

We are asked to review our personal attitudes and judgments to see how race affects our decision-making and behavior toward others, and then to change our racially charged thoughts and actions.

Racism can be overcome, oppression stifled and fear relieved by choosing not to think and act out of racial bias and fear. Think about it, and pray without ceasing.

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

Jesus' teachings in the Gospels, greatest commandment oppose racism

By Fr. Lawrence E. Mick

Some religious groups teach that we should only believe what we can find explicitly taught in the Bible. The Catholic Church does not deal with the Bible that way. We recognize that the Bible, as an ancient book, should not be expected to address every issue that arises



Atlanta priest Father Clarence Williams preps his table leaders during a 2008 presentation on "Developing A Pastoral Response To Racism" at Oglethorpe University in Atlanta. The Scriptures serve as an important basis for the Church's teachings against racial hatred.

(CNS photo/Michael Alexander, Georgia Bulletin)

centuries later.

For example, I cannot find the word "racism" anywhere in the Bible. I can find the word "race" many times. Some of them refer to footraces, some to the human race in general and many to the Jewish race. But I find no discussion of how we should treat people whose skin color is different from our own.

However, that doesn't mean that the Bible teaches us nothing about racism. Racial relations are part of how we treat other people among us and the Bible has a lot to say about that.

The most obvious example, perhaps, is the teaching of Jesus about the greatest commandment. He combines two commandments into one: Love God completely and love your neighbor as yourself. How we treat those of other races or ethnicities certainly falls under that dual command.

Of course, like the scholar in Jesus' time, we can ask, "Who is my neighbor?" And we know how Jesus answered. He answered with the parable of the good Samaritan (Lk 10:25-37). The Samaritan was not part of the Jewish race, and Samaritans and Jews were often at odds with each other. Yet, he reached out in love to care for the wounded Jew on the side of the road. And at the end of the parable, Jesus tells us to "go and do likewise" (Lk 10:37).

Pushing the point even further, Jesus teaches in the

Sermon on the Mount: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies, and pray for those who persecute you" (Mt 5:43).

That teaching may point us to the crux of the matter. One reason for racism, in some cases, is simply our tendency, whether learned or ingrained in us, to stick with our own kind. Perhaps these tendencies are so deep that we can't change them. For some people, what is different from them seems threatening to his or her identity or group.

But it is obvious that people respond very differently to racial issues in society. Some give in fully to that instinct to stick with people who are like them, and treat those of other races or ethnicities as enemies to be feared, shunned or even destroyed.

Others have learned how to behave in a more loving manner, trying to treat each person as a neighbor, or even as a brother or sister. That kind of learning can trump our responses so that we do not act out of fear or prejudice.

Acting in a loving manner toward others, we are able to follow Christ and love our neighbors as ourselves, regardless of their race, ethnicity or background.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati.) †

From the Editor Emeritus/John F. Fink

Old Testament: Sirach has some dubious wisdom

(Fifty-second in a series of columns)

The Book of Sirach has something in common with the Book of Wisdom that I will write about next week: both were not ultimately accepted by the Jews as canonical. It's not clear why Sirach wasn't accepted. For a long time, it was thought that it was written in Greek and not Hebrew. Copies of a Hebrew version were only discovered starting in 1896.

More likely, it was kept out of the later versions of the Jewish Scriptures because the author of Sirach had views that agreed with the Sadducees and it was the Pharisees who decided on the Jewish canon late in the first century.

Sirach was the name of the grandfather of the author, Jesus Ben Sira. The translation was done by his grandson, who also wrote a foreword in which he explained why he thought it important to translate the book

and preserve his grandfather's wisdom.

It was written between 200 and 175 B.C., a period of time when Greek culture had permeated the entire Middle East and many Jews had abandoned their traditions, as we saw when I wrote about the Books of Maccabees.

Ben Sira, therefore, was writing to the Jews of his day to convince them that real wisdom was not to be found in the pagan philosophy of the Greeks but in Israel's traditions. He meant to write a comprehensive book of instruction and guidance for every circumstance of life.

The result was a collection of proverbs written as a series of essays. It resembles the Book of Proverbs more than any other book of the Bible.

Modern women won't think much of some of Ben Sira's teachings. If they want to protest any book of the Bible, this is the one. Ben Sira blamed women for sin and death: "In woman was sin's beginning, and because of her we all die" (Sir 25:24).

He not only expected women to be submissive to their husbands, but advocated punishment, including divorce,

if they did not obey: "Be not indulgent to an erring wife. If she walks not by your side, cut her away from you" (Sir 25:25-26).

Like the Sadducees of Jesus' time, Ben Sira rejected any idea of life after death. He counseled moderation in grief when someone dies—one or two days—and then, "Turn not your thoughts to him again; cease to recall him; think rather of the end. Recall him not, for there is no hope of his return; it will not help him, but will do you harm" (Sir 38:20-21).

Despite some of this dubious wisdom, parts of the Book of Sirach have influenced both Judaism and Christianity. A scroll of Sirach was found among the Dead Sea Scrolls, evidence that it was considered Scripture by the Jews of Qumran.

Scholars find parallels between directives in Sirach and those in the Letter of James. Early Christian theologians such as Cyprian, Jerome and Clement of Alexandria quoted Sirach, and passages continue to be used extensively in our liturgies. Ben Sira continues to exhort us to maintain our traditional religious values in a godless culture. †



Cornucopia/Cynthia Dewes

Let Christmas continue to live in our hearts

It's that time of year when we're "putting away Christmas." Not actually rejecting Christmas, of course, just storing all the holiday trappings and decorations. We're taking our time

because: a) we're retired; and b) it's kind of a down time with nothing special going on. There's no hurry on this end of the holiday.

