



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Spiritual mission

Initiative will have local Catholics praying around the clock for vocations, page 3.

CriterionOnline.com

January 31, 2020

Vol. LX, No. 16 75¢

Private school proponents tracking flurry of education bills

By Victoria Arthur

He calls it the “Indiana education tornado,” and it is a key element of an equally fast-moving legislative session approaching its halfway point.

John Elcesser, who represents the state’s more than 400 non-public schools (including Indiana’s 175 Catholic schools), says that constant change and new demands on teachers and administrators have led to a flurry of proposed new legislation that lawmakers are considering. The organization he leads, the Indiana Non-Public Education Association (INPEA), is monitoring dozens of bills that have implications for educators and students statewide, including the more than 7,000 teachers and close to 100,000 students at Indiana’s private schools.

“There are so many moving parts because of all the changes over the last five years,” said Elcesser, executive director of the INPEA. “That’s the frustration you hear from educators around the state. Right now we have ILEARN, a new assessment for schools. Beyond that,

what is required for students to graduate from high school is changing. The metric involved in calculating a school’s grade is changing. It’s not that some of the change isn’t good, but it’s a lot to manage. And whether you’re in the public or non-public sector, it impacts all of us to some degree.”

As it has since its inception in 1974, the INPEA is working to ensure that the interests of non-public schools are included in the policy discussion, with protecting school choice and religious liberty at the top of the priority list. Once again, the Indiana Catholic Conference (ICC) is a key partner in that effort.

“The Catholic Church is fortunate to have the INPEA assist with much of the heavy lifting when it comes to monitoring, advancing or

See ICC, page 2



John Elcesser

‘If not us, then who?’



During the third annual Indiana March for Life on Jan. 22 in Indianapolis, a mass of about 1,100 pro-life advocates march up Meridian Street toward Monument Circle, far outnumbering a small group of protesters on the monument steps. (Photo by Natalie Hoefler)

Pro-life advocates make their voices heard at Indiana March for Life

By Natalie Hoefler

On Jan. 22, roughly 1,100 voices rang out through the streets of

Indianapolis in defense of the unborn.

With joy and confidence, they proclaimed their message: “We! Are! The pro-life generation!” “Pro-life is pro-woman!” “We love babies, yes we do! We love babies, and mothers too!”

See related editorial, page 4.

They were the voices of pro-life advocates participating in the Indiana March for Life, an annual event co-sponsored by the Archdiocese of Indianapolis, the Diocese of Lafayette and Right to Life of Indianapolis.

The timing of the event—which included a Mass, march and rally, as well as a prayer vigil the evening before—is significant. It marks the date when, on Jan. 22, 1973, the United States Supreme Court’s *Roe v. Wade* decision legalized abortion nationwide.

There were new voices at this year’s

event. First were those of the roughly 300 more people who participated this year than last.

And there were voices of new speakers at this year’s rally representing a young generation of pro-life advocates—including one yet to be born.

There were other new voices, too—those of opposition. For the first time since the event’s inception on Jan. 22, 2018, participants were met with protest from pro-choice advocates.

But at a Mass preceding the

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President Trump tells March for Life crowd he welcomes their commitment to all children

WASHINGTON (CNS)—President Donald J. Trump credited attendees at the 47th annual March for Life for their commitment to protect the life of unborn and born children.

“Together we are the voice for the voiceless,” Trump told tens of thousands of people gathered at a noontime rally on Jan. 24 on the National Mall.

“You stand for life each and every day. You provide housing, education, jobs and medical care for the women that you serve,” the president said.

Trump was the first president to speak in person in the 47-year history of the March for Life. He spoke for about 10 minutes at the start of the rally and before attendees began their march to the Supreme Court.

“Today, as president of the United States, I am truly proud to stand with you. We’re here for a very simple reason: to defend the right for every child, born and unborn, to fulfill their God-given potential,” Trump said.

He also credited the young people who made up a large portion of the crowd for their commitment to life, saying they were “the heart of the March for Life.”

See TRUMP, page 10



U.S. President Donald Trump addresses thousands of pro-life supporters during the 47th annual March for Life in Washington on Jan. 24. He is the first sitting president to address the pro-life event in person. (CNS photo/Leah Millis, Reuters)

ICC

continued from page 1

opposing bills that could have an impact on religious freedom and the delivery of a quality faith-based education to students in our state," said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. "With the great number of education-related bills introduced in this legislative session, our two organizations will continue to work diligently to protect the rights of Catholic and other non-public schools."

Both groups are currently monitoring 63 education bills in this short, non-budget-year legislative session that Elcesser describes as "fast and furious." He expects that number to drop dramatically in early February at the crossover point in the session, when bills move from one legislative chamber to the other. Among the bills that lawmakers are fast-tracking are those that echo education goals set by Indiana Gov. Eric Holcomb.

"Gov. Holcomb's education agenda has driven the priority given to the education bills in this legislative session, and a number of his priorities are also our priorities," Elcesser said.

That includes ensuring that schools and teachers are not penalized this year for lower scores on last year's new ILEARN standardized test, which replaced ISTEP, the state's previously used test for student growth and achievement. As expected, the transition period resulted in a drop in scores, with only 37 percent of Indiana students passing both the math and English portions of the new exam in the 2018-19 school year.

House Bill 1001 and a parallel bill, Senate Bill 2, would hold schools harmless this year from the lowered test scores. That means that the A-F letter grade assigned to a school by the state could not be lowered

from that of the prior year.

"There were a lot of changes with this new test, including the fact that it was fully online," Elcesser said. "Everyone anticipated that scores would drop, and they did. Both in the public school and non-public school world alike, there are consequences if schools have chronically low grades. The education community wanted to ensure that schools were not penalized as they transitioned into this new test, and the governor also has clearly stated that this is a priority."

Another area of focus for Holcomb is eliminating undue bureaucratic burdens on schools and educators, such as excessive reporting, teacher training and paperwork. Lawmakers have filed several bills addressing this type of deregulation, according to Elcesser. One in particular that he is tracking is House Bill 1003, which seeks to streamline teacher training requirements, among other provisions.

"I think the governor is trying to be responsive to the concerns that have been voiced by public, non-public and charter schools, and among the greatest concerns is the list of required trainings for teachers continues to grow every year based on different societal problems," Elcesser said. "That's not even looking at professional development to improve instruction. Nobody takes anything away; they just continue to add more and more."

"Deregulation of every kind is of particular importance to non-public schools because they typically have smaller administrative staffs," Elcesser added. "We have been very supportive of both the governor's 'hold harmless' focus and the deregulation focus."

Other bills of interest to the INPEA and ICC are Senate Bill 455, which concerns school accreditation, and House Bill 1066, an omnibus bill that includes closing current gaps in school voucher eligibility for siblings and foster children.

As they have for decades, the ICC and INPEA organizations will work together to educate the public and legislators on matters that concern students in every type of school.

"We are stronger together," Elcesser said. To get involved in the advocacy efforts of the INPEA, visit www.inpea.org. The website includes access to podcasts, research data, position papers, a legislative action center and other information concerning non-public schools and their mission.

To follow priority legislation of the ICC, visit www.indianacc.org. This website includes access to I-CAN, the Indiana Catholic Action Network, which offers the Church's position on key issues. Those who sign up for I-CAN receive alerts on legislation moving forward and ways to contact their elected representatives.

(Victoria Arthur, a member of St. Malachy Parish in Brownsburg, is a correspondent for The Criterion.) †



Public Schedule of Archbishop Charles C. Thompson

February 1 – 12, 2020

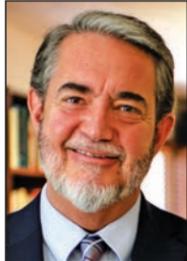
<p>February 1 – 1:30 p.m. Baptism at Our Lady of Mount Carmel Church, Carmel, Ind. (Diocese of Lafayette)</p> <p>February 2 – 10:30 a.m. Mass at SS. Peter and Paul Cathedral, Indianapolis</p> <p>February 2 – 2 p.m. Annual Scout Awards Ceremony, SS. Peter and Paul Cathedral</p> <p>February 3-5 National Catholics Bioethics Conference, Dallas, Texas</p>	<p>February 6-9 Association of Graduate Programs in Ministry Annual Conference, Tucson, Ariz.</p> <p>February 10-11 Episcopal Ordination and Installation of The Most Reverend Robert J. McClory, Gary, Ind.</p> <p>February 12 – 11 a.m. Advisory Board meeting for Office of Ecumenism and Interreligious Affairs at Archbishop Edward T. O'Meara Catholic Center, Indianapolis <i>(Schedule subject to change.)</i></p>
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Fifth annual E6 Catholic Men's Conference to be held on Feb. 22

Criterion staff report

The fifth annual E6 Catholic Men's Conference will take place from 8 a.m.-4 p.m. on Feb. 22 at the East Central High School Performing Arts Center, 1 Trojan Place, in St. Leon.

Organized by members of All Saints Parish in Dearborn County, the conference will feature presentations by Dr. Scott Hahn, Marians of the Immaculate Father Donald Calloway and Doug Barry.



Dr. Scott Hahn

related to Scripture and the Catholic faith. A convert to Catholicism, he is also a best-selling author of several books, including *The Lamb's Supper, Reasons to Believe* and *Rome Sweet Home*.

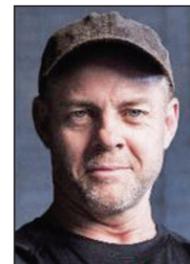


Fr. Donald Calloway, M.I.C.

passionately about these topics through his moving conversion story. He is the editor of two books, *The Virgin Mary and Theology of the Body* and *The Immaculate Conception in the Life of the Church*, and the author of several others.

Barry is the founder of RADIX—BATTLE READY, a Catholic apostolate that focuses on encouraging and

strengthening men, women and youths to be better prepared to fight the battles that we all face in the world today—body,



Doug Barry

mind and soul. He has traveled nationally and internationally, and is best known for his one-man drama of *The Passion*, which began in 1992 and has been performed live around the world, and aired on EWTN. For many years, he was the co-host of

EWTN's "Life on the Rock" and currently hosts "BATTLE READY," also aired on EWTN.

The title of the conference is taken from the sixth chapter of St. Paul's Letter to the Ephesians, which calls on the faithful to "put on the armor of God" (Eph 6:11) in their spiritual battle against evil.

In addition to the speakers, the conference will include the celebration of the Mass, the opportunity to participate in the sacrament of penance, adoration of the Blessed Sacrament and Benediction. Father Jonathan Meyer, pastor of All Saints Parish, is scheduled to be the principal celebrant of the conference Mass.

Last year's conference drew participants from across Indiana, Ohio and Kentucky.

Advance registration by Feb. 21 is \$40 for adults and \$25 for students. Cost at the door on the day of the conference is \$55 for adults and \$30 for students. Clergy and religious may attend free of charge.

Lunch will be provided for all conference participants.

For more information or to register online, visit www.e6catholicmensconference.com. Sponsorship and limited vendor opportunities are also available. Please visit the web site for more details. †



'The Catholic Church is fortunate to have the INPEA assist with much of the heavy lifting when it comes to monitoring, advancing or opposing bills that could have an impact on religious freedom and the delivery of a quality faith-based education to students in our state.'

—Angela Espada, executive director of the Indiana Catholic Conference



Pope Francis' prayer intention for February

- **Listen to the Migrants' Cries**—We pray that the cries of our migrant brothers and sisters, victims of criminal trafficking, may be heard and considered.

(To see Pope Francis' monthly intentions, go to www.archindy.org/popessintentions.) †



Phone Numbers:
Main office: 317-236-1570
Advertising: 317-236-1585
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1585
Toll free: 1-800-382-9836, ext. 1585

Price: \$22.00 per year, 75 cents per copy

Postmaster:
Send address changes to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January.
Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2020 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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POSTMASTER:
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1400 N. Meridian St.
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Initiative will have local Catholics praying around the clock for vocations

By Sean Gallagher

Promoting priestly and religious vocations is a key aspect of the life of the Church in central and southern Indiana.



Fr. Michael Keucher

That's one of the reasons why last fall Archbishop Charles C. Thompson appointed Father Michael Keucher as archdiocesan vocations director and five priests across the archdiocese to assist him as associate vocations directors.

But Father Keucher knows that even this added support is not enough.

Where, then, did he turn for support?

The 14 perpetual adoration chapels across central and southern Indiana, which he describes as "powerhouses for vocations."

Starting on Feb. 2, with the support of the pastors of those parishes, there will be at least two people praying a rosary for vocations 24 hours per day, seven days per week in archdiocesan perpetual adoration chapels.

"Think about all the miracles that have come to this world by way of the rosary and because people have spent time in front of Jesus," says Father Keucher, who is also pastor of St. Joseph Parish in Shelbyville and sacramental minister of St. Vincent De Paul Parish in Shelby

County. "You put all of that together and I just think that the Lord has something good in mind here."

With 14 perpetual adoration chapels in the archdiocese, two will be assigned to a day of the week and every person who takes an hour in those chapels on those days will pray a rosary for vocations during their time before the Blessed Sacrament.

"Our chapels have a contemplative nature about them—and they should," says Father Keucher. "But maybe this rosary campaign in our chapels will help us to realize that our chapels also have an apostolic nature."

He also hopes that the prayer for vocations initiative will spread.

"As we keep going, I think we need to have more holy hours for vocations across the archdiocese, even in places that don't have perpetual adoration chapels," Father Keucher says.

To help with this, the archdiocesan vocations office has developed a pamphlet that will help people meditate on the mysteries of the rosary in light of vocations.

Father Francis Joseph Kalapurackal, pastor of St. Thomas More Parish in Mooresville, which has a perpetual adoration chapel, is confident in the power of this initiative.

It's an absolutely wonderful move," he says. "When people kneel in the presence of the Lord, that's when vocations arise."

He shares Father Keucher's desire to see more holy hours for vocations



A woman prays before the Blessed Sacrament on May 30, 2019, at the Divine Mercy Perpetual Adoration Chapel at St. Michael the Archangel Parish in Indianapolis. Beginning on Feb. 2, people in perpetual adoration chapels around the archdiocese will pray rosaries around the clock for vocations to the priesthood and religious life. (Photo by Natalie Hoefler)

in archdiocesan parishes. But Father Kalapurackal wants the initiative extended even further.

