



The

Criterion

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A Journey of Dignity

New column reminds us to set goals of medical care and who speaks for you, page 12.

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Matt and Nikki Javit share in the joy on a day when they brought sports equipment to the youths of a Catholic orphanage in southern India, one of the many places they visited during an 800-day trip across the globe that deepened their appreciation of humanity. (Submitted photo)

A couple's 800-day trip around the world deepens their faith—in God and humanity

By John Shaughnessy

Their 800-day journey around the world led Matt and Nikki Javit to 35 countries, five continents and countless adventures—including snorkeling in shark-infested waters off the Galapagos Islands, learning the sport of cricket from children on the streets of India, and being invited to dinner by the head monk of a Buddhist temple in Vietnam.

Their 27-month trip of a lifetime also led the married couple into an even

deeper appreciation of their Catholic faith as their adventures included experiencing Holy Week in Peru, making a pilgrimage to Fatima in Portugal, and persisting through a thunderstorm as they climbed the same dirt hill that St. Thomas did as he fled angry locals in India.

Then there were the other sear-into-the-soul moments that these two members of Immaculate Heart of Mary Parish in Indianapolis experienced—moments of life-affirming personal connections with strangers, like the one they had in Croatia

with a man in his 80s named Vladimir.

“We were leaving church on a Saturday night,” recalls Nikki, who is 38. “He says, ‘Where are you going tonight?’ You could tell he just wanted to talk. He invited us back to his place. We always had this rule that if someone invites us into their home and they seem nice, we’ll go. We ended up talking all night long with him. It was such a good conversation. He just needed a friend.”

Matt, who is 43, adds, “There were

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Bill reinforces dignified treatment of human fetal remains after abortion

By Victoria Arthur

The grisly discovery last fall of more than 2,400 medically preserved human fetal remains in the possession of a former northern Indiana abortion provider shocked the state and the nation.



For Sen. Liz Brown (R-Fort Wayne), the case of Dr. Ulrich “George” Klopfer only underscores the need

for clear, legally enforceable guidelines for the respectful treatment of fetal remains after abortion. Her proposed legislation, Senate Bill 299, gives direction to the Indiana State Department of Health and augments a 2016 state law requiring fetal remains to be treated with dignity, which was upheld by the U.S. Supreme Court in May 2019.

Senate Bill 299 clarifies requirements for abortion providers to have policies in place with a funeral home or licensed burial provider to dispose of fetal remains by burial or cremation. In addition, it requires any facility providing abortion services to notify a woman of her right to the humane and dignified disposition of those remains. This includes giving her the choice of returning them to the clinic in the case of a medically induced abortion that may ultimately take place at home.

“We know that despite the law we passed in 2016, there are abortion clinics operating in Indiana that are continuing to treat fetal remains as medical waste,” Brown said. “That is actually breaking the law today.”

The other extreme, Brown stated during a Jan. 29 meeting of the Senate Health and Provider Services committee, is keeping fetal remains “as prizes or trophies” as Klopfer did.

For the Catholic lawmaker, this case hit particularly close to home because

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For religious, God's love is worth more than any earthly good, Pope Francis says at Mass

VATICAN CITY (CNS)—When one is totally in love with the Lord, then poverty, chastity and obedience are not sacrifices, but vehicles of freedom, Pope Francis told consecrated men and women.

Celebrating the World Day for Consecrated Life, Pope Francis urged women and men religious to be people of hope, and he asked all Catholics to pray for the hundreds of thousands of women and men who continue to consecrate their lives totally to serving God and their brothers and sisters.

Led by candle-bearing men and women from a variety of religious orders, Pope Francis processed into a darkened St. Peter's Basilica on Feb. 1 for a vigil celebration of

Candlemas—the feast of the Presentation of the Lord—and the Vatican celebration of the World Day for Consecrated Life.

And, on the feast day itself, Feb. 2, he spoke about how every member of the Church has a role to play in sharing the good news of salvation in Christ.

After reciting the *Angelus* prayer on the feast day, he asked people in St. Peter's Square to join him in praying a Hail Mary for “the consecrated men and women who do so much work, so often hidden.”

In his homily at the Mass with religious the evening before,

Pope Francis focused on the figures of Simeon and Anna, who were present in the Temple when Mary and Joseph

brought the baby Jesus. Simeon and Anna, who dedicated their lives to prayer, recognized Jesus as the Messiah.

Simeon says that he can die in peace because he had seen “the grace that was worth more than life,” the pope said.

Religious men and women and consecrated virgins also “caught sight of the treasure worth more than any worldly good,” Pope Francis said. “And so, you left behind precious things such as possessions, such as making a family for yourselves.

“You fell in love with Jesus, you saw everything in him, and enraptured by his gaze, you left the rest behind. Religious life is this vision,” he said.

A key to perseverance and joy in religious life is to be always aware of the

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Pope Francis

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Klopfers had operated abortion facilities in her hometown of Fort Wayne as well as in South Bend and Gary. It was upon Klopfers death in September 2019 that investigators found the remains of 2,411 aborted fetuses and thousands of medical records at his Illinois property—all the result of abortions he had performed at his Indiana facilities before his medical license was suspended in 2015 for various violations.



Sen. Liz Brown

Brown emphasized that Senate Bill 299 is not a reaction to the Klopfers case. Instead, she said it is simply designed to fully implement the 2016 legislation—House Bill 1337—that was immediately challenged by the abortion industry, but finally upheld by the

Supreme Court.