It's always a pleasure for me to sift through the Christmas things.

Almost every item has a story attached to it that reminds me of an event in our past life as individuals and also as a family. Some are painful, but thankfully most are joyful.

We've had wooden figures of Felix the Cat, Popeye and Olive Oyl since the beginning of our marriage because they came from my husband's childhood home. They're ornaments, now pretty fragile, which depict popular cartoon characters of that time, and they generate big-time nostalgia for the olden days, the really olden days, in both of us.

There are the many wreaths and bells and Christmas decorations fashioned from pipe cleaners and construction paper by our kids and grandkids.

Your Family/Bill Dodds

Reflecting on the Holy Family's familiar parental foibles

First, a disclaimer: I'm not a Scripture scholar. Full disclosure: I'm not a scholar.

As someone who has spent part of the past 40 years writing fiction, it's easy for me to picture people and scenes and to "eavesdrop" on what they're saying to each other.

Lately, I've been thinking about the Virgin Mary and St. Luke. You may know that tradition says Luke and Mary were close, and that's why his Gospel includes some material about her that's not in the other three.

Luke mentions Joseph and Mary misplacing Jesus for a few days, and then finding him in the temple. I've had a child wander from me in the grocery

store, or I've wandered away from him or her, but it was only a matter of a worried minute or so before we were reunited. My little one wasn't the Son of God, the Messiah, so I didn't have that added pressure.

It seems safe to assume that Mary told the story to Luke, or he wouldn't have been able to record it. It appears that Mary, born without sin and sinless all her life, um, made a mistake. She lost her child for three days. That's a long, long time to be searching. Years later, she told someone who was going to make the story public.

God bless her for sharing the story. God bless her for pointing out that even in a family without sin, mistakes can be made. A teenager can assume his parents will know where he is. A dad can assume he's with his mom. A mom can assume the child is with his father, and all of them can be wrong.

Apparently, even the Holy Family

wasn't "perfect" all the time, if the definition of that word means mistake-free.

I've thought of that more since my wife, Monica, died two years ago. I remember the good times, the blessed times, but also the times when I made mistakes. I remember the actions that, unintentionally, caused her concern or pain. Even now, with grown children and as a grandparent, I still make mistakes.

Mary, in her generous humility, offers comfort to every spouse, parent, grandparent, every son or daughter, every sibling, every family member and friend who has made a mistake involving the family.

"We all make mistakes," she says to each of us. "Let me tell you one of mine."

(Bill Dodds writes for Catholic News Service.) †

For the Journey/Effie Caldarola
When a pet's death makes us face our mortality

After Christmas, a brutal cold descended on my part of the Midwest and ushered in our new year.

We returned from our holiday travels to find a light dusting of snow. Most of it had been blown away by the harsh winds of the Plains, but when I awoke in the morning, I discovered that my patio, protected from the gusts, was covered by a smooth, pristine white blanket.



Punctuating the snow was a trail of little bunny footprints. For me, that brought to mind only one thing: Sunny's footprints were missing. She was no longer around to chase rabbits.

Sunny, our golden retriever, was geriatric in dog years, and she'd had a good life. It was still hard to see her declining this past year. She stopped eating and drinking the week before Christmas. The veterinarian confirmed what we knew: It was time for her to go.

For those who have never had to put down a pet, it's probably hard to understand the anguish. For those who have, no explanation is necessary.

Sunny's departure occurred shortly after the crazy media frenzy that erupted when news reports mistakenly quoted Pope Francis as telling a young boy that he would be reunited in heaven with his dog.

It was amazing to see the splash this purported statement made. Even *The New York Times* incorrectly reported it before somebody actually looked into the transcript of Pope Francis' wonderful statement on creation and discovered that it was beautiful and inspiring, but it certainly contained no assurance that Fido was romping somewhere beyond the Pearly Gates.

Why the interest in the original report? The press always looks for "feel good" stories during the holiday season, and this fit the bill. Also, people are incredibly attached to their pets, so the assurance that we might see them again struck a chord.

But it also speaks to our relationship with death. This may sound crazy—it sounds a little crazy to me now—but for a few days after I petted Sunny and cooed to her as she took her last breath, I had something of an existential crisis.

Did Sunny cease to exist? If Sunny suddenly was just ash, just "dust in the wind," as the song says, what did it all say about life and death for me? It forced me to confront my fears about death.

As a Christian, I cling to the resurrection and to Jesus' promises. I know Jesus lives, and that in some fashion, he promises me life. But it's all wrapped up in such mystery. We have no idea what awaits us. So when the pope is misquoted as saying our dog will be in heaven, we hear a message of certainty and cling to it. Hey, life will be just what it is right now, only without problems.

My youngest daughter, who had campaigned hard to adopt Sunny when she and Sunny were young, wrote about the pope's words, and said, "Sunny is probably chasing rabbits in heaven right now." I laughed. What kind of heaven would that be for the rabbits?

I knew a man who worked with the dying, who would sit at the bedside of those dying alone so that they would have human companionship until the end. "All I know," he told me through the eyes of faith, "is that they are falling into the arms of a merciful God."

We return to a merciful God who beckons us to enter into the Creator's mystery now, on this Earth, through prayer and silence and service.