"The domestic Church, the family, should begin praying for vocations," he says. "This effort of having people in every chapel praying ... will invite more people to storm heaven for such an important cause for us at this time for the Church. Priests are so much in need."

Marilyn Ross, a member of Our Lady of the Greenwood Parish in Greenwood, is encouraged by the new prayer initiative. She and a small group of Catholics have gathered weekly for several years at her parish's perpetual adoration chapel for a holy hour for vocations.

She's glad that many more people across central and southern Indiana will join her and her group in this spiritual effort.

"This is a positive way for us to do something to help our struggling Church right now, especially in the U.S.," Ross says. "It's easy for people to stand around, criticize and feel helpless. But this is a very positive step that we can take to help our Church move forward in the mission that Christ has given her. We're all part of that mission."

(For more information about vocations to the priesthood and religious life in the Archdiocese of Indianapolis, visit www.HearGodsCall.com.) †

Adoration chapel vocations prayer assignments by day of the week

Sundays

St. Joseph Parish in Shelbyville and St. Vincent de Paul Parish in Bedford.

Mondays

St. Thomas More Parish in Mooresville and Our Lady of the Greenwood Parish in Greenwood.

Tuesdays

All Saints Parish in Dearborn County (St. John the Baptist Campus in Dover) and St. Barnabas Parish in Indianapolis.

Wednesdays

St. Louis Parish in Batesville and St. Luke the Evangelist Parish in Indianapolis.

Thursdays

St. Michael the Archangel Parish in Indianapolis and St. Mary Parish in Greensburg.

Fridays

St. Mary Parish in North Vernon and St. Nicholas Parish in Ripley County.

Saturdays

St. Patrick Parish in Terre Haute and St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

(See a list of adoration chapels, including addresses, by logging on to www.archindy.org/adoration.)



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2 Corinthians 9:6-8

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Editorial



Adults, teens and children hold signs on the steps of the Indiana Statehouse during a rally after the Indiana March for Life in Indianapolis on Jan. 22. (Photo by Natalie Hoefler)

Marches offer a reminder that our faith implores us to stand for the unborn

Make Womb for Love! Love Life: Choose Life. I Am The Pro-Life Generation. As A Former Fetus, I Oppose Abortion. Pray to End Abortion.

A sea of signs shared these poignant and heartfelt messages last week.

The signs reflected the goals, the dedication and the determination of the roughly 1,100 people who took part in the Indiana March for Life in Indianapolis on Jan. 22 and the thousands of thousands who participated in the national March for Life in Washington on Jan. 24.

Both groups wanted to leave no doubt where they stood when it came to the unborn: the faith they live teaches them to respect and care for all human life—from conception to natural death.

Indianapolis Archbishop Charles C. Thompson shared that message in a homily during a Mass celebrated at St. John the Evangelist Church in Indianapolis before the Indiana March for Life.

“While there is a specific focus on defending and safeguarding the unborn, we march for the dignity of the human person, the sacredness of life from the moment of conception to natural death,” he said. “We cannot be authentic advocates and defenders of the dignity of life for the unborn if we do not evidence respect for the dignity of those with whom we live, work, encounter and even disagree with in this life. Each and every human being is created in the image of God.”

We are again encouraged and hopeful as we see more and more young faces taking part in the marches for life, and we pray that God continues to move hearts each day where the abortion debate is concerned. We need to remind others that people of all ages attend the rallies. Youths, teenagers, college students, parents, grandparents—all are committed to standing up for life. So are people from all ethnic backgrounds: black, white, Hispanic, Asian. They understand the tragedy of abortion affects all races, cultures and nationalities. They, too, want to see this holocaust end.

Many in the secular news media again attempted to make abortion a political issue. But as Catholics and people of various faith traditions who took part in the rallies, we understand that it is a life-and-death issue.

We see more and more frequently how some in society—including various politicians—try to put boundaries on our faith, to keep it only in houses of worship and out of the public square.

And yet some of those same politicians tell us they know what’s best for us: think of the Affordable Care Act, where businesses could be forced to provide abortifacients, contraception and

sterilization to employees. Thankfully, the courts have stepped in to address this wrong, and we hope and pray all faith-based businesses and others who oppose this law come out victorious when all is said and done.

We should also remind lawmakers that, according to a new poll released in advance of the annual March for Life, seven in 10 American adults support “significant” restrictions on abortion.

Conducted by the Marist Poll at Marist College under the sponsorship of the Knights of Columbus, the survey of 1,237 adults on Jan. 7-12 showed that the respondents would welcome limits on abortions so that it can be performed only during the first three months of pregnancy.

Notably, 47 percent of “pro-choice” respondents favored restrictions while 98 percent of “pro-life” respondents felt the same way.

With advances in technology, we believe more and more people are embracing the fact that life truly begins at conception. And through catechetical and evangelization efforts, more people understand that every child is made in the image and likeness of God.

We would be remiss if we did not recognize President Donald J. Trump, who became the first sitting president to attend the national March for Life and address participants in person.

“Today, as president of the United States, I am truly proud to stand with you. We’re here for a very simple reason: to defend the right for every child, born and unborn, to fulfill their God-given potential,” Trump said.

The president also credited the young people who made up a large portion of the crowd for their commitment to life.

“It’s your generation that is making this a pro-life nation,” the president said, adding, “You are powered by prayer and motivated by pure, unselfish love.”

Archbishop Thompson encouraged Massgoers to seek to allow the power of the Holy Spirit to guide their efforts and the light of Christ to shine through their witness.

“The outpouring of grace provided by this celebration of word and sacrament is meant to lead us in service to others—including the unborn, those struggling with unplanned pregnancies, expectant mothers, health professionals, legislators and women who suffer from the procurement of abortion,” he said. “No one is beyond the scope of divine mercy nor the spirit of gratitude that is to permeate our witness to life in faith, hope and charity.”

When it comes to life, may our prayers and actions continue to change hearts.

—Mike Krokos

Reflection/Sean Gallagher

Kobe Bryant showed determination to be great in basketball and family life

I’ve been a basketball fan since I was in grade school. Maybe it just comes with being a Hoosier.



So, I was saddened on Jan. 26 when the news began to spread that Kobe Bryant, an all-time National Basketball Association (NBA) great, had died at age 41 in a helicopter accident near Los Angeles.

I had admired Bryant’s tremendous athletic skills and dogged determination to give his all in every game throughout his 20-year career, even though I can’t say I was one of his fans. After all, he was a key member of the Los Angeles Lakers team that defeated my beloved Indiana Pacers in the NBA Finals in 2000.

Those from across the sports world and beyond who paid tribute to Bryant after his death focused on how he was one of the greatest basketball players of all time and an unparalleled ambassador for the game. His dedication to his wife and family were also mentioned.

But I remembered in the back of my mind that he had made some serious mistakes earlier in life. In 2003, he was arrested for sexual assault. While he denied the crime and the charges were eventually dropped, he did admit to being unfaithful to his wife, Vanessa.

Perhaps those reacting to Bryant’s death simply didn’t want to say anything ill of the dead.

A Jan. 26 Catholic News Agency article (quoting a 2015 interview with Bryant published by *GQ*), however, explained how his lifelong Catholic faith helped him overcome his mistakes and renew his marriage and family life, even after Vanessa filed for divorce in 2011.

When that happened, Bryant realized that he needed to apply the determination he used to be the best in basketball to his vocation as a husband and father. “How could I do that

in my professional life if I wasn’t like that in my personal life, when it affects my kids? It wouldn’t make any sense.”

Vanessa dropped her divorce petition in 2013, and the couple went on to have two more daughters in addition to the two daughters with which they were blessed earlier in their marriage.

Bryant was being a dedicated father on the day of his death, going with his 13-year-old daughter Gianna to a basketball game for her team that he coached. She and seven other people also died in the helicopter crash.

Learning about how much Bryant loved his daughter and sought to pass on the game he loved to her made their passing all the more poignant for me. Just the day before, I helped coach my 12-year-old son Victor’s Catholic Youth Organization (CYO) basketball team from Lumen Christi Catholic School in Indianapolis.

Being a CYO coach has helped me be a better father for Victor and to have a real love for all of his teammates. It’s also given me a greater knowledge and appreciation for the game over the three seasons that I’ve helped coach the team.

Now, I can look at highlights from Bryant’s career with more awe at his accomplishments on the court.

My Catholic faith, however, leads me to value the determination he showed off the court, driven by God’s grace and mercy, to make up for his mistakes.

Kobe Bryant wasn’t a perfect husband and father. I’m not either. I know that all too well every day. None of us Catholic husbands and fathers are. Like Bryant, though, we, too, can rise up from our falls with the help of God to be the husbands and fathers he’s called us to be.

May our heavenly Father give Bryant and Gianna rest. And may he hold up his surviving family through his legacy of applying his God-given determination both to his life on the court and, more importantly, his home.

(Sean Gallagher is a reporter for The Criterion.) †

Be Our Guest/Peggy Geis

Third Saturdays offer opportunity to become pro-life, prayer warrior

Last week, we focused on the national March for Life in Washington. I have been there myself many times, and it is truly a remarkable experience.

As a continuation of the grace of God which is received at this wonderful pro-life event in our nation’s capital, I am writing to invite everyone to join us at an open monthly pro-life Mass, adoration of Jesus and an active prayer vigil.

On the third Saturday of every month, the Helpers of God’s Precious Infants gather at St. Michael the Archangel Church, which is located 3354 W. 30th St., in Indianapolis. The prayer vigil begins with Holy Mass at 8:30 a.m. with Father John Kamwendo presiding.

After Mass, everyone who is willing and able proceeds to an abortion facility at 3607 W. 16th St., in Indianapolis. The faithful who go to the abortion facility will peacefully pray the most holy rosary of the Blessed Virgin Mother Mary and the Divine Mercy Chaplet, asking Jesus and Mary to intercede for the lives of the babies who are scheduled to be aborted that morning. This prayer is also for everyone involved in the abortion industry, for their conversion and the mercy of God for them and us. For those not able to go to the facility, Father Kamwendo exposes the Blessed Sacrament in the church for adoration of Jesus.

With this in mind, I would like to share a story of why we need to be there. A number of years ago my late husband Bob

and I were praying at the abortion facility at 10th and Arlington in Indianapolis.

Bob was a quiet man, prayerful, and I call him a holy man. He never spoke much while praying, never approached anyone, as some of us chose to do.

Then one day, he broke ranks and walked into the parking lot and approached a young man coming out of the facility, who had gone in with a young woman.

He walked up to him and asked, “Do you love her?” The young man said, “Yes.” Then Bob said, “Go back in there and tell her.” Suddenly, the young man turned around, and did just that! And in a few minutes, he came out with the young woman. He smiled at Bob, they got in his car and drove away.

This is one of hundreds of stories of God’s amazing grace, which I have heard and even experienced because someone was inspired by the Holy Spirit to be present there praying while abortions were being performed and/or said what was in their hearts.

Please come each third Saturday of the month to pray for someone. Bring as many people as you can. We always have room for more. You may be the prayer warrior God calls to save the life of a little baby and restore their parents in the love they have for each other in this very stressful situation. God loves everyone. Come and pray and share this love.

(Peggy Geis is a member of St. Michael the Archangel Parish in Indianapolis.) †



Christ the Cornerstone

Let Jesus' parables take root in our hearts

"To what shall we compare the Kingdom of God, or what parable can we use for it? It is like a mustard seed that, when it is sown in the ground, is the smallest of all the seeds on the earth. But once it is sown, it springs up and becomes the largest of plants and puts forth large branches, so that the birds of the sky can dwell in its shade" (Mk 4:30-32).

Jesus taught using parables. Rather than relying on abstract concepts, Our Lord told stories to paint verbal pictures that would illustrate his meaning.

As St. Mark explains, "With many such parables, he spoke the word to them as they were able to understand it. Without parables he did not speak to them, but to his own disciples he explained everything in private" (cf. Mk 4:33-34).

Most of Jesus' parables are familiar to us today. After being repeated year in and year out for 2,000 years, they remain vivid in our imaginations. The parables of the Good Samaritan (Lk 25:10-37) and the Prodigal Son (Lk 15:11-32) are excellent examples. Who could forget these vivid illustrations of God's love and mercy?

Who could fail to understand what our Lord is telling us about the way we should live if we want to be happy—in this life and in the world to come?

And yet, we too often forget the lessons Jesus taught. Sometimes the parables are so familiar that their impact is no longer as powerful as it should be. Other times, we let the distractions of our busy lives prevent us from recognizing how Jesus' parables apply to us. Still other times, we let our selfishness and sin get in the way, and we refuse to accept the plain truths that we are confronted with in the Gospel.

We know that the parable of the Good Samaritan, for example, illustrates how we should care for one another—including those who are strangers, even enemies. But how often do we act like the other characters in the story, the priest and the Levite, who refuse to help one of their own kind? Presumably these were "good people" whose indifference prevented them from being truly good.

Similarly, while we can identify with the younger son in the parable of the Prodigal Son, how often do we find ourselves acting more like his older

brother—resentful of God's mercy toward others? Instead of being grateful for what we have, we too often focus on what we don't have. This causes us to be jealous and angry. As a result, we lose sight of the blessings in our lives and we complain where, in truth, we should be giving thanks.

The fact that we can readily see the truth of these moral principles shows the power of these parables. Jesus shows us vividly what he wants us to understand. He brings home his message using images and examples that we can readily understand and appreciate even if we don't always live the way we should.

Our Lord understands that we are slow to grasp his meaning—and even slower to put his teaching into practice in our daily lives. That's one reason that he gives us the parable of the mustard seed, "the smallest of all the seeds on the earth" (Mk 4:31). The kingdom of God, which is where God's will is fully realized and all creation exists in perfect harmony with God, grows slowly from the smallest of seeds.

In each of us and in all things visible and invisible, the grace of God has been

planted and is developing gradually in spite of all obstacles. No amount of bad soil, inclement weather or the infestation of weeds can prevent the mustard seeds planted by our God from becoming "the largest of plants" with "large branches, so that the birds of the sky can dwell in its shade" (Mk 4:32).

Jesus taught with parables, but he also took the time to explain their meaning to his disciples. Our Church takes this responsibility—to explain the meaning of Christ's teaching—seriously. That's why we dedicate so much of our precious time and resources to the ministries of evangelization and faith formation. We want Jesus' parables to ring true today and in every age because we believe that they show us how to live fully and joyfully in freedom.