“The Klopfers case just underlines the need for this type of law,” said Brown, a member of St. Jude Parish in Fort Wayne. “It brings to light how deceptive the abortion industry can be.”

The Indiana Catholic Conference (ICC) stands in strong support of Senate Bill 299, as it did with the legislation four years ago.

“We believe that in keeping with respecting the dignity of the body, particularly the most vulnerable in the form of these aborted fetuses, ensuring a proper burial or cremation is essential,” said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana.

Church teaching on the matter is clear, added Father C. Ryan McCarthy, a bioethicist and moral theologian for the Archdiocese of Indianapolis.

“Every human person is equal in dignity in the sight of God, and for Catholics, not only are there traditions but actual requirements of canon law” surrounding proper disposition of human remains, said Father McCarthy, pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis. “We are required to bury human remains, to the best of our ability, intact and in a permanent place.”

Father McCarthy acknowledged

that sometimes in the early stages of pregnancy—whether by miscarriage or abortion—fetal remains are lost or cannot be identified.

“No one is bound to the impossible,” he said, “but if you have fetal remains, they must be treated with due respect.”

Catholic cemeteries in Indiana stand ready to help in these situations, Father McCarthy added.

In the Klopfers case, both the Diocese of Fort Wayne-South Bend and the Diocese of Gary offered to provide for burial of the remains found on the doctor’s property and reiterated those offers to the Office of the Indiana Attorney General, which is handling the case.

Several representatives of the Attorney General’s office spoke in support of Senate Bill 299 during the committee hearing.

“It is vital to have very strong laws on the books dealing with the disposition of fetal remains and to document that it has been done so appropriately,” said Parvony Stover, director of government affairs and legislative policy.

The Attorney General’s office is continuing with its investigation and is working to ensure that the fetal remains will be treated with proper dignity and respect, the representatives said.

Senate Bill 299 passed 10-1 at the conclusion of the hearing, with Sen. Jean Breaux (D-Indianapolis) casting the only dissenting vote. The bill is expected to pass the full Senate and will be considered by the House in the coming weeks.

“This is a very straightforward bill that merely implements the rules [in the 2016 law] so that every health care provider, whether an abortion clinic or hospital, understands that they can no longer use their earlier protocols for fetal remains,” Brown said. “Despite what people on the other side of this issue say, there needs to be more definition around these matters.”

To follow Senate Bill 299 and other 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.

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



Public Schedule of Archbishop Charles C. Thompson

February 6 – 18, 2019

<p>February 6-9 Annual conference for Association of Graduate Programs in Ministry in Tucson, Ariz.</p> <p>February 10-11 Episcopal Ordination and Installation of The Most Reverend Robert J. McClory as Bishop of the Diocese of 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</p> <p>February 13 – 8:15 a.m. Judicatories meeting at Indiana Interchurch Center, Indianapolis</p> <p>February 13 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center</p> <p>February 13 – 5 p.m. CST Ministries of Lector and Acolyte Mass in St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology, St. Meinrad</p>	<p>February 15 – 11 a.m. Confirmation for youths of St. Louis Parish in St. Louis Church, Batesville</p> <p>February 15 – 2 p.m. Confirmation for youths of St. Michael Parish, Brookville; St. Nicholas Parish, Ripley County; St. Anthony of Padua Parish, Morris; and St. Peter Parish, Franklin County, at St. Louis Church, Batesville</p> <p>February 15 – 6 p.m. St. Louis Parish “Celebration of Love” dinner at Knights of Columbus Hall, Batesville</p> <p>February 16 – 5:30 p.m. Mass at St. Paul Catholic Center, Bloomington</p> <p>February 18 – 11 a.m. College of Deans meeting at Archbishop Edward T. O’Meara Catholic Center</p> <p><i>(Schedule subject to change.)</i></p>
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POPE

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presence of God’s grace, the pope told the religious. “The tempter, the devil, focuses on our ‘poverty,’ our empty hands,” the things one did not achieve, the lack of recognition and the struggles one has had.

A temptation that every Christian, including religious, experiences is that of seeing life in a “worldly way” rather than focusing on God’s grace at work. When that happens, the pope said, people go off “in search of something to substitute for it: a bit of fame, a consoling affection, finally getting to do what I want.”

Focusing on God’s enduring love is the only antidote, the pope said. “If consecrated life remains steadfast in

love for the Lord, it perceives beauty. It sees that poverty is not some colossal effort, but rather a higher freedom that God gives to us and others as real wealth. It sees that chastity is not austere sterility, but the way to love without possessing. It sees that obedience is not a discipline, but is victory over our own chaos, in the way of Jesus.”

Simeon was able to recognize the Messiah because he had been looking for him, the pope said. He never lost hope.

“Looking around, it is easy to lose hope: things that don’t work, the decline in vocations,” the pope said, but a life devoid of hope is a worldly one, not one focused on Jesus.

“We become blind if we do not look to the Lord every day, if we do not adore him,” the pope told the religious. “Adore the Lord.” †

Abandoned newborn saved thanks to Seymour Safe Haven Baby Box

By John Shaughnessy

When Dave Eggers first heard the news that the life of an abandoned baby had been saved in Seymour, two emotions immediately overwhelmed him.

Eggers’ first reaction was one of complete joy that the baby had been found and rescued about an hour after the child had been born.

His next most-immediate reaction focused on the mother of the child.

“What breaks your heart is what that mother went through,” said Eggers, a member of St. Ambrose Parish in

Seymour and the treasurer of the Knights of Columbus Council 1252 there. “Thank God she made the right decision.”