(Effie Caldarola writes for Catholic News Service.) †

The Second Sunday in Ordinary Time/Msgr. Owen F. Campion

Sunday Readings

Sunday, January 18, 2015

- 1 Samuel 3:3b-10, 19
- 1 Corinthians 6:13c-15a, 17-20
- John 1:35-42

The First Book of Samuel is the source of the first reading for this weekend.

Originally, First and Second Samuel were one volume. At some point in history, an editor divided them into the two volumes, and so two volumes appear in Bible translations today.



As the title of these books implies, the central figure is Samuel, a prophet

active centuries before Christ.

Prophets were highly revered throughout the history of the Chosen People. They were seen as God's special representatives, but they were also personally holy and devoted to God.

At times, prophets would initially resist their calling. Such was the case of the great prophets, Isaiah, Ezekiel and Jeremiah. After all was said and done, however, they accommodated themselves to God's will and accepted the call to be prophets.

These figures were admired because the call to be a prophet was seen precisely as a call, a summons, a commission from God and an empowerment and emboldening.

In this weekend's reading, God calls Samuel. It occurs according to God's plan. Samuel is open to hearing God, indeed ready to hear him. But he needs the guidance of the priest Eli to recognize God's voice.

St. Paul's First Epistle to the Corinthians supplies the second reading for this weekend. Many of Paul's writings are lustrous in their clear revelation of the bond between true believers and Jesus. Jesus was the Son of God, but also human, in a mystery that theologians call the Incarnation. The Incarnation is a great, fundamental and essential fact of Christian belief.

In this belief, committed Christians, in faith and baptism, are inseparably bound to Jesus, both in a shared human nature, but also in the divine life given to believers

by Christ.

This supernatural bond, the very keystone of personal salvation, requires Christians not only to be spiritually faithful but faithful in every sense of their lives. They must reject sin in both body and soul.

Stressing this point to the Christian Corinthians seems for some to be excessive for Paul, but it should be remembered, Corinth was known near and far as a virtual capital of lewdness and vice.

St. John's Gospel furnishes the last reading. It is a story about the decision to follow Jesus by Simon, later known as Peter, and Simon's brother, Andrew. In the story, Jesus intrigues Andrew and Simon. The brothers recognize Jesus as Messiah. They thirst for salvation with its peace and promise. Jesus calls them, and they follow.

To indicate their new lives, Jesus gives Simon a new name, Cephas, that is often translated as Peter.

Reflection

The Church, in the majesty and glory of its liturgy, called us all to celebrate the birth of Christ at Christmas, revealing to us that Jesus was the son of Mary, therefore a human, as she was only human despite her unique holiness and singular place in the divine plan of redemption.

Some 10 days later, it celebrated the feast of the Epiphany, revealing then to us the fact that Jesus, born in Bethlehem, was divine, the Son of God, and that redemption is God's gift for all people.

The Church, then, has told us about the Lord with great joy and hope. He is the Savior of the world! The son of Mary, Jesus is one of us!

The Church tells us that we are touched by God's grace. God loves us. God calls us. He offers us eternal life in Christ. The Church now asks us, hearing these readings and celebrating these feasts, to ask ourselves what does Christ truly mean to each of us?

How should we react to the Lord? St. Paul gives very concrete advice. Samuel, Peter and Andrew are examples. We must follow Christ, the only way to find true life and joy. †

Daily Readings

Monday, January 19

Hebrews 5:1-10

Psalm 110:1-4

Mark 2:18-22

Tuesday, January 20

St. Fabian, pope and martyr

St. Sebastian, martyr

Hebrews 6:10-20

Psalm 111:1-2, 4-5, 9, 10c

Mark 2:23-28

Wednesday, January 21

St. Agnes, virgin and martyr

Hebrews 7:1-3, 15-17

Psalm 110:1-4

Mark 3:1-6

Thursday, January 22

Day of Prayer for the Legal Protection of Unborn Children

Hebrews 7:25-8:6

Psalm 40:7-10, 17

Mark 3:7-12

Friday, January 23

St. Vincent, deacon and martyr

St. Marianne Cope, virgin

Hebrews 8:6-13

Psalm 85:8, 10-14

Mark 3:13-19

Saturday, January 24

St. Francis de Sales, bishop and doctor of the Church

Hebrews 9:2-3, 11-14

Psalm 47:2-3, 6-9

Mark 3:20-21

Sunday, January 25

Third Sunday in Ordinary Time

Jonah 3:1-5, 10

Psalm 25:4-9

1 Corinthians 7:29-31

Mark 1:14-20

Question Corner/Fr. Kenneth Doyle

Clapping during liturgies can have different meanings in various cultures

Recently, in answer to a reader's question, you suggested that applause for a musical performance during the Mass is inappropriate and



breaks the flow of the liturgy. May I invite consideration of a possible addendum to your comments?

There are faith communities in the U.S. where applause during religious services is not meant to thank the choir and

musicians. Rather, it is a sign of being united in the message of the hymn and uplifted in worship. As the predominantly white and ethnically Western European congregations in the U.S. seek out and welcome new Catholics to join our Church, new customs will follow and they will, I think, enhance our experience of joy in worshipping the Lord. (Michigan)

This reader makes an important point in this letter.

It also serves as a helpful reminder that our focus may at times be too narrow. The Catholic Church is, in fact, a "big tent." It gathers into a common faith more than a billion people from a wide variety of backgrounds and cultures. Liturgists do well when they seek to accommodate this diversity.

I am a Protestant married to a Protestant (my first marriage was also to a Protestant), and I want to join the Catholic Church.