Let's pray for the grace to let the words and example of Jesus take root in our hearts so that, like the mustard seed, we may grow into "the largest of plants" where, like the benevolent Samaritan and the Prodigal Son's merciful father, we can show God's love and mercy to all our sisters and brothers everywhere. †



Cristo, la piedra angular

Dejemos que las parábolas de Jesús se arraiguen en nuestros corazones

"¿A qué compararemos el reino de Dios? ¿Con qué parábola lo representaremos? Es como el grano de mostaza, que, cuando se siembra, es la más pequeña de todas las semillas de la tierra; pero una vez sembrado, crece más que todas las otras plantas y echa ramas tan grandes que a su sombra anidan los pájaros" (Mc 4:30-32).

Jesús enseñaba por medio de parábolas. En vez de basarse en conceptos abstractos, nuestro Señor narraba historias para ilustrar con palabras el significado que quería transmitir.

Como lo explica Marcos: "Con estas y otras muchas parábolas les anunciaba Jesús el mensaje, en la medida en que podían comprenderlo. Y sin parábolas no les decía nada. Luego, a solas, se lo explicaba todo a sus discípulos" (Mc 4:33-34).

Hoy en día estamos familiarizados con la mayoría de las parábolas de Jesús, ya que a fuerza de repetirlas año tras año durante 2,000 años se mantienen vívidas en nuestra imaginación. Las parábolas del Buen samaritano (Lc 25:10-37) y del Hijo pródigo (Lc 15:11-32) son excelentes ejemplos. ¿Quién podría olvidar estas imágenes vivas del amor y la misericordia de Dios? ¿Quién no sería capaz de comprender lo que nuestro

Señor nos dice sobre cómo debemos vivir si deseamos ser felices, tanto en esta vida como en el mundo que está por venir?

Y sin embargo, muy a menudo olvidamos las lecciones que Jesús nos enseñó. A veces estamos tan familiarizados con las parábolas que su impacto ya no es tan poderoso como debería. En otros casos, permitimos que las distracciones del ajetreo de la vida nos impidan reconocer la pertinencia de las parábolas de Jesús para nosotros. Y en ocasiones, permitimos que nuestro egoísmo y el pecado interfieran y nos negamos a aceptar las verdades sencillas que nos presenta el Evangelio.

Sabemos que la parábola del Buen Samaritano, por ejemplo, ilustra que debemos cuidarnos los unos a los otros, lo que incluye a los extranjeros e incluso a los enemigos. Pero, ¿cuán a menudo nos comportamos como los demás personajes de la historia, el sacerdote y el levita, quienes se niegan a ayudar a uno de los suyos? Se supone que estas eran "buenas personas" cuya indiferencia les impidió ser verdaderamente buenos.

De la misma forma, si bien podríamos identificarnos con el hijo menor de la parábola del Hijo pródigo, ¿cuán a menudo nos comportamos como el hermano mayor, resentido por la misericordia de Dios hacia los

demás? En vez de estar agradecidos por lo que tenemos, muy a menudo nos concentramos en lo que nos falta y esto provoca celos y odios. Como consecuencia de ello, somos incapaces de ver las bendiciones en nuestras vidas y nos quejamos cuando, en verdad, deberíamos dar gracias.

El hecho de que seamos capaces de ver tan fácilmente la verdad de estos principios morales demuestra el poder de estas parábolas. Jesús nos muestra vívidamente lo que quiere que entendamos; nos transmite el mensaje mediante imágenes y ejemplos que podemos entender y apreciar fácilmente, aunque no siempre vivamos como deberíamos.

Nuestro Señor entiende que somos lentos para captar los significados y todavía más a la hora de poner en práctica estas enseñanzas en nuestras vidas cotidianas. Ese es uno de los motivos por los cuales nos ofrece la parábola del grano de mostaza "la más pequeña de todas las semillas de la tierra" (Mc 4:31). El reino de Dios, el lugar donde la voluntad de Dios se expresa a plenitud y toda la creación existe en perfecta armonía con Él, crece lentamente a partir de la más pequeña de todas las semillas.

En cada uno de nosotros y en todo lo visible y lo invisible, se ha plantado la gracia de Dios y se desarrolla

gradualmente a pesar de todos los obstáculos. Ninguna tierra, por mala que sea, ningún clima sin importar lo inclemente o la invasión de maleza puede impedir que las semillas de mostaza que plante Dios crezcan "más que todas las otras plantas" y que tengan "ramas tan grandes que a su sombra anidan los pájaros" (Mc 4:32).

Jesús nos enseñó con parábolas, pero también dedicó tiempo a explicar su significado a los discípulos. Nuestra Iglesia asume muy en serio esta responsabilidad de explicar el significado de las enseñanzas de Cristo. Es por ello que dedicamos tanto de nuestro valioso tiempo y recursos a los ministerios de la evangelización y la formación de fe. Deseamos que las parábolas de Jesús sean relevantes hoy en día y en cualquier época porque creemos que nos enseñan a vivir a plenitud y con alegría en libertad.

Recemos por la gracia de que las palabras y el ejemplo de Jesús se arraiguen en nuestros corazones para que, al igual que la semilla de mostaza, crezcan y se conviertan en la más grande de todas las plantas donde, al igual que el samaritano benevolente y el padre misericordioso del hijo pródigo, podamos mostrar el amor y la misericordia de Dios a todos nuestros hermanos en cualquier lugar. †

Events Calendar

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

February 3

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Pottery Classes**, every Mon. and Wed., \$30 per session plus \$10 fee at first session for clay and tools, 6-9 p.m. Registration: 404-242-0839.

February 4

St. Christopher Parish, Damascus Room, 5301 W. 16th St., Indianapolis. **Scripture Study on the Gospels of Matthew and Luke**, 10 sessions through April 14 (except March 17), 7 p.m., all are welcome, \$50 payable in installments. Information: Lois Jansen, mlj@gmail.com, 317-241-6314.

February 5

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

February 7

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **First Friday Devotion to the Sacred Heart**, following 11:45 a.m. Mass, prayer, reflection and lunch,

registration not required, freewill offering. Information: www.mountsaintfrancis.org, 812-923-8817.

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father Robert Hankee presiding, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

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

February 8

St. Michael Parish, 11400 Farmers Lane, Greenville. **Spaghetti Dinner Fundraiser**, spaghetti with meat sauce, salad, bread, drink and dessert, \$10 adult, \$5 ages 4-11, ages 3 and younger free. Information: pattiecampbell1991@gmail.com or 812-734-5590.

St. Rose of Lima Church, 114 Lancelot Dr., Franklin. **Screening of The Story of Eva documentary about Holocaust survivor Eva Kor**,

with discussion facilitated by Jessica Chapman from WFYI Indianapolis, doors open 9 a.m., presentation 9:30 a.m.-noon, free and open to the public. Information: Eileen Paige, epaige@stroselions.net, 317-738-3929, www.thestoryofeva.com.

Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. **Celebrate Romance Dinner and Dance**, sponsored by the Celebrate Marriage Ministry, doors open 6:30 p.m., dinner 7 p.m., \$50 per couple or \$180 for table of four couples, beer and wine available with purchase of \$5 wristband, business to formal attire, register by Feb. 2. Registration and information: bit.ly/2Nbkd5s (case sensitive), 317-489-1557, olmarriageministry@gmail.com.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"Draw Me Close to You" Prayer Breakfast**, Father Jude Naiwaga speaking, entertainment by St. Rita Liturgical Dance Ministry and Choir, 10 a.m., \$10 adults, \$5 children 13 and younger payable at the door. Information: 317-632-9349, stiritasecretary71@yahoo.com.

St. Michael Church, 145 St. Michael Blvd., Brookville.

First Saturday Marian Devotional Prayer Group, Mass, devotional prayers, rosary, 8 a.m. Information: 765-647-5462.

February 9

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Haiti Prayer Service**, in honor of St. Thomas Aquinas' 30th anniversary of twinning relationship with St. Jean Marie Vianney Church in Belle-Rivière, Haiti, 4 p.m. Information: 317-253-1461.

Sisters of St. Benedict Ferdinand, Louisville House, 512 Breckenridge Lane, Louisville (Louisville Archdiocese). **Sundaes with the Sisters**, receive input on discernment, visit and meet with the sisters, 1-3 p.m. Information: vocations@thedome.org, 812-367-1411.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Marriage Day Mass and Celebration**, for all married couples, 2 p.m. Mass with Msgr. William Stumpf, vicar general, reception with light refreshments, music, dance lessons and dancing to follow at Archbishop Edward T. O'Meara Catholic Center across the street, free, hosted by archdiocesan Office of Marriage and Family

Life. Registration required by Feb. 3: www.archindy.org/weddingcelebrations. Information: Keri Carroll, kcarroll@archindy.org, 317-236-1521.

February 11

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **"Act justly, Love Tenderly, Walk Humbly" Monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

February 13-May 21

St. Theodore Guérin Catholic High School, 15300 Gray Road, Noblesville (Lafayette Diocese). **"The Third Option" for Hurting Marriages**, 14 sessions, 7 p.m. Thursdays, \$5 per person per session. Registration preferred: thirdoptioncarmel@gmail.com; 317-324-8446. Information: www.carmelthirddoption.org.

February 14-16

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Black History Month Youth Revival**, Fri. 7 p.m. "Recipe for Revival"; Sat. 7 p.m. "Revival or Regret?"; Sun. 11 a.m. "No Revival Without the Spirit of Prayer," receptions to follow

on Fri. and Sat., meal served on Sun., archdiocesan youth interested in presenting may contact Anita Bardo at 317-313-6207 or anita.bardo@sbcglogal.net, registration not required, all are welcome, freewill offering. Information: contact Anita Bardo as listed above.

February 15

Knights of Columbus Council #1461, 624 Delaware Road, Batesville. **Celebration of Love Dinner and Dance**, sponsored by St. Louis Parish, with message and blessing from Archbishop Charles C. Thompson, 5:30-11 p.m., \$20 per person, registration required by Feb. 1. Registration and information: 812-934-3204, mwachsmann@st.louischool.org.

February 17

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Marion County Superior Court Judge David Certo presenting on "Blessed are the Peacemakers: Practicing My Faith in the Courtroom," Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on Feb. 16. Information and registration: www.catholicbusinessexchange.org. †

Retreats and Programs

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

February 14-16

Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Together in Christ**, for married couples, Benedictine Father Noël Mueller presenting, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Worldwide Marriage Encounter**. Information: Ken and Ann Butt, 317-863-5680, www.wvme.org.

February 16

Mount Saint Francis Center for Spirituality Chapel, 101 St. Anthony Dr., Mt. St. Francis. **Sabbath Rest at the Mount: Rediscovering Renewal and Delight in Our Lives, Praying in the Present Moment**, prayer, music, adoration, reflection and journaling, led by Conventual Franciscan Father Vincent Peterson and Judy Ribar, noon-3 p.m., free will offering, no meals provided. Information: www.mountsaintfrancis.org, 812-923-8817.

February 17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$35 per day, includes breakfast and lunch, room to use throughout the day, access to common areas and grounds. Depending on availability, overnight stay costs additional \$28, \$9 cold plate dinner when available. Information and registration: Jennifer Burger, 317-545-7681, jburger@archindy.org, www.archindy.org/fatima. †

VIPs

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to bit.ly/2M4MQms or call 317-236-1585.



Don and Mary Evelyn (Crays) White, members of St. Pius X Parish in Indianapolis, celebrated their 70th wedding anniversary on Dec. 31.

The couple was married at the former St. Francis de Sales Church in Indianapolis on Dec. 31, 1949.

They have eight children: Elaine Ford, Ann Hannant, Janet Method, Karen Ryan, Diane, Judy, Mark and the late David White.

The couple also has 12 grandchildren. †



Hubert and Pauline (Brockman) Spitznagel, members of St. Anthony of Padua Parish in Clarksville, will celebrate their 72nd wedding anniversary on Feb. 10.

The couple was married at the former Holy Trinity Church in New Albany on Feb. 10, 1948.

They have seven children: Donna Taylor, Doug, Kevin, Mike, Pat, Terry and the late Steve Spitznagel.

The couple also has 14 grandchildren and 22 great-grandchildren. †

Annual used book sale at Saint Mary-of-the-Woods set for Feb. 14-17

A used book sale will be held at Linden Leaf Books at Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, from 10 a.m.-4 p.m. on Feb. 14-17.

Book categories include hardbacks, paperbacks, spirituality, Bibles, novels, history, children's books, gardening, health and crafting.

On Feb. 16, local author Joni Wolf will be available from 1:30-4 p.m. to sell and autograph copies of her book, *The Immanuel Quilt*.

Items are not pre-priced. Rather, donations will be accepted. All proceeds from the sale will benefit the Sisters of Providence's mission and ministries.

To learn more, call 812-535-2948 or e-mail lindenleafgifts@spsmw.org. †

Adoption presentation and panel discussion scheduled in Jennings County on Feb. 16

"Adoption: Let's Talk About It" is the theme of a presentation scheduled at St. Mary Parish Center, 212 Washington St., in North Vernon, on Feb. 16 at 6 p.m.

Sponsored by Jennings County Pro-Life, the evening will feature a viewing of *I Lived on Parker Ave.*, a short film about a woman's difficult choice, a young couple's joy at starting a family, and a young adult's search for his roots.

The event also includes a panel discussion and time for questions with

adoption agencies, lawyers, mothers who have adopted and mothers who have chosen adoption. Representatives for the Safe Haven Baby Box will also be in attendance.

The event is free. Reservations are not required; dinner will be served.

For additional information, call the parish office at 812-346-3604, e-mail jenningscountyprolife@gmail.com or visit Jennings County Pro-Life page on Facebook. †

'Christus Vivit' presentation scheduled for Feb. 24 at St. Bartholomew Parish

Paul Jarzembowski, assistant director for laity, marriage, family life and youth for the United States Conference of Catholic Bishops will present "Christus Vivit: Implications for Ministry Today and Beyond" from Pope Francis' apostolic exhortation at St. Bartholomew Parish, 1306 27th St., in Columbus, on Feb. 24.

Check-in with refreshments begins at 8:45 a.m. with a 9 a.m. welcome and opening prayer. The presentation ends at 2:15 p.m. Mass will be offered.

Sponsored by the archdiocesan

offices of Youth Ministry; Young Adult and College Campus Ministry; and Catechesis, the presentation is for youth ministers, directors of religious education and college campus ministers.