On Jan. 23, the baby’s mother placed her infant girl inside a Safe Haven Baby Box that had been installed at Seymour Fire Station 3 on June 14, 2019. An alarm immediately notified firefighters, the baby was retrieved from the box within 60 seconds, and she was transported to a nearby hospital.

“It worked exactly according to plan,” said Eggers. “That’s what the box was built for—to save a baby’s life.”

Seymour’s Knights of Columbus

had a role in that effort, paying for installation of the baby box at the fire station and providing for a yearly maintenance fee to operate the box. Yet Eggers focused his praise on two individuals.

He quickly mentioned 19-year-old Hunter Wart, who raised \$10,000 to purchase the box—money Wart collected from mowing lawns and collecting scrap metal.

“You can’t say enough about how his hard work has paid off,” Eggers said. “He doesn’t come from a wealthy family. He raised every penny of the \$10,000.”

Eggers’ thoughts also returned to the birth mother.

“You pray for her and hope the best for her as well,” he said. “Because we had the box, she may have planned what she did before she gave birth. She gave her baby up so her baby could have a better life.”

“I was told by current Mayor Matt Nicholson that he understood that the baby was within 30 days of having a permanent home and the adoption being finalized.

“To save a baby’s life is absolutely incredible. It’s exactly what we all hoped for.” †



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Six African, Asian countries affected by new travel restrictions

WASHINGTON (CNS)—Catholic leaders said a Trump administration plan to limit the issuance of immigrant visas for people from six African and Asian nations “undermines family reunification,” and will make it more difficult to support migrants forced from their homeland.

“We note with particular sadness and have witnessed firsthand the trauma of family separation that occurs with travel bans, which will only increase with this new proclamation,” officials with the U.S. Conference of Catholic Bishops (USCCB) and three Catholic agencies that work widely with migrant families said in a Feb. 2 statement.

Joining in the statement were leading Church voices on migration and immigration: Archbishop Jose H. Gomez of Los Angeles, president of the USCCB; Auxiliary Bishop Mario E. Dorsonville of Washington, chairman of the bishops’ Committee on Migration; Bishop Joseph C. Bambera of Scranton, Pa., chairman of the bishops’ Committee on Ecumenical and Interreligious Affairs; Bishop Jamie Soto of Sacramento, Calif., chairman of the board of Catholic Legal Immigration Network, Inc. (CLINIC); Dominican Sister Donna Markham, president and CEO of Catholic Charities USA; and Sean Callahan, president and CEO of Catholic Relief Services.

Beginning on Feb. 22, immigrant visas that allow people to live and work permanently in the U.S. will be restricted for foreign nationals from Eritrea, Nigeria, Kyrgyzstan and Myanmar, also known as Burma. People from Sudan and Tanzania will no longer be able to enter the U.S. through the diversity visa lottery, which grants green cards to as many as 50,000 people a year.

People seeking immigrant visas in most cases are sponsored by a relative or an employer.

People seeking nonimmigrant visas on a temporary basis for business, tourism, medical treatment and certain types of temporary work are not affected by the policy. Previously issued visas will remain valid under the new plan.

Acting Homeland Security Secretary Chad F. Wolf announced on Jan. 31 that

President Donald J. Trump had signed a proclamation placing restrictions on the six countries because they failed to meet minimal security and information-sharing standards for travelers and whether individuals posed a national security threat.

The countries each have substantial Muslim populations. The proclamation’s impact on ethnic Chin, Karen and Rohingya Muslims fleeing persecution in Myanmar is unknown.

Thirteen countries now are on the U.S. restricted travel list. Under a policy upheld by the Supreme Court, the administration earlier restricted entry from seven countries to varying degrees: Iran, Libya, Somalia, Syria and Yemen, along with Venezuela and North Korea.

The U.S. issued 7,922 immigrant visas to Nigerians in fiscal year 2018, second only to Ethiopia among African nations. Nigeria is Africa’s most populous nation with more than 200 million people.

The Nigerian government responded quickly to U.S. concerns. President Muhammadu Buhar has established a committee “to study and address the updated U.S. requirements,” a presidential spokesman said on Feb. 1.

The U.S. Church leaders said the new proclamation “serves as a painful reminder of the 2017 ban which threatened our country’s founding principle of religious freedom.”

Since the original ban was put in place three years ago, waivers to allow visas for undue hardship “were almost never authorized,” they said.

“We respect that there are challenges in assuring traveler documentation and information exchange between two countries as a means to ensure the safety of citizens. However, we also believe that ill-conceived nation-based bans such as this injure innocent families,” the statement said.

“We urge the administration to reverse this action and consider the human and strategic costs of these harmful bans,” the statement concluded.

In a separate statement, Bishop Soto, CLINIC’s board chairman, expressed concern that since 2017 “families from the



Airplanes are seen at Boeing Field in Seattle on March 21, 2019. The Trump administration announced on Jan. 31 it will impose travel restrictions on some visas for people from Nigeria, Kyrgyzstan, Tanzania, Eritrea, Sudan and Myanmar who want to come to the United States. (CNS photo/Lindsey Wasson,

countries covered by the original travel ban have been frustrated time and again in their efforts to reunite with loved ones.

“The administration’s promised waivers for humanitarian travel are all but nonexistent,” Bishop Soto added. “Adding more countries to this shameful policy will serve only to keep more families stuck on opposite sides of the globe from each other.”