I was told by a priest that my husband and I would have to have our previous marriages annulled before I can join the Church. The annulment process would parallel the RCIA discussions over the next year. I would appreciate your opinion and advice. Is it true that we both need to have our earlier marriages annulled? (Wisconsin)

Why does the Catholic Church ask non-Catholics to receive a Catholic annulment to a previous marriage in order to get married in a Catholic church? I understand the requirement for Catholics, but it doesn't seem to make sense for non-Catholics. (Pennsylvania)

The two letters above are indicative of a widespread misconception.

Many, many Catholics believe—erroneously—that any marriage not witnessed by a Catholic priest or deacon (or with the approval of the Catholic Church) does not "count" in the Church's eyes. Of course, this is not so.

Can you imagine the uproar that would ensue if the Church were to declare as invalid every marriage between two Protestants simply because no member of the Catholic clergy was there to witness the exchange of vows between the spouses?

So the Catholic Church begins with the presupposition that a marriage between two non-Catholic Christians is valid. But the Church has the right to determine who can get married in the Catholic Church—and to do so, one has to be free of any previous marriages and that may require an annulment process.

Some of the more common grounds for annulment include lack of consent, intention to preclude children permanently, deep-seated psychological immaturity or instability, etc.

For someone from another faith who wants to become Catholic, that person needs to be in "good standing" in the eyes of the Catholic Church. For a married person, this means living currently in a marriage recognized by the Church as valid. So any previous marriages on the part of either spouse would first have to be annulled.

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

My Journey to God

That We May Have Life

By Ken Ogorek

"That they may have life, I came. Have life fully by my Name." Life abundant. Life complete. Life's own Gospel to repeat. Voice of love in times of death. Word of God who shares His breath. Sense of peace amidst the strife. "I came that they may have life."

In our mother's womb, you knew. Taught us, formed us as we grew. Varied in ability. Nourish us with charity. 'Til our time of natural death. Still we'll share your living breath. Bathed in sanctifying grace When we see you face to face.

Through the darkness we'll be led By our Body's living Head. With our Triune God above We will build with words of love. 'Though our culture speaks of death, Christ will give us living breath Life's own Gospel to proclaim: "That we may have life He came."



Ken Ogorek is a member of St. Pius X Parish in Indianapolis and is the director of catechesis for the archdiocese. This song/poem is based on the text of John 10:10 and paragraphs 703, 1023 and 1997 of the Catechism of the Catholic Church. Pope Francis blesses a woman as he meets Auschwitz concentration camp survivors during his general audience in Paul VI hall at the Vatican on Jan. 7. (CNS photo/L'Osservatore Romano via EPA)

Readers may submit prose or poetry for faith column

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

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

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

BEDEL, Judy M., 64, Holy Name, Oldenburg, Dec. 12. Wife of Thomas Bedel. Mother of Becky Amberger, Kim Screwvala, Greg, Jeff and Tim Bedel. Sister of Janet Bedel, Gerry Buckler, Marge Weitlisbach and Edward Stenger. Grandmother of eight.

BEELER, Patricia M., 75, St. Pius X, Indianapolis, Dec. 22. Wife of Virgil Beeler. Stepmother of Sara Donlan, Kimberly and Dr. Michael Walker. Sister of Roberta Kahl. Step-grandmother of four.

BOSLER, Edna, 96, St. Paul, Tell City, Dec. 19. Mother of Linda Weiss. Sister of Lucy Jensen. Grandmother of three. Great-grandmother of seven.

CARTER, Gwen (Freeman), 83, St. Pius X, Indianapolis, Dec. 18. Mother of Vicki Doyle, George, Ike and Max Freeman II. Sister of Rosemarie LaPidus and John Wiemhoff. Grandmother of 10. Great-grandmother of six.

DIDELOT, James E., 82, St. Mary-of-the-Knobs,

Floyd County, Dec. 26. Husband of Mary Imogene (Mattingly) Didelot. Father of Pam King, Mary Ann Moberly, Bill, Dave, Don, Frank and Joe Didelot. Brother of Mary Ellen Koopman and Robert Didelot. Grandfather of 20.

DURHAM, Avelle (Lane), 90, Our Lady of Providence, Brownstown, Dec. 20. Mother of Donald, Glenn and Samuel Durham. Grandmother of seven. Great-grandmother of five.

FOX, Patricia M., 93, Christ the King, Indianapolis, Dec. 21.

GAITHER, George William, Jr., 84, St. Roch, Indianapolis, Dec. 18. Husband of Donna Jeannine (Cattin) Gaither. Father of Cheryl, Donald, John, Michael, Steven and William Gaither. Brother of Mary Ann Bays, Dolores Kuhn, Loretta Utterback and Robert Gaither. Grandfather of 22. Great-grandfather of nine.

GUTZWILLER, Helen C., 77, St. Louis, Batesville, Dec. 29. Sister of Jo Anne Hazelwood, Susie Kirschner, Cheryl Parmer, Jim, Kenneth, Richard and Steve Bohman.

HAMILTON, James Shannon, 86, St. Matthew the Apostle, Indianapolis, Dec. 17. Husband of Sandra Hamilton. Father of Jennifer Brady, Julia Cziesla, Jeanne Hardin, James, Jeffrey and John Hamilton. Grandfather of 18.

HARTMAN, Patricia Lynn, 59, St. Bartholomew, Columbus, Dec. 22. Mother of J.C. and Joshua Bush. Sister of Vicki



All eyes on the pope

Pope Francis greets a baby during his general audience in Paul VI Hall at the Vatican on Jan. 7. (CNS photo/Paul Haring)

Fields, Ben and David Hartman. Grandmother of five.