The cost to attend is \$30 per person, with the fee accessed directly to parishes through the archdiocesan assessment. Lunch is included.

Registration is required online at bit.ly/30L5vrj (case sensitive).

For more information, contact Emily Mastronicola at emastronicola@archindy.org or call 317-592-4006. †

Events and retreats can be submitted to The Criterion by logging on to www.archindy.org/events/submission, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.

God's word brings light to life's dark corners, pope says

VATICAN CITY (CNS)—God's saving word doesn't seek pristine and safe places to reside, but instead goes in search of the dark corners of people's lives that it can brighten, Pope Francis said.

By taking his ministry to the "periphery" of Galilee, Jesus proves that God "wants to visit the very places we think he will never go," the pope said in his homily on Jan. 26 during Mass in St. Peter's Basilica.

Jesus "is not afraid to explore the terrain of our hearts and to enter the roughest and most difficult corners of our lives. He knows that his mercy alone can heal us, his presence alone can transform us and his word alone can renew us," he said.

The Mass marked the first Sunday of the Word of God, an annual celebration Pope Francis has set for the third Sunday in Ordinary Time.

In his Sept. 30, 2019, declaration of the day, the pope said it would be devoted "to the celebration, study and dissemination of the word of God," which will help the Church "experience anew how the risen Lord opens up for us the treasury of his word and enables us to proclaim its unfathomable riches before the world."

Before the Mass ended, the pope handed copies of the Bible to people representing various professions and states of life, including cardinals, religious leaders, refugees, children and men and women with disabilities.

In his homily, the pope reflected on the Sunday Gospel reading in which Jesus preaches in Galilee, calling on the people to repent and inviting Sts. Peter and Andrew to follow him.

Jesus' call for people to "repent, for the kingdom of heaven is at hand," is a reminder that "God is not far from us" and that he "has torn down walls and shortened distances," the pope said.

"We ourselves did not deserve this: he came down to meet us. Now this nearness of God to his people is one of the ways he has done things since the beginning, even



Pope Francis gives a Bible to a man in a wheelchair at the end of Mass on Jan. 26 in St. Peter's Basilica at the Vatican. The Mass marked the first Sunday of the Word of God, a new annual celebration encouraging Catholics to know and read the Bible. (CNS photo/Vatican Media)

in the Old Testament," he said. "And this nearness became flesh in Jesus."

God, he continued, did not take on "our human nature" out of duty but out of love because "one embraces what one loves."

While Christ also chooses to enter the darkest recesses of one's heart, the pope said that many times, "we are the ones who close the door, preferring to keep our confusion, our dark side and our duplicity hidden. We keep it locked up within, approaching the Lord with some formal prayers, wary lest his truth stir our hearts. And this is concealed hypocrisy."

Nevertheless, he added, Jesus enters the hearts of men and women in the same way he passed through the "varied and complex region" of Galilee in order to heal and call people to follow him.

"To follow Jesus, mere good works are not enough; we have to listen daily to his call," Pope Francis said. "He, who alone knows us and who loves us fully, leads us to put out into the deep sea of life. Just as he did with the disciples who heard him."

After celebrating Mass, the pope greeted pilgrims in St. Peter's Square for his Sunday *Angelus* address.

Volunteers from UNITALSI, an Italian

Catholic pilgrimage association that brings the sick and volunteers together for prayer and pilgrimages to Lourdes and other Marian shrines, handed free Bibles to the pilgrims.

The pope thanked the volunteers, as well as local dioceses and communities who proposed initiatives to promote "the centrality of Holy Scripture in the life of the Church."

The Sunday of the Word of God, Pope Francis said, was instituted "to better celebrate and receive always the gift of the word that God has made and gives daily to his people." †

Remembering Holocaust is 'a duty,' Pope Francis says

VATICAN CITY (CNS)—Pope Francis said remembering the millions of men, women and children who perished in the



Pope Francis

Holocaust is a call for the world today to reflect and commit to not repeating the atrocities of the past.

Speaking to pilgrims in St. Peter's Square on Jan. 26, the pope said that "in the face of this immense tragedy, this atrocity, indifference is

inadmissible, and remembering is a duty.

"We are all called to have a moment of prayer and reflection, each one saying in his or her own heart, 'Never again, never again!'" the pope said.

International Holocaust Remembrance Day is observed around the world on Jan. 27, which marks the 75th anniversary of the liberation of Auschwitz-Birkenau concentration camp in Oswiecim, Poland.

Operated from 1940 to 1945, Auschwitz was the Nazi's largest camp and consisted of three parts: Auschwitz I, where many were imprisoned and

murdered; the Birkenau extermination camp—also known as Auschwitz II—and Auschwitz III (Auschwitz-Monowitz), an area of auxiliary camps that included several factories.

In 1942, Auschwitz became the site of the mass extermination of more than 1 million Jews, 23,000 Roma, 15,000 Soviet prisoners of war and thousands of Polish citizens of different nationalities.

The Nazi's systematic persecution and genocide led to the deaths of 6 million Jews in Europe.

During his visit to Poland in 2016, the pope visited the Auschwitz death camp, where he prayed in silence and met with survivors of the Holocaust.

The pope has also denounced anti-Semitism and violence against Jewish people, including in November when reports surfaced of an escalation in anti-Semitic violence and vandalism across Europe.

During his weekly general audience on Nov. 13, the pope said that the world has "seen so many brutalities done against the Jewish people, and we were convinced that this was over.

"But today the habit of persecuting

Jews is beginning to be reborn," he said. "Brothers and sisters: this is neither human nor Christian; the Jews are our brothers and sisters and must not be persecuted! Understood?"

Two organizations representing the bishops of Europe also issued a joint statement to mark the anniversary of the liberation of the death camp.

The Council of European Bishops' Conferences and the Commission of the Bishops' Conferences of the European Union said "Auschwitz has become a symbol of all German concentration camps, and even of all such extermination sites.

"Here, the Nazis took the power to decide who is human and who is not. Here, euthanasia met with eugenics," they said. "Auschwitz-Birkenau is a result of the system based on the ideology of national socialism, which meant trampling the dignity of man who is made in the image of God. Another totalitarianism, namely communism, acted quite similarly, also reaching a death toll of millions."

The bishops said they wished to "appeal to the modern world for reconciliation and peace, for respect



A boy wears a prisoner's uniform after the liberation of the Nazi death camp Auschwitz-Birkenau in 1945 in Oswiecim, Poland. Historians estimate that the Nazis sent at least 1.3 million people to Auschwitz between 1940-45, and it is believed that some 1.1 million of those perished there. Auschwitz was liberated by the Soviet Army on Jan. 27, 1945. (CNS photo/Yad Vashem Archives via Reuters)

for each nation's right to exist and to freedom, to independence, to maintain its own culture." †

Our Lady of Lourdes Parish to host sixth annual Festival of Prayer

Criterion staff report

Our Lady of Lourdes Parish, 5333 E. Washington St., in Indianapolis, will host its sixth annual Festival of Prayer on Feb. 11-18.

The eight days of meditation, prayer, music and fellowship was instituted in 2015 by the late Father Noah Casey, then Our Lady of Lourdes Parish pastor. It honors Our Lady of Lourdes and St. Bernadette.

At 6 p.m. on Feb. 11, a Mass in

celebration of the feast of Our Lady of Lourdes will be celebrated along with a celebration of the sacrament of the anointing of the sick.

A rosary walk will take place in the parish church at 3:15 p.m. on Feb. 12.

Feb. 13 will feature Mass celebrated at 6 p.m., followed by a period of eucharistic adoration and Benediction. Recitation of the rosary will take place before the liturgy at 5:30 p.m.

On Feb. 14, Mass will be celebrated at 8:15 a.m. and at 6 p.m. The rosary led by

school children will be prayed following the morning Mass, and a blessing for married couples will take place after the evening liturgy.

Fellowship and refreshments will be offered in the parish's Bernadette Hall following a Mass celebrated at 6 p.m. on Feb. 15.

After the 10 a.m. Mass on Feb. 16, a catered lunch will be offered in Bernadette Hall, along with a period of prayer featuring guided imagery led by Bev Hansberry, Our Lady of Lourdes'

former director of religious education.

Feb. 17 will feature a presentation by Andrea Aikman on the ancient prayer practice of *lectio divina* at 7 p.m. in Bernadette Hall.

The festival will conclude on Feb. 18 in the parish church with the praying of the rosary at 5:30 p.m., celebration of Mass at 6 p.m. and a sacred music concert at 7 p.m.

For more information on the annual Festival of Prayer, call 317-356-7291, send an e-mail to parishsecretary@ollindy.org, or visit www.ollindy.org. †

MARCH

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march, the voice of Archbishop Charles C. Thompson reminded the participants to avoid “hardness of heart” and to “stay centered on Christ.”

‘Go forth with the joy of the Gospel’

Archbishop Thompson served as principal celebrant of the Mass at St. John the Evangelist Church in Indianapolis. Concelebrating with him were Lafayette Bishop Timothy L. Doherty and numerous priests of the two dioceses.

In his homily, Archbishop Thompson noted the importance of beginning the march and rally with the eucharistic liturgy.

“The outpouring of grace provided by this celebration of word and sacrament is meant to lead us in service to others,” he said, “including the unborn, those struggling with unplanned pregnancies, expectant mothers, health professionals, legislators and [those] who suffer from the procurement of abortion. No one is beyond the scope of divine mercy.”

Archbishop Thompson explained how both readings for the Mass revealed that “divine grace prevails over the forces of ignorance, injustice, hypocrisy and evil.

“God knows what transpires in the hearts and minds of human beings. So, we must go forth today not with hardness of heart, but with the joy of the Gospel. We must stay centered on Christ.”

Even as a small group of protesters gathered along the march route, the archbishop noted that those seeking the



Joni Abdalla introduces her adopted son, Hill, at a post-march rally on the steps of the Indiana Statehouse on Jan. 22. His birth mother, a victim of rape, chose life rather than abortion for her son. (Photo by Natalie Hoefler)

overturning of *Roe v. Wade* “cannot be authentic advocates and defenders of the dignity of life for the unborn if we do not evidence respect for the dignity of those with whom we live, work, encounter and even disagree with in this life.”

Archbishop Thompson closed his homily calling for those present “to allow the Holy Spirit to guide our efforts and the light of Christ to shine through our witness.”

‘Unplanned pro-life advocates’

That witness proclaimed the sanctity of life with prayers, chants and signs as the participants made their way on the one-mile march through the center of the state’s capitol, with no interference from the protesters.

The route ended at the south steps of the Indiana Statehouse, where Bishop Doherty opened the rally with a prayer.

Then for the next 90 minutes, participants listened and cheered as about a dozen legislators, pro-life advocates and ministers of various faith traditions shared encouraging words and moving stories.

Marc Tuttle, president of Right

to Life of Indianapolis, noted that 47 years have passed since the *Roe v. Wade* decision.

“That means we’re now at least two generations of survivors,” he said. “I don’t think any of us can forget that we have brothers, sisters, teammates, classmates—there are people in our lives who are missing because of abortion.”

A few thousand of those aborted lives were discovered last fall on the grounds of the Illinois property of abortionist

Ulrich “George” Klopfer after he died on Sept. 3. He had aborted all 2,411 fetuses at facilities in northern Indiana. In their honor, Right to Life of Northeast Indiana executive director Cathie Humbarger called for a moment of silent prayer at 1 p.m.

The quiet moment occurred after the protesters, who had moved to a sidewalk near the rally, had dispersed. Earlier, however, their shouts could be heard

during moments of unplanned silence at the rally as cold temperatures intermittently affected its loudspeakers.

When the equipment was working again after one such moment, Pastor Mike Spencer, Midwest director of training for the Life Training Institute, commented on the shouts of opposition that had been heard while the sound system was down.

“Listen to those protesters in the back,” he said. “That is the anger that we are up against. But we will not respond the same way. ... The irony here today is that the very people protesting us are the ones that we would stand for, whose lives we would defend.”

In her address to the crowd, Rep. Peggy Mayfield noted that each person could, like her, be an “unplanned pro-life advocate.”

The legislator summarized three pro-life bills she sponsored or authored since 2016 that were appealed up to the Supreme Court.

“I never intended to have ... three cases before the nation’s highest court,” Rep. Mayfield said. “It was all unplanned.”

Similarly, she said, each person could have an unplanned impact on the pro-life movement or, as importantly, on even just one woman in an unplanned pregnancy.



During the Vigil for Life on Jan. 21 at St. John the Evangelist Church in Indianapolis, Eric Slaughter gives a witness talk on how fathers regret abortion. (Photo by Natalie Hoefler)

“Keep supporting pro-life candidates,” Rep. Mayfield encouraged. “There will come a time when we will retire, and we need to have a deep bench to help protect the lives of the unborn.”

‘If not us, then who?’

Two young advocates ready to fill or support that bench also addressed the crowd. One was 23-year-old Paul Annee, a member of St. John the Evangelist Parish. He was recently elected to represent a City County Council district on Indianapolis’ south side. Like Rep. Mayfield, he urged the crowd to “vote pro-life!”

The other young advocate was Nora Alcalá, 24. She recently started an Indianapolis chapter of Pro-Life Future, a Students for Life-affiliated group for adults ages 20-35.

The member of Holy Spirit at Geist Parish in Fishers, Ind., in the Lafayette Diocese, noted that people sometimes look at abortion and ask, “God, why do you allow all this tragedy? And what are you going to do about it?”

“He has done something,” Alcalá insisted. “He created each and every one of you to do something, and now is the time to do something! If not us, then who?”

A sound and ‘a face for this fight’

Perhaps the largest cheers rose for two children too young to speak for themselves. One was a little boy named Hill, whose charming antics during the rally had charmed many in the crowd. The talk his adoptive mother Joni Abdalla asked permission to give during the rally was unplanned—as was Hill’s conception.

“I wanted to give you all a face for this fight,” she said, holding the little boy on her hip. “This is my son, Hill. He ... was conceived in rape when [his birth mother] was 16 years old.

“This little boy brings more love and joy than any other person I’ve ever met. This little boy is an innocent, precious gift. His mother said, ‘You were not made out of love, but you are the most love I will ever [receive].’”

The other child too young to speak was Benedict Roberts. He’ll join his parents Casey and Samuel as a member of Our Lady of the Most Holy Rosary Parish in Indianapolis—after he is born in about two months.