At least one other leader of a faith-based immigration agency expressed concern about the administration’s expanded restrictions.

“This policy has been devastating to thousands of men, women and children whose only beacon of hope is the safety and prosperity that America can offer,” said Krish O’Mara Vignarajah, president and CEO of

Lutheran Immigration and Refugee Service. The organization is one of the largest refugee resettlement agencies in the nation.

“How can we look at ourselves in the mirror knowing that we are doing less and less, especially when an unprecedented global refugee crisis calls for swift, bold action from the world’s humanitarian leader?” she added in a Jan. 31 statement.

Wolf said the agency’s officials would work with the countries on bolstering their security requirements to help them work to get off the list.

“These countries for the most part want to be helpful, they want to do the right thing, they have relationships with the U.S., but for a variety of different reasons failed to meet those minimum requirements,” Wolf said. †



“The administration’s promised waivers for humanitarian travel are all but nonexistent. Adding more countries to this shameful policy will serve only to keep more families stuck on opposite sides of the globe from each other.”

—Bishop Jamie Soto of Sacramento, Calif., chairman of the board of Catholic Legal Immigration Network, Inc.



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Editorial



The cover of the August 30, 2019, issue of *The Criterion*.

Catholic press and other media

“Historically, the Catholic press [which includes diocesan and national newspapers, and national magazines] has been the mainstay of the Church’s communications effort in the U.S. It remains at present the least expensive way of conveying comprehensive Catholic-oriented news and views on a regular basis to the largest number of Catholics.”

The above paragraph was a statement made by the American bishops back in 1974. Is it still true?

Each year, the Church in the United States has observed February as “Catholic Press Month,” although in recent years more emphasis is being given to “the media” rather than just to “the press.”

It’s a time when we encourage you to read Catholic periodicals, including, of course, *The Criterion*. As you peruse the issue you hold in your hands or read online, consider whether you could get these stories, columns and features from any other source.

The American bishops realized the importance of Catholic periodicals well before that statement in 1974. The first distinctly Catholic paper, *The United States Catholic Miscellany*, was founded in 1822 by Bishop John England of Charleston, S.C.

And at the second provincial council in 1833, the bishops wrote, “Sustain, as far as your means will permit, those publications, whether periodical or otherwise, which are calculated to explain our doctrines, to protect our feelings, and to increase our devotion.”

Polls and surveys indicate that fewer Catholics are attending Mass weekly. That should make newspapers like *The Criterion* even more important. Where else can Catholics get accurate information about Catholicism? They certainly can’t get it from the secular media or from most of the social digital media.

But we realize that many people, especially the younger generations, no longer read periodicals. Secular newspapers are experiencing lots of problems because of declining circulation. People who still read newspapers have seen them shrink in size. And many people are getting their news from social media rather than from newspapers, or even television.

The Catholic Church must reach people where they are. *The Criterion* joined the digital age long ago with our online edition. You can access it at <https://www.archindy.org/criterion> each Wednesday to see what stories and features are in that week’s printed issue. If you can’t wait

until your copy is delivered, you can read the stories, the editorial and some of the columns on Thursdays.

We are not going to give up on print media though. We are convinced that, if a printed copy is available in a home, it is likely to be picked up by someone, perhaps by someone who has not been attending Mass.

The Catholic press is being supplemented—but not replaced—by social media. There are still 181 Catholic magazines and newspapers in the United States that have a combined circulation of 8,798,620. Of the 178 Roman Catholic dioceses in the United States, all but four publish either a newspaper or magazine.

Fortunately, there are some excellent Catholic blogs or websites for those who prefer social media to print periodicals. Those currently considered the 10 best are Catholic News Agency, National Catholic Register, EWTN, Catholic News Service, *National Catholic Reporter*, Integrated Catholic Life, Catholic Exchange, Crux, ZENIT and *Catholic Herald*.

Other favorites are Whispers in the Loggia, America Media, *Crisis Magazine*, and *Catholic World Report*. And, above all, we must not forget Word on Fire, the global media institute founded by Bishop Robert E. Barron of Los Angeles, the most successful media evangelist since Archbishop Fulton J. Sheen.

There are also Catholic radio stations serving archdiocesan Catholics: Catholic Radio Indy at 89.1 FM and 90.9 FM, 91.9 FM in Terre Haute, 89.9 FM in Bloomington, 740 AM Sacred Heart Radio in Newport, Ky., and 1040 AM in Louisville, Ky. Catholic television is available on the Eternal Word Television Network.

From the above list of Catholic blogs and websites, you can see that some appeal mainly to traditional or conservative Catholics while others appeal mainly to liberal or progressive Catholics. The news websites try to cover everything Catholic.

We still must convince Catholics to take advantage of all the media available to them. When Catholics don’t get their news and opinion from their diocesan newspaper or any of the other Catholic media, they don’t understand what is going on regarding their Church.

We must do all we can to make sure these resources are available and continue to serve as tools of catechesis and evangelization for our family of faith.

—John F. Fink

Be Our Guest/Marc Tuttle

A disturbing change in Planned Parenthood’s approach to expanding abortion services

It was a thrill to see a record number of between 1,000-1,100 pro-life Hoosiers attended the third annual Indiana March for Life in downtown Indianapolis on



Jan. 22. Public events like this one are just one of the ways Right to Life of Indianapolis continues to promote respect for all human life.

Another way is through education and awareness. That’s why, in addition

to sharing the good news of this year’s Indiana March for Life, we also want people to be aware of a disturbing change in Planned Parenthood’s approach to expanding abortion services in Indiana.