HERBERT, Alvina C., 81, Holy Family, Oldenburg, Dec. 19. Mother of Phyllis Christiansen and Marclan Herbert. Sister of Chris Adams, Marty Wilhelm, Albert, Cletus and Paul Suttman. Grandmother of five.

HUTH, Raymond J., 85, St. Mary-of-the-Knobs, Floyd County, Dec. 23. Husband of Marie (Geswein) Huth. Father of Nancy Boss, Barbara James, Donna Willis, Bob, John and Kenny Huth. Brother of Mary Reed and Richard Huth. Grandfather of 14. Great-grandfather of three.

JAMES, Joseph, 87, St. Jude, Indianapolis, Dec. 14. Husband of Dorothy (Meth) James. Father of Kevin James. Brother of Edriane, Martha Ann and Stella James. Grandfather of four. Great-grandfather of two.

KIRSCHNER, Kathryn (O'Reilly), 95, St. Mark the Evangelist, Indianapolis, Dec. 24. Mother of Jean Cummins, Kathleen Doyle, Teresa Luckey, Carol, David, Edward, James, Kevin, Mark and Michael Kirschner, Mary Marshall and Roseanne Sullivan. Grandmother of 32. Great-grandmother of 43. Great-great-grandmother of four.

McHUGH, Barry J., 69, Holy Spirit, Indianapolis, Dec. 12. Husband of Shirley McHugh. Father of Holly Leib and Bryan McHugh. Brother of Sean McHugh. Grandfather of two.

MEYER, Gerald J., Sr., 75, St. John the Baptist, Osgood, Dec. 27. Husband of Kathy Meyer. Father of Cindy Allen, Kathy Einhaus, Beth Herbert, Jennifer, Dave and Jerry Meyer Jr. Brother of Mary Moorman, Janet Rehberger, Shirley

Rennekamp, Greg, Harold, John and Norman Meyer. Grandfather of 10.

MURPHY, Michael F., Sr., 84, Holy Spirit, Indianapolis, Dec. 29. Father of Maureen Okerson, Barbara Weber and Michael Murphy Jr. Brother of Theresa Abel, John and Thomas Murphy. Grandfather of 10. Great-grandfather of one.

NARWOLD, Rosella A., 82, St. Louis, Batesville, Dec. 25. Mother of Barbara Stapp and Larry Narwold. Grandmother of four. Great-grandmother of two.

ROHE, Rita, 84, Holy Family, Richmond, Dec. 29. Wife of Donald Rohe. Mother of Janet Bennett, Elaine Study, Bill, Jim and Tom Rohe. Sister of Valeta Ritz. Grandmother of 11. Great-grandmother of five.

SANTAROSSA, Mario, 90, St. Matthew the Apostle, Indianapolis, Dec. 18. Husband of Elsie Santarossa. Father of Theresa Kovey, Pamela Krull, Marie Walden, David, John and Rob Santarossa. Brother of Erna DeCecco. Grandfather of 20. Great-grandfather of 14.

SCHEELE, Carolyn, 78, Holy Family, Richmond, Dec. 21. Wife of Paul Scheele. Mother of Lisa Garner, Pamela Fruehlich, Cynthia, Rebecca and Paul Scheele. Grandmother of 12. Great-grandmother of seven.

SMITH, Charles Edgar, infant, St. Ambrose, Seymour, Dec. 27. Son of Michael and Christina

(Grant) Smith. Brother of Evan and Grant Smith. Grandson of Steve and Barb Grant and Paul Smith. Great-grandson of Loretta Barnes.

SWIEZY, Anthony L., 79, St. Mark the Evangelist, Indianapolis, Dec. 23. Father of Annamarie Bachman, Jeanette Bowling, Aura Lee Lyons, Jeanene, Andrew, Anthony II, Matthew and Thaddeus Swiezy. Brother of Joseph Swiezy. Grandfather of 15.

WEIMER, Eugene, 80, Sacred Heart of Jesus, Indianapolis, Dec. 21. Brother of Rita Hendricks and Margaret Vance.

WEISBROD, Paul T., 21, St. Nicholas, Ripley County, Dec. 20. Son of Dan and Lisa (Sawusch) Weisbrod. Brother of Margaret, Maria, Michael, Patrick, Peter and Philip Weisbrod. Grandson of Harold and Chris Sawusch and Tom and Barb Weisbrod.

WILKERSON, J.F., 89, St. Mary, North Vernon, Dec. 15. Father of Joyce Taskey Durham and Randy Wilkerson. Grandfather of four. Great-grandfather of two.

WINKEL, Rose Mary, 82, Prince of Peace, Madison, Dec. 24. Sister of Elizabeth Cord, Carolyn Smith, Dolores Spoonmore, Martha Torline, Dorothea and Mary Margaret Winkel. †

Marriage ANNOUNCEMENTS

Be a part of our Spring Marriage Edition
Feb. 6, 2015, issue of *The Criterion*

If you are planning your wedding between Jan. 30 and July 1, 2015, we invite you to submit the information for an announcement on the form below.

Pictures

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

E-mailed photos

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

Deadline

All announcements and photos must be received by 10 a.m. on Monday, Jan. 26, 2015. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
Deadline with photos: Monday, Jan. 26, 2015, at 10 a.m.

Please print or type:

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

Providence Sister Lourdes Kline ministered in Catholic education for nearly 40 years

Providence Sister Lourdes Kline died on Nov. 29, 2014, at Lourdes Hall at St. Mary-of-the-Woods. She was 95.