As Casey sat on the Statehouse steps with a blanket for warmth, a hand-held monitor and microphone were used to broadcast the beat of Benedict’s heart at 32 weeks gestation. Her face beamed as 1,100 people clapped and cheered at the rapid whooshing sound.

“It was a powerful witness to hear baby Benedict Roberts,” said Brie Anne Varick, coordinator of the archdiocesan Office of Human Life and Dignity. “It was a clear witness that there is life in the womb.” †



Above, Archbishop Charles C. Thompson is preceded by Bishop Timothy L. Doherty during the procession of the Mass held in St. John the Evangelist Church in Indianapolis on Jan. 22 prior to the Indiana March for Life. (Photo by Sean Gallagher)



Far left, Nora Alcalá, founder of the Pro-Life Future Indianapolis chapter for young adults, speaks during a rally outside the Indiana Statehouse on Jan. 22. (Photo by Natalie Hoefler)



Left, a youth prays in St. John the Evangelist Church in Indianapolis during an evening Vigil for Life in Indianapolis on Jan. 21. (Photo by Natalie Hoefler)



Christian singer and songwriter Sarah Kroger plays the keyboard as Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis, incenses the Blessed Sacrament during an evening Vigil for Life held in the parish’s church on Jan. 21. (Photo by Natalie Hoefler)



A young couple and their small children join in the Indiana March for Life in Indianapolis on Jan. 22. (Photo by Sean Gallagher)



Casey Roberts of Our Lady of the Most Holy Rosary Parish in Indianapolis smiles as her unborn son’s heartbeat is broadcast live at a rally on the grounds of the Indiana Statehouse in Indianapolis following the Indiana March for Life. (Photo by Natalie Hoefler)



A panoramic photo captures the crowd of roughly 1,100 pro-life advocates at a rally outside the Indiana Statehouse in Indianapolis on Jan. 22. (Photo by Natalie Hoefler)

TRUMP

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“It’s your generation that is making this a pro-life nation,” the president said, adding, “You are powered by prayer and motivated by pure unselfish love.”

Trump’s speech before the largely supportive crowd was punctuated by applause and cheers. Calls of “Four more years” welcomed him to the podium.

The pro-life movement has been buoyed by Trump’s appointment of two conservative justices to the Supreme Court. Its goal has been a reversal of the court’s 1973 decision in *Roe v. Wade* that legalized abortion.

Vice President Mike Pence and his wife, Karen, addressed the rally in a video recorded in Rome prior to Trump’s arrival at the rally. Pence met with Pope Francis earlier in the day.

He said in the video that he thanked the pope “for all that he and Catholic Americans have done to defend the sanctity of human life in the history of this movement.”

Karen Pence thanked attendees for their witness and compassion for the unborn. “Thank you for standing for life,” she said. “We cannot be more proud to be on this journey with you.”

The vice president called Trump the “most pro-life president in American history,” and a “champion for the movement.”

“So keep standing strong and stand with that love and compassion that has always defined the movement for life,” Pence said.

Not all participants in the rally agreed with the single-issue stance of Trump and Pence. A group of Franciscan friars and their supporters held signs aloft outside of the security barrier with messages reading “I am 100% Pro-Life.” “Care for the Unborn.” “Protect the Earth” and “Seek Justice for the Poor.”

Franciscan Father Jud Weiksnar, pastor of Sts. Columba Brigid Parish in Buffalo, N.Y., said he attended the March for Life to encourage people to embrace a wider call in support of life, including care for the environment and peace.

“I’m very deeply convinced that my religious calling calls me to something like the March for Life,” he told Catholic News Service (CNS) in a phone call from a point just off the Mall.

His group included about 20 people, among them priests, men in formation and laypeople.

His friend, Franciscan Father Jacek Orzechowski of Maryland, said he joined the march and rally “to remind others about what it means to be authentically pro-life.”

“It’s not enough to say that a person is against abortion, but especially about other concerns at this time when we as humanity are standing on the verge of ecological catastrophe,” he explained. “I’m not willing to fall into a false choice in caring for our common home or caring for the unborn.”



Pro-life supporters carry a banner outside the U.S. Supreme Court during the 47th annual March for Life in Washington on Jan. 24. (CNS photo/Kevin Lamarque, Reuters)

Rally-goers also heard from members of Congress and several other speakers, including women who survived attempted abortions, over the course of an hour following the president’s appearance.

Rep. Steve Scalise, R-Louisiana, urged the audience to support the Born-Alive Abortion Survivors Protection Act that has been introduced in Congress. The bill would ensure that any child born alive after an abortion received medical care. It would also institute penalties for doctors who allow such infants to die or who intentionally kill a newborn.

He said he is working to bring the bill to a vote in the House of Representatives by filing a discharge petition, meaning it would bypass committee action and go directly to the full House. He said 204 House members have signed the petition—all 197 Republicans and seven Democrats—and that he is working to gain 14 more Democrats to gain a majority that would force a vote on the bill. He encouraged those at the rally to contact their member of Congress to express support for the petition and the bill.

At times the gathering turned to politics as speakers called on rally-goers to vote for pro-life candidates in the upcoming presidential election. They also complimented Trump for his appointment of 187 federal conservative

judges who are more likely to support restrictions on abortion.

“We are at a pivotal moment for the pro-life movement and this great nation,” said Marjorie Dannenfelser, president of Susan B. Anthony List, a pro-life education organization, in crediting legislative efforts nationwide to limit abortion.

She encouraged the crowd to “go for the win” and “put the will of the people into law” in an effort to overturn *Roe v. Wade* in the Supreme Court in the November election. “It’s the most consequential for the cause of the unborn,” she said.

In brief remarks, Rep. Chris Smith, R-New Jersey, noted how there have been incremental steps to end abortion throughout the nation.

“We’re making progress,” Smith said. “Be very encouraged. With the help of ultrasound imaging, we will tirelessly struggle to ensure that unborn children are no longer invisible, trivialized, mocked, dehumanized and killed.”

Smith, who co-chairs the Congressional Pro-Life Caucus, credited the crowd for their activism that has resulted in “countless” women and babies who have been spared “the violence of abortion and today live, love and thrive.” †

Teen speaker, youthful crowd seen as signs march resonates with the young

WASHINGTON (CNS)—Catalina Galinanes, this year’s student speaker at the March for Life rally on the National Mall, has been to almost as many marches as Jeanne Mancini, president of the March for Life Education and Defense Fund.

The Jan. 24 march was Galinanes’ seventh, Mancini’s eighth.

“It’s so inspiring and so powerful to go with family and friends,” said the junior at the all-girls Oakcrest School in Vienna, Va.

She is president of the school’s Respect Life Club. Forty students from the school were chosen to carry the parade-front banner for the entire duration of the march down Constitution Avenue to the Supreme Court.

It’s in keeping with this year’s theme, “Pro-Life Is Pro-Woman,” linking the pro-life cause to the women’s suffrage leaders who brought about the 19th Amendment,

enabling women to vote for the first time.

“And so I thought it was appropriate that we have young women at the front of the march,” said Mancini in an interview with Catholic News Service ahead of the event.

Another 200 students from Colorado Christian University in the Denver suburb of Lakewood were chosen to carry pennants.

Putting the focus on young participants has been Mancini’s goal for some time.

“The way I see it, the March for Life is organically young grassroots. Like, we don’t really try really hard to bring young people to the March for Life. They are attracted to the issue now.”

That is partly the result of the organization’s aggressive use of social media. “Knowing that social media is a language that reaches young people, so there’s a pretty massive difference from eight years ago. I think we’re the most followed pro-life group on Instagram,” Mancini explained.

“When we do the surveys after the march to see who the favorite speakers were, by and large it’s always the young speaker, someone like Catalina, that people were excited to hear from, because they’re speaking for their generation.”

Young people “know that social justice begins in the womb, and they have such hopes that their generation will make abortion unthinkable.”

The long-established image of the marchers is of school groups in matching toboggan caps, and parish groups arriving by bus. But to anyone who has ever talked to marchers, a more nuanced picture emerges. Many are there as individuals or as couples who have come on their own.

Mancini has some personal experience with that as well. “It’s almost like a call,” she agreed. “Someone in my family came for the first time last year. I think he felt a certain call to come. It really changed his heart.”

“He’s going to be back this year. ... He’s got all his work to rearrange and he has to come from way out West. The experience is really transformative. Something about standing up in a public way.”

“Just witnessing everyone standing up for pro-life” has an impact, Catalina added. †



Pro-life advocates gather in front of the U.S. Supreme Court during the 47th annual March for Life in Washington on Jan. 24. (CNS photo/Gregory A. Shemitz, Long Island Catholic)

Statistically January is considered “divorce month”

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317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

Faith *Alive!*

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2019 by Catholic News Service.

Gift of counsel brings guidance of Holy Spirit into decision making

By Father Herbert Weber

I must have been in the third or fourth grade when I first heard about the gifts of the Holy Spirit. In our rural parish, the bishop came every three years and children in third, fourth and fifth grade received the sacrament of confirmation.

So, I was about 9 when I heard words like counsel and fortitude for the first time. Other gifts like wisdom and knowledge at least had names that I recognized. But I confess that counsel was new to my vocabulary. I suspect that for many, it is still a strange word that begs for better comprehension.

Over the years, I have studied, taught and preached on these gifts. Counsel, in this context, remains challenging to explain, but even at that, its significance continues to grow.

Counsel is both an attribute that people are able to grow into and a gift of the Holy Spirit that supersedes human growth. It is about making good judgments and ultimately discerning and appropriating the will of God.

Some parents of teenagers told me that their favorite reminder to their kids as they go out with friends is to make good decisions. That is the parents' way of saying that there are many options at their kids' disposal. Choose wisely. If pressed, these parents add that they want their children to make decisions that they can be proud of.

Part of the maturing process is for people to see the consequences of their actions. Healthy judgments require maturity, just as making such judgments helps bring about mature Christian living.

Counsel, as a gift of God, takes that sense of judgment to a new level. It adds insight and conviction that humans cannot attain on their own. The old adage that grace builds on nature aptly reflects the relationship of this gift of the Holy Spirit as it builds on human development.

The most common examples of counsel come from confirmation students. Whether at school or among peers, these young people see behavior that they already know is not good. There may be bullying going on. They themselves may be pressured to experiment with drugs, pornography or



Pope Francis administers the sacrament of confirmation to Paola Desideri while celebrating Mass at Blessed Sacrament Parish in Rome on May 6, 2018. Counsel, a gift of the Holy Spirit strengthened in confirmation, is a way God helps humans make sound judgments and decisions. (CNS photo/Paul Haring)

various forms of destructive behavior.

As young people talk about these issues, it is often as if they are fighting against overwhelming forces. Hopefully, they have enough self-esteem to stand up against such pressure. Equally, the adults in their lives may have coached them how to deal with such adversity.

Nonetheless, the divine gift of counsel can go beyond what they can do on their own. This means that they have to really believe that the Holy Spirit is an active part of their life and not just some image of God discussed in confirmation preparation.

Counsel continues to be important throughout a person's life, often helping deal with challenges in both work and family life.

A young woman whom I knew in university campus ministry told me how excited she was to land her first real job after college. It was in her degree area and promised all that she was looking for in her new career.

Six months later, however, she stopped in to tell me how disillusioned she was with the job. As much as she tried to do the right thing, she finally decided that the position was requiring her to behave in unethical and likely illegal ways.

After prayer and consultation, she decided that she had to quit the job to find some peace of mind. Her comment to me was that she was unwilling to give up her integrity.

Not all jobs have to end that way, but there are many times when the gift of counsel can help determine that some action must be taken. As an aside, the subsequent gift of fortitude or courage has to be called upon as well to help follow through with that right decision-making.

Family members at all levels need to call on the Holy Spirit to activate the gift of counsel. Parents, unfortunately, do not always have the clarity of vision that they desire.

Whether looking into care for aging parents or trying to help guide their children through treacherous challenges, right judgment is necessary. Personal research and open conversations have to be matched with trust in the Holy Spirit as an active part of their lives.

Perhaps that is precisely where it gets difficult. On the one hand, people are asked to use all the skills at their disposal while, on the other hand, they are called upon to rely on the Holy Spirit.

All the gifts of the Spirit (Is 11:1-2) are the divine counterpoint to human efforts. There has to be teamwork between humans and God. Relying on human efforts alone is insufficient; nor does it work when humans simply look to God and fail to do their own work.

Moreover, the various gifts of the Holy Spirit work together. As already noted, counsel needs the support of fortitude, and both need the insight of wisdom and knowledge. Ultimately, these gifts work together and express the ongoing presence of the Holy Spirit in one's life.

(Father Herbert Weber is founding pastor of St. John XXIII Parish in Perrysburg, Ohio. His weekly podcast can be found at 23.church.) †



Josh and Cara Bach and their five adopted daughters, all members of St. Joan of Arc Parish in Indianapolis, pray before a meal in their home on July 10, 2017. Family members at all levels need to call on the Spirit to activate the gift of counsel. (File photo by Natalie Hoefler)

Corrections Corner/Deacon Marc Kellams

More needs to be done to reduce incarceration rates

Would it surprise you to learn that the United States has one of the highest incarceration rates in the world, with roughly 25 percent of the world's prison population comprising more than 2.1 million total prisoners? The prisoner rate is 737 per 100,000 people. Russia's is 615 per 100,000, Mexico's is 196 per 100,000, China's is 118 per 100,000, and Japan's is 62 per 100,000.

This "lock 'em up and throw away the key" mentality has flooded our jails and prisons. Shockingly, a large number of those incarcerated suffer from poorly treated mental illness. We need to face the fact that prisons and jails are not the place to house our mentally ill, and we need to admit that we have lost the war on drugs. There are more effective ways of providing justice for society.

State budgets are strained beyond normal limits. The average cost to house an adult inmate in Indiana in 2019 was \$52.61 per day (\$19,202.65 per year).

There are those individuals who present a danger to society and have forfeited their right to live in freedom. Most inmates,

however, are incarcerated for property crimes or drug-related offenses, which could better be managed in local community corrections programs that provide monitoring, alcoholism and addiction treatment, and training in enhanced parenting skills, tools to manage finances, and ways to find gainful employment.

The IN.gov website provides the following: "The State Constitution states the penal code shall be founded on the principles of reformation, and not of vindictive justice. The Department is required to provide medical and dental services to inmates as well as access to law libraries and educational programs.