I’ll start with some news that on first glance seems nothing but positive.

Last July, Planned Parenthood (PP) announced they were shuttering their non-abortion-providing clinic in Seymour and directing all of their patients to Planned Parenthood in Columbus.

But this is just the latest of a string of closures of Planned Parenthood clinics in Indiana. In fact, the number of PP clinics in the state has dropped by more than half in the last decade. In 2007, there were 35 PP clinics in Indiana. Now, with the closing of the clinic in Seymour, there are only 15. This is, of course, a good thing.

But this latest closing seems to be part of a trend on the part of Planned Parenthood to double down on performing abortions, abandoning any feigned commitment it might have had to “health care” outside of abortion.

During the same decade that the number of clinics in Indiana plummeted, the number of abortion-providing facilities actually increased, as did the number of abortions committed by Planned Parenthood. Since 2007, abortions have

increased 8 percent at Planned Parenthood facilities in Indiana—from 5,160 in 2007 to 5,611 in 2019.

Despite their claims that abortion makes up only 3 percent of the services they provide, an examination of annual reports of PP in Indiana reveals the organization’s deep commitment to expanding abortion. From 2007-17, the number of pap tests performed by PP decreased 72 percent, the number of breast exams fell by 65 percent and the number of cancer screenings decreased by 68 percent.

In terms of their reproductive services, contraception services dropped by 33 percent, prenatal care dropped 17 percent and adoption referrals dropped 42 percent.

Meanwhile, in the same 10-year timeframe the number of abortions by PP in Indiana increased by 9 percent.

It’s clear, Planned Parenthood is committed to providing more abortions—no matter what.

And due to a new “alliance,” PP in Indiana and Kentucky, known as PPINK, will have even more money and power to increase abortions and chip away at Indiana’s pro-life legislation.

Last year, Planned Parenthood’s Great Northwest affiliate announced that it would take over PPINK. An Associated Press story called this move “a first-of-its-kind consolidation based not on geography but on reallocating resources to fight new abortion restrictions in the Midwest and South.”

The article quoted Chris Charbonneau, the CEO of the Great Northwest affiliate, saying, “The political environments in Indiana and Kentucky have been particularly oppressive.”

The article noted that PPINK “has faced the legal costs of challenging far-reaching limits on abortion rights sought by Republican lawmakers in both states.”

See GUEST, page 7

Letter to the Editor

The Criterion must put its bias against President Trump aside, reader says

“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.” This was mentioned two-thirds of the way into *The Criterion’s* editorial by Mike Krokos in its Jan. 31 issue. The first time a president addresses the March in 47 years, and *The Criterion* says, “We would be remiss if we did not recognize ...”

President Trump has been the most pro-life president in history, and yet the editors of *The Criterion* cannot seem to accept the good that he has done. Rather than praising his actions, they write about them as an afterthought. It would appear that their apparent bias against him has clouded their judgment.

They take every opportunity, it seems, to slam him about immigration (something that is legislated by Congress) and question whether or not he is racist (strange, considering his approval among African-Americans is more than 40 percent). So when he does something that they should celebrate, they downplay it.

In three years, President Trump has radically shaped the federal judiciary by naming more than 180 judges and two justices of the U.S. Supreme Court who are conservatives. Not only does this positively affect the culture of life in this country, but it allows for the protection of religious liberty.

He has been a clear and consistent spokesman for life. His speech at the March for Life was the strongest pro-life speech given by any president in history, and he has been the only one to have the

guts to show up. The speech certainly was a more forceful pro-life argument than most any homily I have heard in a Catholic Church or from most Catholic bishops in the last 20 years. That’s sad.

Why is it that President Trump speaks out so forcefully for life while Catholic leaders seem to be so timid? What are they afraid of? Why doesn’t *The Criterion* question these leaders? Why has there been not one national collection in the Church to support the pro-life cause since 1973?

The editorial staff of *The Criterion* should put its anti-Trump bias aside and objectively give the president the credit he deserves for speaking up and acting definitively while many in the Catholic Church remain silent.

Dr. Stephen O’Neil
Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful. The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content. Letters must be signed, but, for serious reasons, names may be withheld. Send letters to “Letters to the Editor,” *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.



Christ the Cornerstone

We are called to be salt and light for those in need

“If you remove from your midst oppression, false accusation and malicious speech; if you bestow your bread on the hungry and satisfy the afflicted; then light shall rise for you in the darkness, and the gloom shall become for you like midday” (cf. Is 58:9-10).

The readings for this weekend, the Fifth Sunday in Ordinary Time, challenge us to overcome what Pope Francis calls “the sin of indifference.”

As followers of Jesus Christ, we are called to be salt and light for the world—salt to overcome apathy, light to shine in the darkness.

One of the distinguishing characteristics of Jesus is his compassion. Our Lord cares about us. He is never indifferent to the suffering of others, and frequently, he is moved with pity; his heart aches for the poor, for those who are afflicted with physical and mental diseases, and even for sinners. There is no apathy in Jesus. He cares deeply about everyone, and he doesn't keep his compassion to himself. He acts—to feed the hungry, to cure the sick and to forgive sins.

We might say that Jesus' compassion is what makes him stand out. He is a shining light on our world's darkness because he cares so deeply. He is like salt—an essential preservative in the days before refrigeration as well as a condiment that enhances flavor—because he brings out the best in us no matter how badly we have been spoiled by our selfishness and sin.