The Mass of Christian Burial was celebrated on Jan. 9 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Caroline Isabelle Kline was born on Feb. 5, 1919.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 10, 1940, from Holy Redeemer Parish in Kensington, Md., and professed final vows on Aug. 15, 1948.

Sister Lourdes earned an associate's degree at Immaculata Junior College in Washington, D.C., a bachelor's degree in English and mathematics at Saint Mary-of-the-Woods College and a master's degree in home education from St. Louis University in St. Louis.

During her 74 years as a member of the Sisters of Providence, Sister Lourdes ministered in education for 39 years in schools in California, Illinois, Indiana, Massachusetts and Washington, D.C.

In the archdiocese, she served at Our Lady of Providence Jr./Sr. High School in Clarksville from 1952-53, at the motherhouse from 1964-65, at Providence Retirement Home in New Albany from 1965-66 and at Saint Mary-of-the-Woods College from 1966-67.

Beginning in 1980 until her retirement in 2014, Sister Lourdes served as the alumnae coordinator of Immaculata College in Washington, D.C.

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

Pope thanks Catholics for helping Haiti, says more left to do

VATICAN CITY (CNS)—Pope Francis thanked Catholics worldwide for helping people in Haiti recover from a devastating earthquake, but said “there is still much work left to do.”

Marking the fifth anniversary of the magnitude 7 earthquake that destroyed large parts of Haiti on Jan. 12, 2010, the pope met with international and Church-based agencies, bishops and religious involved in offering assistance to those affected by the tragedy. The Haitian government maintains that 316,000 people were killed, more than 300,000 were injured and 1.5 million were displaced.

Those attending the Jan. 10 papal audience were taking part in a one-day conference the same day organized by the Pontifical Council Cor Unum and the Pontifical Commission for Latin America to revive interest and commitment to reconstruction in Haiti.

The pope told participants that continued aid must focus on assisting the whole human person,

which includes meeting their spiritual and human needs as well as material assistance.

Catholic charitable activity must also be done in communion with the rest of the Church, he said, “because none of us works for himself, but in the name of Christ, who showed us the path of service.”

“It would be a contradiction to live charity separately,” he said, because charity is always done together as one body, each member helping the whole.

Among those who attended the Vatican conference were Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. Conference of Catholic Bishops, and Archbishop Thomas G. Wenski of Miami, the chairman of the USCCB’s Haiti Advisory Group.

“Our conference and individual parishes and dioceses throughout the United States have long-standing and deep relationships with counterparts in Haiti,” Archbishop Kurtz said in a Jan. 9 written statement.

The day of reflection on solidarity with Haiti, called for by Pope Francis, was a good way to talk about the ongoing needs there, and “discuss the ways in which sister churches have been walking with the Church in Haiti,” he said.

Archbishop Wenski said in the same statement that parish

and diocesan “twinings” are a strong sign of communion among the churches.

Archbishop Wenski acknowledged the increased involvement of parishes and dioceses in the United States in supporting awareness and action, and said, “The reconstruction of the Church infrastructure in Haiti, as modest as it may seem, has made significant progress since the 2010 earthquake.”

Since a special collection for Haiti was taken in dioceses across the United States shortly after the earthquake, \$21 million has been allocated for reconstruction projects to date, reported the USCCB Subcommittee for the Church in Latin America.

Also attending the Vatican conference were Supreme Knight Carl Anderson and three young Haitian men who survived the earthquake of 2010 and received help from the Knights of Columbus.

Wilfrid Macena, Mackenson Pierre and Sandy J.L. Louiseme received prosthetic and rehabilitation care through Healing Haiti’s Children, a program sponsored by the Knights and the University of Miami-affiliated Project Medishare. The partnership offered free prosthetics and rehabilitation for all children and young adults who lost a



Wilfrid Macena, in red, who lost a leg in the Jan. 12, 2010, earthquake, battles for the ball during an early morning practice in 2011 on a soccer field in Port-au-Prince, Haiti. Macena and two other members of a Haitian amputee soccer team gave Pope Francis a soccer jersey and ball signed by team members during a Jan. 10 papal audience marking the fifth-year anniversary of the magnitude-7 earthquake. (CNS photo/Bob Roller)

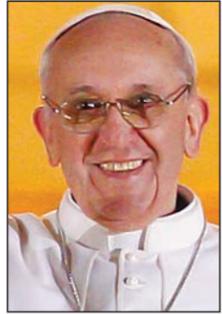
limb in the earthquake. So far, some 1,000 people have received free prosthetic limbs through the service.

The three men, who are members of a Haitian amputee soccer team named Zaryen, which means tarantulas, gave the pope a soccer jersey and ball signed by team members.

“We are profoundly grateful

to the Holy Father for calling this conference and for remembering the Haitian people, who are too often forgotten,” Anderson said in a written statement on Jan. 10.

“The members of team Zaryen represent both the loss and the resilience of the Haitian people, who have both endured and overcome so much since the earthquake.” †



Pope Francis

Dominican Sister Donna Markham chosen new president of Catholic Charities USA

ALEXANDRIA, Va. (CNS)—Dominican Sister Donna Markham has been chosen to succeed Father Larry Snyder as the new president of Catholic Charities USA.

The announcement was made on Jan. 12 at Catholic Charities headquarters

in Alexandria, a suburb of Washington.

Sister Donna becomes the first woman to lead Catholic Charities, which was founded in 1910. She will officially take over from Father Snyder on June 1.