"However, if an inmate wants to pursue post-secondary education, the cost is the inmate's responsibility. Idle prisoners would require more supervision and could be a threat to the security of the facility. Therefore, it is important to not only provide programming and employment to the inmates, but allow them recreational time as well. It should be noted that most of the inmates currently incarcerated will be returning to society, and hopefully will be prepared when they do so."

It's a noble goal that we are poorly meeting.

Maybe the most important line above, besides the fact that the Constitution of

Indiana mandates reformation and not vindictive justice, is that "most of the inmates currently incarcerated will be returning to society." We really shouldn't want them coming out worse than when they went in.

The Center on Budget and Policy Priorities, a nonpartisan research and policy institute, recommends four ways that states can reduce incarceration rates:

—Decriminalize certain activities and reclassify certain low-level felonies.

—Expand the use of alternatives to prison for non-violent crimes and divert people with mental health or substance abuse issues from the prison system.

—Reduce the length of prison terms and parole/probation periods.

—Restrict the use of prison for technical violations of parole/probation.

Indiana took major steps in the right direction in the recodification of the Indiana penal code in 2014.

But more can and needs to be done.

(Deacon Marc Kellams is the Coordinator of Corrections Ministry for the Archdiocese of Indianapolis. He can be reached at mkellams@archindy.org or call 317-592-4012.) †



Faith and Family/Sean Gallagher

Forming our children to be disciples of Christ in challenging times

It's hard for me to be more proud of three of my sons than I was last week.

On Jan. 22, my son Victor was an altar server during a Respect Life Mass at a



packed St. John the Evangelist Church in Indianapolis. He then participated with his brother Philip, other students from Lumen Christi Catholic School and hundreds of other pro-life supporters in the Indiana March for Life that made its way

around the nearby Monument Circle to the Indiana Statehouse.

Two days later, my son Raphael was one of hundreds of thousands from across the country who participated in the national March for Life in Washington. He marched alongside his fellow students at Lumen Christi Catholic High School in Indianapolis.

It was wonderful for me, so many years after these boys were born and baptized, to see them be witnesses for the Gospel in such concrete and public ways.

When Victor, Raphael and their three brothers were baptized, my wife, Cindy, and I promised before God and the Church, in the words of the Rite of Baptism, to carry out "the responsibility of training [them] in the practice of the faith ... to bring [them] up to keep God's commandments as Christ taught us, by loving God and neighbor."

I know full well that there have been more than a few times when I've failed to keep that promise.

So, seeing my boys take such a public stand for the Gospel of Life and to know that the convictions behind these stands are taking root in their young hearts was a heartfelt reminder of just how much heavy lifting God does in helping my sons to become the young men he's created them to be.

Yes, he's called Cindy and I to do our part every day in this sacred task. And some days that part seems far beyond my capabilities. But, in all honesty, it is a mission that even mothers and fathers far more honed in parenting than I am cannot accomplish through human effort alone. God has to do the heavy lifting.

We parents need God's help every day to carry out the promise we made on the day our children were baptized.

I know this reality not only when I reflect on my own imperfections, but also when I consider the challenges that face me and all Catholic parents in today's society.

We get little help from the prevailing culture in our mission of forming our young people to be disciples of Jesus Christ who live out their faith in all aspects of their lives. Indeed, the many dehumanizing trends in our society work squarely against us.

This stark reality should motivate all parents regularly to turn to God, his angels and saints every day for their help to carry out their mission that is so vital to the Church and the world.

And we need to offer these prayers not only on our own behalf, but for all parents. As hard as our task is, we Catholic parents need to stick together. Knowing we're not alone in this struggle can be a source of encouragement in difficult times.

Every Catholic parent wants to see their children live in a world that more closely resembles the kingdom of God. Forming our children to be witnesses for the Gospel of Life in the midst of a society that so often sadly and callously deals out death is a prime way for us to see this desire fulfilled.

With God's help and our mutual support, I am confident that our children will spread the Gospel of Life far and wide in our society. †

Living Well/Maureen Pratt

Opening doors to love beyond roses and store advertisements

As Valentine's Day approaches, so too does more awareness of love and how we express it to the diverse people in our lives. From an awesome agape-centered



"I love you" lived out in actions toward a stranger to the "I love you" deep with years of togetherness shared by spouses, bringing God's kindness to the world is one of the most wonderful actions we engage in

and central to our Christian faith.

But sometimes kindness can be mistaken for condescension or a clumsy power play or prejudice. Or, our own "baggage" can make for heavy lifting when it comes to giving or receiving kindness from someone else.

A remembered scene from high school illustrates what I mean:

The school's band director, male, and a female student were walking ahead of me toward a closed door. As we approached it, the band director grabbed the handle and swung the door open, then stepped aside to let the student and me pass through.

I saw this as a courteous gesture, but the other student saw it as something quite different. She stopped, turned to

him and said, "Oh, you're just doing this because you're a man, aren't you? Well, I can open my own door."

She turned away and went through the open doorway, leaving the band director looking quite surprised (and still holding the door handle). As I walked through, I looked at him and said, "Thank you," but I suspect my gratitude didn't quite make up for my fellow student's reaction. I still wonder if the band director ever dared to hold the door for someone else.

Since that episode, I've seen others where the presence of a closed (or closing) door poses potentials for love and kindness and/or the opposite.

An elevator bank, with multiple possibilities of going up and down floors, can be tempting to those of us who are in a hurry.

We've probably been in the situation where the doors to a car are closing just as someone else rushes toward it, hoping to catch the same car rather than wait for another. In those fleeting moments, do we think, "Oh, well, he/she will catch another soon enough," or, "Where's the 'door open' button ... ah! There it is."

Someone carrying a heavy load might obviously signal to us that our help in holding doors or otherwise navigating with the bundle might be welcome.

But the physical presence of weight

doesn't have to be visible for us to be kind, patient and lend a hand; so many of the burdens that weigh people down cannot be seen, but are profoundly felt.

A door doesn't have to be physical to be an impediment that we can help remove so someone else's life can be a little easier, a little more hope-filled.

Job seekers or those working through various maze-like situations in health care, education or troubled relationships can benefit from the access we might be able to provide through our giving of time, counsel or other assistance, thus opening doors to opportunities, growth and strength.

Pain from past hurts, trauma that festers can surely affect the ease with which the door to our heart opens, especially if our kind actions seem to be met with resistance or hostility. In those times we may wonder, "Is it worth it to try again?" Or, "Should I just save myself the extra trouble?"

A quick glimpse back to the miracle of Christmas we have just enjoyed, or forward to Lent and Easter upcoming can steady us: Love matters beyond roses, lace hearts and store advertisements. Love brings Christ's light to all!

(Maureen Pratt's website is www.maureenpratt.com.) †

The Theology of Technology/Brett Robinson

Tilling our spiritual lives to cooperate with God's unfolding plan

What's wrong with the world?

A London newspaper once asked G.K. Chesterton to submit an essay on the topic and he responded with two words, "I am."

Chesterton's humble admission came with a heavy burden. To change the world for the better doesn't require heroic conquest or great invention. First, we have to overcome our own complex and stubborn nature.

One of the things I've tried to pay attention to in this column is the way that technology shapes our interior lives. We are well aware of the external benefits and conveniences afforded by technology, but it's not as clear what's happening internally. A story from the Middle Ages might help illustrate.

Imagine being a medieval peasant, literally scratching out an existence with a small plow to feed your family. Contrary to popular belief, many medieval farmers were still pagan in practice. They implored the nature gods to look favorably on their crops so that they would yield a fruitful harvest.

According to historian Lynn White Jr., the invention of the heavy plow changed the face of Northern Europe in the Middle Ages. Populations boomed and urban centers took shape. Economists and historians tend to pay attention to these large scale changes, but something else was happening beneath the surface that had a profound impact on popular faith.

The formerly pagan peasants were being converted by Christian missionaries making their way across the rural territories of Northern Europe preaching repentance. The radical focus on the soul and self-examination was a shock to pagan consciousness. A God that

dwelt interiorly, and not just in nature, was a radical idea. No longer subject to the whims of capricious pagan gods, the Christian could focus on interior growth.

It is no coincidence that the new spiritual awareness coincided with the invention of the heavy plow. In fact, it was providential that the new invention created some distance between the laborer and his crop.

Because farmers had to share horses and time on the plow, their yield was now determined by how much they contributed to the communal effort. This act of self-examination with respect to labor coincided with the spiritual self-examination being taught by the missionaries of that time.

The heavy plow also cut deeper in the ground and provided, pardon the pun, fertile soil for the spiritual imagination when considering the way that the soul must be well-tilled to receive the word of God as in the parable of the sower.

See ROBINSON, page 14

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

The Sunday Readings

Sunday, February 2, 2020

- Malachi 3:1-4
- Hebrews 2:14-18
- Luke 2:22-40

Under ordinary circumstances, the liturgy for this weekend would be that of the Fourth Sunday in Ordinary Time. This weekend, however, the Church celebrates the Feast of the Presentation of the Lord.



Any interruption in the usual course of the liturgical season is a lesson in itself. The Church tells believers that the feast contains such an important message and commemorates

such a person or event because it conveys a message or reality helpful to us as we aspire to holiness. This occurs with the Church's emphasis on the feast of the Presentation of the Lord this weekend.

By presenting their newborn child in the temple, Jewish parents in effect consecrated the child to God. It was more than just a tradition or charming gesture. It placed the infant fully within the stream of life and identity among the chosen people. The child shared in God's gift to the people of Israel, beginning with their knowing God and the promise of salvation. Presentation in the temple also placed the child in the mission of God's chosen people, to adore God above everything and to obey him in all things.

In this spirit, Mary and Joseph presented Jesus in the temple.

The first reading is from the Book of Malachi. Through this prophecy, God promises the chosen people that they will receive a messenger, divinely sent and empowered, perfect and powerful, sent to reconcile God and the people.

For the second reading, the Church offers us a passage from the Epistle to the Hebrews. No work in the New Testament is more eloquent in its testimony to the identity of the Lord Jesus. This reading marvelously discloses that, in what tradition calls the incarnation, Jesus shares with people everything—including

himself, his power and his divine life.

The final reading is from St. Luke's Gospel, the only source in the Bible of this story of the Presentation of the Lord.

Several strong lessons occur in the reading.

First, Mary and Joseph participated in this revered Jewish custom by presenting Jesus in the temple. This reveals much about them. What is learned from this revelation? They were devout. They obeyed God. They saw themselves as members of the chosen people and privileged to be servants and bearers of God's truth and goodness.

Next, they encounter Simeon, "righteous and devout" as the Gospel describes him (Lk 2:25). He sees in the tiny Jesus the Messiah, the future and the life of the world. Simeon was specific. Jesus was unique.

Simeon's great exclamation of faith is the Church's canticle prayed every day in Night Prayer in the Liturgy of the Hours.

Predicting the vital role ahead for Jesus, Simeon also warns Mary that she will suffer as she watches the life of her son unfold.

Then, Anna enters the scene. She is a "prophetess," according to Luke, meaning that she sees everything in the context of God and of obedience to him (Lk 2:36). She is elderly and a widow. At the time, longevity implied wisdom. Widowhood meant time, free of domestic responsibilities, to concentrate on God. Anna sees Jesus as the hope and glory of the people.

Reflection

The liturgy of the word for this feast of the Presentation of the Lord is practical for anyone believing in Jesus and seeking salvation.

Simeon and Anna recognized Jesus and saw a role hardly suggested simply by the presence of an infant. The Gospel reading is clear. They are devout. They are wise. Understanding God's will and accepting limitations in understanding it come only to the good and the sincere.

Finally, Simeon's warning to Mary is telling. In a world of sin and hardship, no Christian can expect a life without demands and dilemma. Mary was no exception. Nevertheless, she was faithful. †

Daily Readings

Monday, February 3
St. Blase, bishop and martyr
St. Ansgar, bishop
2 Samuel 15:13-14, 30; 16:5-13
Psalm 3:2-7
Mark 5:1-20

Tuesday, February 4
2 Samuel 18:9-10, 14b, 24-25a, 30-19:3
Psalm 86:1-6
Mark 5:21-43

Wednesday, February 5
St. Agatha, virgin and martyr
2 Samuel 24:2, 9-17
Psalm 32:1-2, 5-7
Mark 6:1-6

Thursday, February 6
St. Paul Miki and companions, martyrs
1 Kings 2:1-4, 10-12
(Response) 1 Chronicles 29:10-12
Mark 6:7-13

Friday, February 7
Sirach 47:2-11
Psalm 18:31, 47, 50-51
Mark 6:14-29

Saturday, February 8
St. Jeremias Emiliani
St. Josephine Bakhita, virgin
1 Kings 3:4-13
Psalm 119:9-14
Mark 6:30-34

Sunday, February 9
Fifth Sunday in Ordinary Time
Isaiah 58:7-10
Psalm 112:4-9
1 Corinthians 2:1-5
Matthew 5:13-16

Question Corner/Fr. Kenneth Doyle

Alpha evangelization program has been endorsed by Catholic bishops

Q A number of Catholic parishes here in my archdiocese have hosted programs on the Alpha movement in Christianity. I have found conflicting guidance as to the legitimacy or orthodoxy of this movement. Can you advise me as to whether it is approved for Catholic membership? (Oregon)



A Alpha is a program of Christian evangelization first developed some 30 years ago at an Anglican charismatic parish in London. It consists of about a dozen interactive sessions in which participants discuss basic questions of faith, such as "Who is Jesus?" and "Why and how do I pray?" The goal is to bring participants into a closer personal relationship with Christ.

Alpha is compatible with Catholic teaching, although it does not deal specifically with issues like the sacraments. There is available a version called "Alpha for Catholics," which supplements the basic program with teachings specific to Catholicism. Since its inception, Alpha has been used in thousands of Catholic parishes in more than 70 countries.

Detroit Archbishop Allen H. Vigneron, recently elected vice president of the U.S. Conference of Catholic Bishops, notes that "many parishes in Detroit have found Alpha a great tool for helping men and women hear the initial proclamation of the Gospel."

Capuchin Father Raniero Cantalamessa, the preacher to the papal household, is a "great friend of Alpha," and Cardinal Christoph Schonborn of Vienna has said, "Alpha is for meeting Jesus. ... For me, the Christian life has something to do with simplicity, friendship, closeness and joy. That's what I feel about Alpha, and I think that's a sign that it works and that it's given from the Lord."