This Sunday's first reading from the prophet Isaiah (Is 58:7-10) admonishes us: “Share your bread with the hungry, shelter the oppressed and the homeless; clothe the naked when you see them, and do not turn your back on your own. Then your light shall break forth like the dawn, and your wound shall quickly be healed; your vindication shall go before you, and the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer, you shall cry for help, and he will say: Here I am!” (Is 58:7-9) This is the Golden Rule: We must treat others as we wish to be treated.

If we care about others, our own needs will be met. If we selfishly refuse to help our sisters and brothers in need, we become insipid, like salt

that has lost its power. As Jesus says in this Sunday's Gospel reading (Mt 5:13-16), “You are the salt of the earth. But if salt loses its taste, with what can it be seasoned? It is no longer good for anything but to be thrown out and trampled underfoot” (Mt 5:13).

Our indifference causes us to become uncaring, no longer able to help others in their time of need. Jesus counters our indifference with his compassion, his ability to “suffer with” his brothers and sisters. Where we are paralyzed by apathy, Jesus never turns his back on his own.

“You are the light of the world,” Jesus tells us. “A city set on a mountain cannot be hidden. Nor do they light a lamp and then put it under a bushel basket; it is set on a lamp stand, where it gives light to all in the house. Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father” (Mt 5:14-16).

In our indifference, we hide under cover of darkness. We fail to act as Jesus demands, and we deny the truth about ourselves. Instead of acting with care and compassion, we timidly hold

back telling ourselves that someone else will do what we are too afraid to do: care for the least of these sisters and brothers of Jesus.

In this Sunday's second reading (1 Cor 2:1-5), St. Paul acknowledges that we cannot do what our Lord commands by our own power. It is the Holy Spirit who makes us bolder than we are by ourselves and who gives us the power we need to act on behalf of others. “I came to you in weakness and fear and much trembling,” St. Paul teaches us, “and my message and my proclamation were not with persuasive words of wisdom, but with a demonstration of Spirit and power, so that your faith might rest not on human wisdom but on the power of God” (1 Cor 2:3-5).

To overcome our indifference and to become salt and light for the world, we must surrender our egos and allow the grace of God to empower and enlighten us. Let's pray for the “weakness, fear and trembling” that brings us to our knees and allows us to let the Holy Spirit do what we are too proud, frightened or indifferent to do: care deeply for our brothers and sisters in need. †



Cristo, la piedra angular

Estamos llamados a ser sal y luz para los necesitados

“Si quitas de en medio de ti el yugo, el amenazar con el dedo y el hablar iniquidad, y si te ofreces a ayudar al hambriento, y sacias el deseo del afligido, entonces surgirá tu luz en las tinieblas, y tu oscuridad será como el mediodía” (cf. Is 58:9-10).

Las lecturas de este domingo, el quinto del Tiempo ordinario, nos desafían a superar lo que el papa Francisco denomina “el pecado de la indiferencia.”

Como seguidores de Jesucristo estamos llamados a ser la sal y la luz del mundo: sal para superar la apatía y luz para brillar en la oscuridad.

Una de las características que distingue a Jesús es la compasión. Nuestro Señor se preocupa por nosotros; Él jamás es indiferente al dolor de los demás y, a menudo, lo mueve la misericordia; Su corazón sufre por los pobres, por los afectados por enfermedades físicas y mentales, e incluso por los pecadores. Para Jesús no existe la apatía; se preocupa profundamente por todos y no es avaro con la compasión, sino que actúa: al alimentar al hambriento, al curar al enfermo y al perdonar los pecados.

Tal vez podríamos decir que la compasión de Jesús es lo que lo caracteriza. Es una luz que brilla

en la oscuridad de nuestro mundo porque nos cuida y se preocupa enormemente. Es como la sal: un preservante esencial en la época en la que todavía no existía la refrigeración, así como el condimento que realza el sabor, porque él hace que aflore lo mejor en nosotros, independientemente de cuánto nos hayan corrompido nuestro egoísmo y el pecado.

La primera lectura de este domingo del profeta Isaías (Is 58:7-10) nos exhorta: “¿No es para que compartas tu pan con el hambriento, y recibas en casa a los pobres sin hogar; para que cuando veas al desnudo lo cubras, y no te escondas de tu semejante? Entonces tu luz despuntará como la aurora, y tu recuperación brotará con rapidez. Delante de ti irá tu justicia; y la gloria del Señor será tu retaguardia. Entonces invocarás, y el Señor responderá; Clamarás, y Él dirá: ‘Aquí estoy!’” (Is 58:7-9) Esta es la Regla de oro: tratemos a los demás como deseáramos que nos traten.

Nuestras propias necesidades serán satisfechas si cuidamos a los demás, pero si nos negamos egoístamente a ayudar a nuestros hermanos necesitados, nos volvemos insípidos, como la sal que ha perdido su poder. Como lo expresa Jesús en la lectura del Evangelio de este domingo

(Mt 5:13-16): “Ustedes son la sal de la tierra; pero si la sal se ha vuelto insípida, ¿con qué se hará salada otra vez? Ya para nada sirve, sino para ser echada fuera y pisoteada por los hombres” (Mt 5:13).

Nuestra indiferencia hace que nos convirtamos en personas indolentes, incapaces de ayudar a los demás cuando lo necesitan. Jesús contrarresta nuestra indiferencia con su compasión, su capacidad para “sufrir junto con” nuestros hermanos. Aún en los momentos en los que la apatía nos paraliza, Jesús jamás da la espalda.