Currently president of the Behavioral Health Institute for Mercy Health,

Sister Donna, a board-certified clinical psychologist, has a doctorate in clinical psychology from the University of Detroit and was named a fellow in the American Association of Clinical Psychologists. Last year, she was awarded the prestigious Harold S. Bernard Training Award from the American Group Psychotherapy Association in February 2014.

“There can be no greater call than to serve and advocate on behalf of persons who struggle to get by in a world where they are all too frequently relegated to the margins of society, and where they long for dignity, hope and compassion,” said Sister Donna in a statement, adding she was “honored and humbled” by her selection. “I feel blessed to walk among the many dedicated Catholic Charities workers across the country who daily make the Gospel come alive through their

care for their sisters and brothers in need.”

With Mercy Health, Sister Donna is engaged in working on changing how behavioral health care services are delivered across seven geographic regions. Beforehand, she served for 10 years as the president of the Southdown Institute in Ontario, and as prioress of the Adrian Dominican congregation in Michigan. She also served for eight years as a member of Catholic Charities’ board of trustees, two of those as board chair.

Catholic Charities USA is the national office for Catholic Charities agencies nationwide, which help a combined 9 million-plus people a year regardless of religious, social or economic backgrounds.

Father Snyder will be returning to his home Archdiocese of St. Paul and Minneapolis to do ministry there. †



‘There can be no greater call than to serve and advocate on behalf of persons who struggle to get by in a world where they are all too frequently relegated to the margins of society, and where they long for dignity, hope and compassion.’

—Dominican Sister Donna Markham

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Employment

MARIAN UNIVERSITY — Indianapolis —

Director of Graduate Studies in Theology

Marian University seeks qualified applicants for the position of full time, tenure-track Director of Graduate Studies in Theology, reporting to the Chair of Theology and Philosophy and the Dean of the School of Liberal Arts. This position is available beginning summer of 2015 or fall, academic year 2015-2016.

Essential Duties and Responsibilities:

- Developing and implementing a Graduate Program in Theology which initially will grant MA degrees in Theology with a pastoral focus. The Graduate Program will eventually include Youth Ministry, Health Care Ministry, Spirituality and Spiritual Direction and Parish Leadership and Administration.
- Preparing for and accomplishing appropriate accreditation(s) of the program, including working with accrediting agencies
- Building an advisory board for the Graduate Program
- Working with university advancement team and grant writers to gather additional funding for the startup and continuance of the program
- Traveling to conferences to promote the program and actively recruit faculty and students
- Receiving, arranging for review of, and monitoring the progress of student applications and petitions
- Advising graduate students with respect to program and degree requirements as necessary
- Teaching two classes per semester, according to competence and need
- Promoting theology and pastoral ministry in the broader curriculum by a series of collaborations

Requirements include:

- Knowledge of and commitment to the mission of Marian University.
- D. Min. or PhD in Pastoral/Practical Theology
- AOS: Pastoral Theology
- AOC: Open
- Three to five years ministry experience
- Three years graduate teaching experience
- Demonstrated administrative skills
- History of achievement in program development, administration and publications

Located within 10 minutes of downtown Indianapolis, Marian University is one of the nation’s preeminent Catholic institutions of higher learning, and ranks in the Top 25 of US News & World Report’s list of Midwest Region colleges, as well as Money magazine’s list of Top 10 schools in Indiana “For Your Money”. Marian University was founded in 1937 by the Sisters of St. Francis, Oldenburg, Indiana, and the Franciscan Values that the Sisters ingrained into the university’s culture are still prevalent today. The university has experienced tremendous growth in the past 10 years under the leadership of President Daniel J. Elsener, including the opening of the Marian University College of Osteopathic Medicine in 2013 – the state’s first new medical school in 110 years. In 2012, Marian University’s football team captured the NAIA national championship in just its sixth year of existence. Marian University is also home to the most successful collegiate cycling program in the nation, which currently holds 26 national titles.

Review of applications will begin immediately and continue until the position is filled. Applications require a current CV, statement on the role of theology in a Catholic University, a letter of application, three letters of recommendation, evidence of outstanding teaching, and sample publications. Review of applications will begin January 9, 2015. All applications should be submitted to hr@marian.edu.

Marian University is an EOE

Sisters of Providence celebrate jubilee anniversaries

Criterion staff report

Twenty-eight members of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods will celebrate jubilee anniversaries as members of the congregation this year.

This week, we highlight one sister celebrating her 80th anniversary, and seven sisters celebrating their 75th anniversary.

80th anniversary

Sister Rosalie Marie Weller, a native of Earl Park, Ind., in the Lafayette Diocese, entered the congregation on July 7, 1934, from St. Peter Parish in Fort Wayne, Ind. She professed perpetual vows on Jan. 23, 1942.

In the archdiocese, Sister Rosalie Marie ministered at St. Lawrence Parish in Indianapolis (1984-2001).

At the motherhouse at St. Mary-of-the-Woods, she served as a cook (1940-49, 1963-64), and in residential services (2001-11).

Sister Rosalie Marie has also served in the Fort Wayne-South Bend Diocese and in California, Illinois and Washington, D.C.

She currently ministers in prayer at Saint Mary-of-the-Woods.

75th anniversaries

Sister Catherine Arkenberg (formerly Sister Jean Loretto), a native of Chicago, entered the congregation on Jan. 5, 1939, from Maternity of the Blessed Virgin Mary Parish in Chicago. She professed perpetual vows on Aug. 15, 1947.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

In the archdiocese, Sister Catherine taught in Indianapolis at St. Philip Neri



Sr. Rosalie Marie Weller, S.P.