Q I am reading lists a St. Olympias in the fourth and fifth centuries and says that she was a deaconess of the Church, "an office which existed at that time." When did the Church stop ordaining women as deacons and why? (Virginia)

A Clearly there were women in the early Church who were called "deaconesses." St. Paul in his Letter to the Romans (Rom 16:1) refers to a certain Phoebe, whom he calls (in some but not all translations) "a deaconess of the Church at Cenchræe." It is also clear that the perennial teaching and practice of the Church has been that deaconesses were not sacramentally ordained and thereby not included in the sacrament of holy orders.

And the saint you mention—Olympias—was, according to the *Catholic Encyclopedia* on www.newadvent.org, "consecrated [a] deaconess" by the bishop of Constantinople in the fourth century. She had been widowed at an early age and chose to remain unmarried, dedicating her considerable fortune to helping the poor.

In the early centuries, deaconesses seem to have played a role in the baptism of women.

Christians then were baptized naked, many of them as adult converts. Since the clergy were male, modesty demanded that deaconesses take women converts into the water. Catholic scholars have divided opinions as to whether these ancient deaconesses were actually ordained to a degree of holy orders or were simply blessed for service, like lectors or acolytes today.

In 2016, Pope Francis, with the encouragement of the International Union of Superiors General, created a study commission to examine the matter of women serving as deacons. Since then, members of that commission have arrived at varying points of view.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

My Journey to God

Morning Glory

By Tierney Vrdolyak

The morning dew drops me new
With fresh presence of the fallen leaves,
Bare trees, cold-pressed in the winter hour
I awaken to.

Oh, taste and see; awake and read
How wondrous the willow, the wind about its crown
Whispering back and forth, from bough to bough
Unceasing sound.

Befitting time is now
When in undisturbed solitude
I simply breathe, offering up whatever may encompass.
Some call this idleness.

But I, whose I am not
See, if yet indistinctly, true thought;
Contemplation, new worlds awaken
Within the eye I am.

No need for latest news as the dew drops, or ice enshrouds,
For in one breath tidings ever ancient, ever new break the boughs,
Make willows weep.
Morning's tale is awe enough for me.

(Tierney Vrdolyak is a theology teacher at Nativity Catholic School in Indianapolis through the University of Notre Dame's ECHO program. Photo: Snow-covered berries are seen on a tree outside the headquarters of the U.S. Conference of Catholic Bishops in Washington on Feb. 20, 2019.) (CNS photo/Bob Roller)

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.

Please include name, address, parish and telephone number and send to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to nhoefer@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.

ATELSKI, John E., 92, St. Malachy, Brownsburg, Jan. 8. Father of Connie Summitt and John Atelski. Grandfather of three. Great-grandfather of four.

BILLERMAN, William P., 73, St. Jude, Indianapolis, Jan. 14. Husband of LuJuana Billerman. Father of Amy Blumer, Jared and Todd Billerman. Brother of Jennie Barger, Frances Dotson, Bernadette Mooney, James and Mike Billerman. Grandfather of nine. Great-grandfather of four.

BORDENKECHER, Edith A., 81, St. Joseph, Shelbyville, Dec. 2. Mother of Diana Beagle, Linda Carter, Dennis, Greg, Larry, Steve and Tony Bordenkecher. Sister of Vickie Beard and Kathy Berger. Grandmother of 14. Great-grandmother of six.

BRODERICK, Steven, 59, St. Pius X, Indianapolis, Jan. 8. Husband of Krista Broderick. Father of Aidan, Colin and Matt Broderick. Son of Richard Broderick and Roberta Broderick. Stepson of Cathryn Broderick. Brother of Karen Green, Adam, Kevin, Mike and Tom Broderick.

BROWN, James M., 37, St. Andrew the Apostle, Indianapolis, Jan. 7. Son of Julie Brown. Brother of Stacy Murphy and Steven Brown. Uncle of two.

CORD, Marian, 98, St. Joseph, Shelbyville, Dec. 10. Mother of Susan Birmingham, Jane Crady, Lisa Taylor, Deacon John and Thomas Cord. Grandmother of 10. Great-grandmother of 20.

COURTNEY, William, 93, St. Mary, Lanesville, Jan. 13. Husband of Audra Courtney. Father of Jackie McCulloch, Jamie Rogers, Jeff and William Courtney III. Grandfather of 10. Great-grandfather of three.

CRAIG, James A., 90, Prince of Peace, Madison, Jan. 13. Father of Andy, Joe, John and Tony Craig. Brother of Norma Jean Richie. Grandfather of 12. Great-grandfather of seven.

DAVIES, Angela L., 59, St. Joseph, Shelbyville, Jan. 7. Wife of Curtis Davies. Mother of Christopher and Erich Davies. Daughter of Ida Bollheimer.

DAY, Dolores M., 90, St. Mary, Lanesville, Jan. 15.



MLK Mass

A woman and child perform during a Mass in celebration of the Rev. Martin Luther King Jr. at the Cathedral of Immaculate Conception in Memphis, Tenn. on Jan. 20. The civil rights leader was shot and killed on April 4, 1968, in Memphis as he stood on the balcony of the Lorraine Motel. (CNS photo/Karen Pulfer Focht)

Mother of Maureen Cantrell, Anne Harbeson, Brigid Ott, Joan Robinson, Maria, Kevin, Nic and Vince Day. Sister of Providence Sister Joana and Benedictine Father Denis Quinkert. Grandmother of 13. Great-grandmother of 24.

EAST, Cecil R., 80, St. Vincent de Paul, Bedford, Jan. 18. Husband of Nancy East. Father of Susan East-Moore, Becky Lewis, Cheryl Taylor and Michael East. Brother of Opal Lee Beltran, Ruby, Carl and Terry East. Grandfather of eight. Great-grandfather of two.

EISERT, Stephen B., 66, St. Louis, Batesville, Jan. 20. Father of Amy Hawkins and Josh Eisert. Brother of Carol Tebbe, Debi Williams, Don and Jim Eisert. Grandfather of six.

ELLIOTT, Dorothy, 99, St. Luke the Evangelist, Indianapolis, Jan. 6. Mother of Jenni Delp, Ruth Keating, Lisa McDufford, Dorothy O'Neil, Megan Rumble, Susan Weakley, Mary, Anthony, James and Kevin Elliott. Grandmother of 21. Great-grandmother of 36. Great-great-grandmother of five.

ENSOR, Ruth A. Pendleton, 85, St. Joseph, Shelbyville, Dec. 30. Mother of Ann Erdely, Carol Scanlon, Bill, Ken, Mark and Michael Pendleton, Chris and Mark Ensor. Grandmother of 21. Great-grandmother of several.

ETIENNE, Yvonne, 82, St. Augustine, Leopold, Jan. 8. Mother of Debbie Bevins, Judy Spradlin and Steve Etienne. Sister of Elaine Sandleben. Grandmother of eight. Great-grandmother of 11.

FALLIS, Elizabeth A. (Wisker), 75, St. Joseph, Shelbyville, Jan. 11. Mother

of James and Thomas Fallis. Grandmother of one.

GORMAN, Robert M., 80, St. Anne, New Castle, Jan. 5. Father of Michelle Melton, Michael, Patrick and Tony Gorman. Brother of Vera Campbell, Kathleen Wallace and Mark Gorman. Grandfather of nine. Great-grandfather of two.

GREENE, Sharon E., 74, St. Martin of Tours, Martinsville, Jan. 14. Mother of Kimmie Leonard and Kevin Greene. Grandmother of 12. Great-grandmother of nine.

HOUGH, Harry P., Jr., 80, Christ the King, Indianapolis, Jan. 9. Husband of Alice Hough. Father of Kathleen Isaacson, Joanne Pace and David Hough. Grandfather of six.

HUEBNER, Thomas W., 81, St. Roch, Indianapolis, Jan. 15. Husband of Patricia Huebner. Father of Mary Crocker, Janet Duffett, Nancy Fykes, Jennifer King and Kenneth Huebner. Brother of Sister of St. Joseph of Carondelet Rita Louise Huebner. Grandfather of 10. Great-grandfather of five.

JOHANNIGMAN, Cheryl K., 51, Immaculate Conception, Millhouses, Jan. 16. Wife of Charles Johannigman. Mother of Christen and Matthew Johannigman. Sister of Teresa Vanasdol.

JONES, Wayne A., 85, St. Matthew the Apostle, Indianapolis, Jan. 8. Husband of Rita Jones. Father of Lori Petruciani, John Paul Olinger, Benjamin, Bryant, Tony and Weston Jones. Grandfather of 10.

LEACH, Mark S., 57, St. Mary, North Vernon, Jan. 9. Husband of Cara Leach. Father of Autumn Yeager, Cassie and

Brock Leach. Brother of Mary Barlow, Lisa Butler and David Leach. Grandfather of three.

LEONARD, Deborah, 59, St. Elizabeth Ann Seton, Richmond, Jan. 15. Wife of Ken Leonard. Mother of Melissa and Jason Leonard. Daughter of Kathleen Sheehy. Sister of Barb Clayton, Christine Price and Jeff Fox. Grandmother of two.

LEPPERT, Ralph, 86, St. Joseph, Shelbyville, Dec. 7. Father of Denise Watler and Scott Leppert. Grandfather of five. Great-grandfather of one.

MILLER, Alma L., 86, St. Louis, Batesville, Jan. 10. Mother of Ann Edwards and Jim Miller. Grandmother of two. Great-grandmother of one.

MILLER, Dolores, 90, St. Roch, Indianapolis, Jan. 6. Mother of Judi Delk, Anna Everroad, Mary Moyer, Ruth White and John Miller. Grandmother, great-grandmother and great-great-grandmother of several.

MEYER, George C., 83, Holy Family, Oldenburg, Jan. 9. Father of Carla Kramer, Shelly Prickel, Dan and Mike Meyer. Brother of Dennis, Jim and Tom Meyer. Grandfather of 11.

RAMSEY, Virginia C. (Brinksneider), 87, St. Michael, Cannelton, Jan. 13. Wife of Charles Ramsey. Mother of Lesa Pfeifer, Cheryl Sanders, Allen, Barry and Dennis Ramsey. Sister of Shirley Garrett and Marilyn Lawson. Grandmother of 12. Great-grandmother of nine.

RECEVEUR, Diana K., 81, St. Mary-of-the-Knobs, Floyd County, Jan. 5. Mother of Kerry Jones and Kelly Stepro. Sister of Irvin Stimler.

Grandmother of four. Great-grandmother of five.

REDELMAN, Charlotte L., 88, St. Mary, Greensburg, Jan. 8. Wife of Donald Redelman. Mother of Barb Emery, Kathy Kerkler, Neice, Ruth, Dan and Rick Redelman. Sister of Bill Saler. Grandmother of 10. Great-grandmother of several.

RICHARDS, Helen, 96, St. Joseph, Shelbyville, Jan. 9. Mother of Eileen Davis, Carolyn Scott, Therese, Louis and Robert Richards. Sister of Agnes Meltzer and Edward Kieffer. Grandmother of nine. Great-grandmother of six.

SMITH, James M., 83, St. Lawrence, Indianapolis, Dec. 29. Husband of Diane Smith. Father of Peggy Hicks, Karen and Marty Smith. Sister of Maureen Jewell. Grandfather of seven. Great-grandfather of eight.

SNYDER, Marilyn, 87, St. Pius X, Indianapolis, Dec. 26. Mother of Maureen Allen, Catherine, Daniel and Mark Snyder. Grandmother of eight.

SPALDING, Martha J., 95, St. Vincent de Paul, Shelby County, Jan. 13. Mother of Marcia St. John, Sherry White, Nancy Spalding-Ness, Amy, Daniel, David, Ronald and Steven Spalding. Sister of Elizabeth Boilek and Philip Meltzer. Grandmother of 11. Step-grandmother of two. Great-grandmother of nine.

TEVIS, Jean, 69, St. Mary-of-the-Knobs, Floyd County, Jan. 4. Wife of Daniel Tevis. Mother of Kathleen and Danny Tevis. Sister of Joan Foster, Mary Paul, Maureen Pierce, Sheila Schmidt, Rita, Bill, John and Mike Wimsatt. Grandmother of two.

THROCKMORTON, Diane F., 82, Our Lady of the Greenwood, Greenwood, Dec. 15. Wife of Robert Throckmorton. Mother of Karen Dulaney and Bob Throckmorton. Sister of Ronald Arvin. Grandmother of seven. Great-grandmother of two.

TUTTS, Joseph, 97, St. Lawrence, Indianapolis, Jan. 6. Father of Janet Messersmith and Michael Tutts. Grandfather of three. Great-grandfather of one.

VALDEZ-GOMEZ, Margarita, 71, Holy Spirit, Indianapolis, Dec. 30. Wife of Juan Ramirez-Mora. Mother of Margarita Fajardo and Marisa Montelongo. Grandmother of five. Great-grandmother of one.

WALPOLE, Elizabeth A., 65, St. Mark the Evangelist, Indianapolis, Jan. 9.

WERNER, Anna M., 93, All Saints, Dearborn County, Jan. 14. Wife of Alvin Werner. Mother of Anita Smith, Anthony, Art, Jerry and Rick Werner. Grandmother of 20. Great-grandmother of 26.

WESTERMAN, Marian, 87, St. Joseph, Shelbyville, Dec. 29. Mother of Linda Merkel, Joanne Miller and Andrew Westerman. Grandmother of nine. Great-grandmother of eight.

WICKETT, Ronald, 82, St. Elizabeth Ann Seton, Richmond, Jan. 20. Father of Vicki Holhouse, Valerie Windle and Douglas Wickett. Brother of Virginia Kelley. Grandfather of eight. Great-grandfather of 13.

WISCHMEIER, Douglas B., 55, St. John Paul II, Sellersburg, Jan. 7. Husband of Anne Wischmeier. Father of Shana Wischmeier. †

ROBINSON

continued from page 12

The growth of cities around more productive farmland in the Middle Ages is well-documented by historians. What gets lost is the quieter transformation that took place in the hearts of Catholics alongside their new contrivances.

This story means even more today as we grapple with the social and psychological effects of new technologies.

Economists point to the way wealth has shifted to places like Silicon Valley in the digital era. Historians recount the heady days of the Internet when computer programmers were experimenting with the tools that would allow us to download the world's information from our sofas.

But what of our interior lives? How are we being changed? Or more important, as Chesterton aptly asked, in what ways do we need to change to cooperate with God's unfolding plan?