“Ustedes son la luz del mundo” nos dice Jesús. “Una ciudad situada sobre un monte no se puede ocultar; ni se enciende una lámpara y se pone debajo de un almud, sino sobre el candelero, y alumbr a todos los que están en la casa. Así brille la luz de ustedes delante de los hombres, para que vean sus buenas acciones y glorifiquen a su Padre que está en los cielos” (Mt 5:14-16).

En nuestra indiferencia nos ocultamos bajo un manto de oscuridad; al no actuar como nos lo exige Jesús negamos la verdad sobre nosotros mismos. En vez de actuar con cariño y compasión, nos retraemos tímidamente y nos decimos a nosotros mismos que alguien más hará aquello que tanto

tememos hacer: ocuparnos de los más pequeños de nuestros hermanos en Jesús.

En la segunda lectura de este domingo (1 Cor 2:1-5), san Pablo reconoce que no podemos hacer lo que nos pide el Señor únicamente con la fuerza de nuestra propia voluntad. El Espíritu Santo nos hace más audaces de lo que somos por nosotros mismos y nos da el poder que necesitamos para actuar en nombre de los demás. «Estuve entre ustedes con debilidad y con temor y mucho temblor—nos enseña san Pablo—y mi mensaje y mi predicación no fueron con palabras persuasivas de sabiduría, sino con demostración del Espíritu y de poder, para que la fe de ustedes no descansara en la sabiduría de los hombres, sino en el poder de Dios» (1 Cor 2:3-5).

Para superar nuestra indiferencia y convertirnos en sal y luz del mundo, debemos abandonar el ego y permitir que la gracia de Dios nos empodere y nos ilumine. Recemos por la “debilidad, el temor y el temblor” que nos obliga a ponernos de rodillas y a permitir que el Espíritu Santo haga aquello nuestro ego, nuestro miedo o nuestra indiferencia nos impide hacer: cuidar y preocuparnos profundamente por nuestros hermanos necesitados. †

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 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 11-18

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Festival of Prayer**, Tues. 6 p.m. Mass for feast of Our Lady of Lourdes and anointing of the sick; Wed. 3 p.m. rosary walk; Thurs. 6 p.m., Mass with eucharistic adoration and benediction; Fri. 6 p.m. Mass with Valentine’s Day blessing for couples; Sat. 5 p.m. Mass followed by refreshments; Sun. 11:30 a.m. feast and faith using guided imagery; Mon. 7 p.m. *Lectio Divina* presentation; Tues. 5:45 p.m. rosary followed by Mass for the feast of St. Bernadette, 7 p.m. sacred music concert. Information: 317-356-7291.

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.carmelthirdoption.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 Friday and Saturday, meal served on Sunday, archdiocesan youth interested in presenting contact Anita Bardo, anita.bardo@sbcglogal.net, 317-313-6207, registration not required to attend, freewill offerings welcome, all are invited. Information: contact Anita Bardo as listed above.

February 14-17

Providence Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Used Book Sale sponsored by Linden Leaf Gifts**, 10 a.m.-

4 p.m., books not pre-priced, donations accepted. Information: Ryan Sheehy, 866-996-2947, rsheehy@spsmw.org.

February 16

St. Mary Parish Center, 212 Washington St., North Vernon. **“Adoption: Let’s Talk About it,”** sponsored by Jennings County Pro-Life, viewing of the movie *Lived on Parker Ave*, panel discussion, opportunity for questions with adoption agencies, lawyers, mothers who have adopted and mothers who have chosen adoption, 6 p.m. dinner, free. Information: 812-346-3604, jenningscountyprolife@gmail.com.

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.

February 19

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

February 20

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

February 22

East Central High School Performing Arts Center, 1 Trojan Road A, St. Leon. **E6 Catholic Men’s Conference: Putting on the Armor of God**, 8 a.m.-4 p.m., speakers, adoration, confession, Mass, ages 26 and older \$40 for pre-registration or \$55 for walk-ins, ages 16-25 \$25 for pre-registration or \$30 for walk-ins, clergy and religious free, includes lunch and materials, free

parking. Information and registration: www.e6catholicmensconference.com.

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Baking Sourdough Breads**, presented by Candace Minster, 1-5 p.m., \$45, register by Feb. 15. Registration and information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

Feb. 20 – March 26

Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Divorce and Beyond Support Group**, six Thursdays (Feb. 27, March 5, 12, 19 and 26), facilitated by Amy Frederick, 7-9 p.m., \$30, scholarships available. Registration: www.archindy.org/marriageandfamily, click on Divorce Ministry. Information: Gabriela Ross, gross@archindy.org, 317-592-4007.

February 23

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Rite of Election**,

2 p.m. Information: Christina Tuley, ctuley@archindy.org, 317-236-1483.

February 24

St. Bartholomew Church, 1306 27th St., Columbus. **“Christus Vivit”: Implications of Ministry Today and Beyond**, Paul Jarzembowski, author and USCCB assistant director for laity, marriage, family life and youth presenting, co-sponsored by several archdiocesan offices, for youth ministers, directors of religious education and college campus ministers, \$30 fee accessed through archdiocesan parish assessment, includes lunch. Registration: bit.ly/30L5vrj (case sensitive). Information: Emily Mastronicola, emastronicola@archindy.org, 317-592-4006.