Sr. Catherine Arkenberg, S.P.

Sr. Agnes Arvin, S.P.

Sr. Rose Marita Riordan, S.P.

Sr. Mary Loyola Bender, S.P.

Sr. Bernadette Mary Carroll, S.P.

Sr. Mary Imelda Coulup, S.P.

Sr. Helen Dolores Losleben, S.P.

School (1941-43) and in New Albany at the former Holy Trinity School (1946-47).

She has also served in the Fort Wayne-South Bend Diocese and the Gary Diocese, and in Illinois, Massachusetts and Washington, D.C.

She currently ministers in prayer at Saint Mary-of-the-Woods.

Sister Agnes Arvin (formerly Sister Agnes Virginia), a native of Bedford, entered the congregation on Jan. 5, 1939, from SS. Peter and Paul Cathedral in Indianapolis. She professed perpetual vows on Aug. 15, 1947.

Sister Agnes graduated from Saint Mary-of-the-Woods College with a

bachelor's degree in social studies. She earned a master's degree in education at Indiana University in Bloomington.

In the archdiocese, Sister Agnes served in Indianapolis as a teacher at St. Philip Neri School (1947-50), St. Thomas Aquinas School (1950-51), St. Joan of Arc School (1958-59), and as a teacher and principal at St. Jude School (1959-65); in New Albany as a teacher at Holy Family School (1965-68); and in Terre Haute as a teacher at the former Sacred Heart School (1951-52).

At the motherhouse at St. Mary-of-the-Woods, she served on the General Council (1966-71) and at St. Mary-of-the-Woods College (1970-71).

Sister Agnes has also served in the Fort Wayne-South Bend Diocese, and in Illinois, Iowa and the West Indies.

She currently ministers in prayer at Saint Mary-of-the-Woods.

Sister Rose Marita Riordan, a native of Chicago, entered the congregation on Jan. 5, 1939, from the former St. Mel Parish in Chicago. She professed final vows on Aug. 15, 1947.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She earned a master's degree in education at Indiana State University in Terre Haute.

In the archdiocese, Sister Rose Marita served in Brazil at the former Annunciation of the Blessed Virgin Mary School (1976); in Indianapolis as a teacher at the former St. John the Evangelist School (1941-47) and as principal of the former St. Bridget School (1954-60); and in New Castle as a teacher at the former St. Anne School (1976).

At the motherhouse at St. Mary-of-the-Woods, she served as Sacred Heart Province Counselor (1976-77).

Sister Rose Marita has also served in New Hampshire, North Carolina and Washington, D.C.

She currently ministers as a volunteer at Saint Mary-of-the-Woods.

Sister Mary Loyola Bender, a native of Owensboro, Ky., entered the congregation on Feb. 2, 1939, from St. Joseph Parish in Owensboro. She professed perpetual vows on Aug. 15, 1946.

Sister Mary Loyola graduated from the former St. Joseph Academy in Owensboro.

In the archdiocese, Sister Mary Loyola served in New Albany as administrator of Providence Retirement Home (1968-78) and in Terre Haute as a teacher at the former St. Benedict School (1945).

At the motherhouse at St. Mary-of-the-Woods, she served as a seamstress and assistant sacristan (1941-68).

She has also served in Massachusetts and Washington, D.C.

She currently ministers in prayer at Saint Mary-of-the-Woods.

Sister Bernadette Mary Carroll,

a native of Alhambra, Calif., entered the congregation on Feb. 2, 1939, from All Souls Parish in Alhambra. She professed perpetual vows on Aug. 15, 1947.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English. She earned a master's degree in education at Indiana State University in Terre Haute.

In the archdiocese, Sister Bernadette Mary taught in Indianapolis at the former St. Catherine School (1946-47) and the former St. Andrew School (1953-54), and in Terre Haute at the former St. Benedict School (1947-53).

At the motherhouse at St. Mary-of-the-Woods, she served as first assistant in the generalate (1976-81).

Sister Bernadette Mary has also served in the Evansville Diocese and in California.

She currently ministers in health care at Saint Mary-of-the-Woods.

Sister Mary Imelda Coulup, a native of Vincennes, Ind., in the Evansville Diocese, entered the congregation on Feb. 11, 1939, from St. John Parish in Vincennes. She professed perpetual vows on Aug. 15, 1947.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She earned a master's degree in education at Indiana State University in Terre Haute.

In the archdiocese, Sister Mary Imelda served in Greenwood as a teacher at Our Lady of the Greenwood School (1982-96); in Indianapolis as a teacher at the former St. Ann School (1945-46), Holy Cross Central School (1946-47) and the former St. Catherine School (1968-76); in New Castle at the former St. Anne School (1976-82); and in Terre Haute at the former St. Ann School (1951-52), the former St. Margaret Mary School (1962-67), and as principal of the former St. Leonard School (1967-68).

At the motherhouse at St. Mary-of-the-Woods, she served on the transportation staff (1996-2006).

Sister Mary Imelda has also served in the Evansville Diocese, and in Illinois and Maryland.

She currently ministers as a volunteer at Saint Mary-of-the-Woods.

Sister Helen Dolores Losleben, a native of Anaheim, Calif., entered the congregation on July 16, 1939, from St. Boniface Parish in Anaheim. She professed perpetual vows on Jan. 23, 1948.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English. She earned a master's degree in education at DePaul University in Chicago.

Sister Helen Dolores has ministered in California, Illinois and Texas.

She currently ministers as a volunteer at Saint Mary-of-the-Woods. †



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