(Brett Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.) †

Bryant relied on Catholic faith to see him through tough personal times

CALABASAS, Calif. (CNS)—As the world mourned the loss of basketball great Kobe Bryant, his 13-year-old daughter Gianna and seven others killed in a tragic helicopter crash on Jan. 26, many recalled how Bryant gave much credit to his Catholic



Kobe Bryant

faith for seeing him through the bad times and strengthening his marriage and family.

A shooting guard, Bryant was drafted into the NBA at age 17 and played his entire 20-season career with the Los Angeles Lakers. He entered the NBA directly from high school and won five NBA championships. He retired at the end of the 2015-16 season.

News of Bryant's death quickly prompted tributes on social media. On Twitter, Archbishop Jose H. Gomez of Los Angeles said "he was sad to hear the news"

and offered prayers for him and his family. In Rome for his region's "ad limina" visit with Pope Francis, Archbishop Gomez told Catholic News Service (CNS) on Jan. 27 that Bryant "was a very good Catholic, a faithful Catholic" and recalled meeting the famed basketball player on several occasions.

"I remember one time going to the Lakers' practice, and I had a good conversation with him," Archbishop Gomez told CNS. "We are praying for the eternal repose of his soul, his daughter who also died and for the family. It must be a very challenging time for his family. So, let's pray for him and pray for his family."

Born in Philadelphia on Aug. 23, 1978, Bryant was raised a Catholic and as a youth lived for a while in Italy. He and his wife, Vanessa, married at St. Edward Catholic Church in Dana Point, Calif., and raised their children Catholic. Bryant is survived by his wife and three other daughters. Gianna, also known as "GiGi," was the couple's second oldest daughter.

One of the darkest periods in his personal life happened in 2003—when he was accused of raping a young woman while he was staying at a mountain resort hotel in Colorado; he was in the state for knee surgery and was staying near Vail in Eagle, Colo. He was arrested on a rape charge.

He denied he had raped her, but admitted that the two had consensual sex. The charges were eventually dropped. In 2004, his accuser filed a civil suit against him and in 2005 Bryant settled with her out of court for an undisclosed sum.

His marriage almost ended over it. In a *GQ* interview in 2015, he said he relied on his Catholic faith to get him through—and talking to a priest was "the turning point."

"The one thing that really helped me during that process—I'm Catholic, I grew up Catholic, my kids are Catholic—was talking to a priest. It was actually kind of funny: He looks at me and says, 'Did you do it?' And I say, 'Of course not.' Then he asks, 'Do you have a good lawyer?' And I'm like, 'Uh, yeah, he's phenomenal.' So then he just said, 'Let it go. Move on. God's not going to give you anything you can't handle, and it's in his hands now. This is something you can't control. So let it go.' And that was the turning point."

Law enforcement officials identified the other passengers on the helicopter, who also perished: the pilot, Ara Zobayan; John Altobelli, head baseball coach at Orange Coast College in Costa Mesa, Calif., his wife, Keri, and their daughter Alyssa; Christina Mauser, a basketball coach at Harbor Day School in Newport Beach, Calif., where Gianna Kobe attended school; Sarah Chester and her daughter Payton, who was of middle school age.

USA Today reported the group was traveling in Bryant's private helicopter to the Mamba Sports Academy in Thousand Oaks, Calif., for a girls basketball game. Bryant was expected to coach, and Gianna was expected to play. The crash occurred around 10 a.m. local time; law enforcement officials said there were foggy conditions in the hills overlooking Calabasas, which is in Los Angeles County.

Among tributes to Bryant flooding the

Internet was a remembrance by Instagram user Cristina Ballestero, who described seeing Bryant at a weekday Mass at Holy Family Cathedral in Orange, Calif.

She recalled looking up to see the basketball star sitting in her pew, but she managed to "stay focused on Jesus, not this insanely talented basketball player my whole family has looked up to and watched our whole lives.

"As we went up to Communion, he waited for me to go," she recalled, adding that he complimented her on having a "beautiful voice" in singing the Mass hymns.

"His most inspiring trait was his decision to turn to his faith in God and receive God's mercy and to be a better man after a regretful decision," Ballestero wrote, referring to the *GQ* article. "I am heartbroken at the news of his death alongside his daughter Gianna. My prayers go out to his family, friends and loved ones."

She also noted all the good works Kobe and his wife have done through their foundation and several other charities they are involved in and donate money to.

A tweet from Tommy Tighe at @thehissilent remembered seeing Bryant and his family at Our Lady Queen of Angels Church during Mass "and it's something I've never forgotten."

"May the crucified Christ and His sorrowful mother be with Kobe's wife, daughters, and family," Tighe tweeted. †

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Employment

Director

Catholic Charities of the Diocese of Evansville, Indiana

The Roman Catholic Diocese of Evansville, Indiana, seeks a Director of Catholic Charities. The director reports to the Diocesan Chief Operating Officer. Duties include, but are not limited to developing and implementing annual goals and objectives in cooperation with the bishop of Evansville and the chief operating officer; collaborating with governmental and charitable agencies consistent with Catholic Social Teaching, the Code of Ethics of Catholic Charities USA, and the policies and guidelines of the diocese; and maintaining quality control and work with Catholic Charities' Board of Advisors and staff to develop and monitor annual goals, objectives, and outcomes.

The successful candidate must be a practicing Catholic in good standing and committed to the teaching of the Roman Catholic Church. Minimum qualifications include a Bachelor Degree (Master's Degree preferred) in a business, social service or education field; five years' experience in management and administration; good communications and public relations skills; a valid driver's license; and the ability to travel throughout the diocese's 12 counties. The successful candidate also must complete a full Criminal History Clearance.

To apply, and/or to view a full job description, please visit <http://www.evdio.org/employment-opportunities.html>

Employment

Human Resources Data Administrator

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Human Resources Data Administrator to perform a wide variety of functional and analytical assignments that support the Human Resources Office. Although this position will primarily focus on managing or monitoring several workflows within the HRIS or payroll system, the position will also administer key processes or programs outside of the HRIS and payroll system for the Human Resources Office.

Responsibilities include preparing reports to various end-users, administering a process to ensure collection of missed insurance premiums, reviewing employee data changes in the HRIS, reviewing hours worked by employees for benefits eligibility and Affordable Care Act (ACA) compliance, reviewing pending new hire/re-hire records, assisting with the implementation of online onboarding, preparing check requests, overseeing automatic enrollment and automatic savings deferral increases in the retirement savings plan, ensuring accurate completion of I-9 employment eligibility forms, and performing other duties as necessary.

A bachelor's degree in business administration, informatics, or a related field and previous experience in human resources and/or benefits administration is preferred. Proficiency with website design or administration is a plus. The ability to exercise discretion and maintain confidentiality is essential. Proficiency with databases, payroll systems, and Microsoft Office applications, including an advanced knowledge of Excel is required.

Please e-mail cover letter, resume, and list of references to:

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Executive Assistant for Communications

The Archdiocese of Indianapolis is seeking a full-time Executive Assistant for Communications to perform editorial duties for the Criterion, including preparing the Wedding and Parish Festival/Vacation supplements, gathering information regarding Advent and Lenten penance services, publishing a list of new Catholics after Easter, creating listings of special Masses for Christmas, Easter, Divine Mercy Sunday, and the Feast of our Lady of Guadalupe, and maintaining information on retreats, events, and obituaries. Other duties include overseeing display and classified advertising, advertising billing, subscriptions, website updates, and print services. There is also significant interaction by phone and e-mail with individuals and organizations seeking information.

The position requires outstanding verbal and written communications skills, attention to detail, flexibility, the ability to prioritize and multi-task, and the ability to exercise discretion and maintain confidential information. A bachelor's degree or equivalent experience in communications or a related field is preferred. Applicants should be proficient in or willing to learn a variety of software, including Word, Excel, InDesign, Dream Weaver, Contribute, Adobe, and AdSystem. Experience in administrative support and communications, preferably involving matters pertaining to the Catholic Church, is required. Proficiency in effectively speaking and writing both English and Spanish is also preferred.

To apply, please e-mail a cover letter, resume, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: eisakson@archindy.org

Equal Opportunity Employer

MARIAN UNIVERSITY Indianapolis

THE SAINT JOHN'S BIBLE

In 1998, Saint John's Abbey and University commissioned Donald Jackson, official scribe and calligrapher to Queen Elizabeth II, to create *The Saint John's Bible*. It was the first completely handwritten and illuminated Bible in more than 500 years. Jackson and an international team of calligraphers and artists constructed the Bible using calfskin vellum, ancient inks, gold leaf, palladium, and platinum. The text was written with quill pens formed from goose, turkey, and swan feathers. The completed work includes seven volumes totaling 1,150 pages and 160 major illuminations and each volume stands two feet tall by three feet wide. The Heritage Edition of this masterpiece was developed to give institutions the opportunity to witness and experience its magnificence.

Events with *The Saint John's Bible*

February 5 | 6-8 p.m.

Interfaith Panel Discussion
Art of the Sacred Texts: Reflections on the Sublime in Diverse Holy Writings
Michael A. Evans Center for Health Sciences, Lecture Hall 1

February 19 | 7-9 p.m.

Jamie Higgs, Ph.D.
The Saint John's Bible and the Power of the Page
Mother Theresa Hackelmeier Memorial Library, Auditorium

March 13 | 7-9 p.m.

Suzanne Moore
Tradition and Transformation
Marian Hall, Marian University Theatre

When *The Saint John's Bible* is not on display for events, it can be viewed in the Mother Theresa Hackelmeier Memorial Library on the campus of Marian University.

Docent-lead viewings will be available on:

Tuesday, February 4
5-7 p.m.

Saturday, February 8
Noon-2 p.m.

Tuesday, March 10
5-7 p.m.

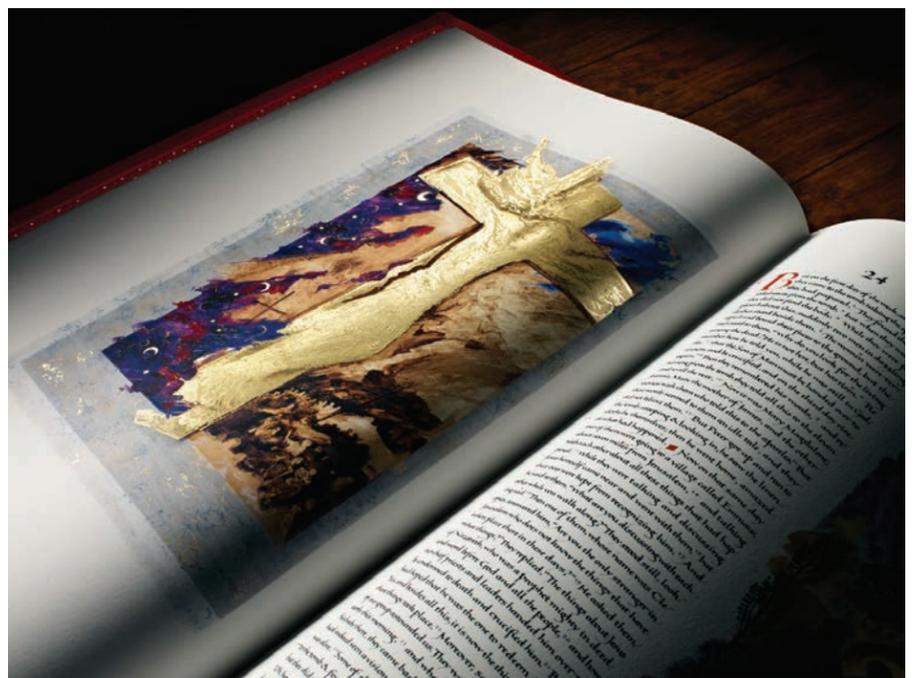
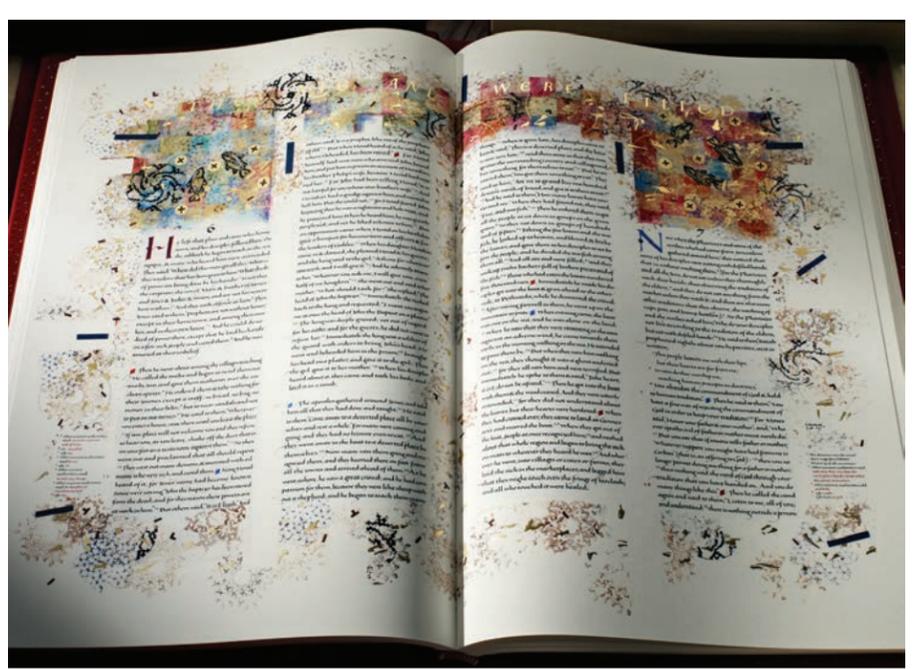
Saturday, March 14
Noon-2 p.m.

Tuesday, April 7
5-7 p.m.

Saturday, April 18
Noon-2 p.m.

For more information, contact SaintJohnsBible@marian.edu.

Special thanks to Ed and Peggy Bonach for sponsoring Marian University's year with *The Saint John's Bible*.



Top: *Multiplication of The Loaves and Fishes*, Donald Jackson. Scripture quotations are from the New Revised Standard Version of the Bible, Catholic Edition, Copyright 1993, 1989 National Council of the Churches of Christ in the United States of America.

Middle: *Genealogy of Jesus*, Donald Jackson

Bottom: *Crucifixion*, Donald Jackson

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Made possible by a grant from The Indianapolis Foundation Library Fund.