February 28

St. Matthew School Gymnasium, 4100 E. 56th St., Indianapolis. **Fish Fry**, all-you-can-eat breaded fish dinners, \$8 per person; breaded and grilled shrimp, cheese pizza, clam chowder, fettuccine alfredo, macaroni and cheese available à la carte, 5-7:30 p.m. Information: 317-257-4297, spines@saintmatt.org. †

Retired Colts player Joe Reitz to speak at DePauw University on Feb. 12

Joe Reitz, a Catholic and a former offensive lineman for the Indianapolis Colts, will speak in Meharry Hall in the East College building at DePauw University, 313 Locust St., in Greencastle, at 11:30 a.m. on Feb. 12.

Reitz, 34, played for the Colts from 2010-17. But during that time, football took third place in his life.

“First it’s my faith—that’s always number one. Next is my family,” the father of five says on his website.

Reitz and his family are members of Our Lady of Mount Carmel Parish in

Carmel, Ind., in the Lafayette Diocese. He and his wife Jill are active members and volunteers in their parish. Reitz is also active in the All-Pro Dad organization.

He was invited by Tiger Catholic, DePauw’s Catholic student organization, to speak about faith, family and football.

All are welcome to this free event, which includes time for questions and answers.

For more information, contact Father John Hollowell at fatherjohnhollowell@gmail.com.

Retreats and Programs

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

February 20

Providence Hall, Havlick Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Memory Café**, 2-4 p.m., third Thursday of the month, for those living with moderate dementia, caregivers and friends, Katie Harish presenting, freewill offering. Information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

February 24

Mount Saint Francis Center for Spirituality, Cupertino Room, 101 St. Anthony Dr., Mt. St. Francis. **Mondays at the Mount Scripture Study**, 10:30 a.m. and 7 p.m., registration not required, free will offering. Information: www.mountsaintfrancis.org, 812-923-8817.

February 26

Benedict Inn Retreat and

Conference Center, 1402 Southern Ave., Beech Grove. **From the Desert to the Garden: Keeping Watch with Jesus**, Benedictine Sister Susan Marie Lindstrom presenting, 10 a.m.-4:30 p.m., \$50 includes lunch. Registration: www.benedictinn.org/retreats-programs. Information: benedictinn@benedictinn.org, 317-788-7581. †

Black Catholic Ministry to host couples retreat at St. Monica Parish on March 7

“We Promise: Sacramental Marriage in Service to the Village,” is the theme of a one-day retreat for Black Catholic couples at the Emmaus Center of St. Monica Parish, 6131 N. Michigan Road, in Indianapolis.

Doors open at 8 a.m., and the program begins at 9 a.m. The retreat concludes after 5 p.m. Mass with a renewal of marriage commitment.

Sponsored by the archdiocesan Black Catholic Ministry, the retreat will be facilitated by Andrew and Terry Lyke, founders of the Arusi Network, Inc. that

educates African-Americans on the skills and benefits of Christian marriage.

The Lyke’s regularly write for Catholic News Service and served as advisors to the U.S. Conference of Catholic Bishops’ Committee on Marriage and Family.

A \$25 per couple freewill offering is suggested to attend.

Registration is required by March 5 at bit.ly/2tKGArm (case sensitive).

For additional information or to reserve child care, contact Pearlette Springer at 317-236-1474 or e-mail pspringer@archindy.org. †



Standing up for life

Greg Aldrich, left, Doug and Margy Fauber, and Rebecca and Eric Olinske, all members of St. Patrick Parish in Terre Haute, smile despite the cold temperature as they gathered in front of the Vigo County Courthouse in Terre Haute on Jan. 25 to stand up for life. Tom McBroom, also a member of St. Patrick Parish and coordinator of several local pro-life efforts, reported that the group was approached by pro-choice protesters, “most if not all from local universities,” who “came over to tell us what is wrong with our belief system and how pro-life people do not care about the baby after it’s born.” McBroom took the opportunity to dispel this misperception. He shared with the protesters the volunteer efforts each of his fellow parishioners present participate in to promote life at all stages: volunteering at a free medical clinic in a low-income area; serving at the parish’s soup kitchen; gathering donations of food and baby supplies for mothers in need; helping build homes for the poor through Habitat for Humanity, and more. McBroom said the group “quietly dispersed.” One student remained to engage in dialogue with him. “I didn’t convert anyone, but small steps are a good beginning,” said McBroom.

(Submitted photo by Tom McBroom)

Oldenburg retreat center to host series on holy women during Lent

“Holy Women Visionaries for Today” is the theme of a Lenten series at Oldenburg Franciscan Center, 22143 Main St., in Oldenburg, from 6:30-8 p.m. on four consecutive Thursdays starting on Feb. 27 through March 19.

The topics and presenters are as follows:

- Feb. 27: Dorothy Day, American journalist, social activist and Catholic convert, presented by Anne Buening;
- March 5: Catherine de Houck Doherty, Russian-Canadian Catholic

social worker and founder of the Madonna House Apostolate, presented by Christy Wesselman;

• March 12: Sister Madeleva Wolff, teacher, essayist and poet, presented by Anne Buening;

• March 19: Mirabai Starr, writer, teacher and bereavement counselor, presented by Christy Wesselman.

The cost is \$55 for the series or \$15 per session.

For more information or to register, call 812-933-6437 or go to www.oldenburgfranciscancenter.org. †

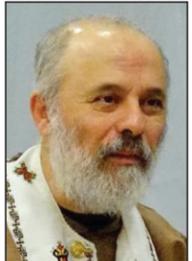
Indiana Catholic Women's Conference set for March 21 in Indy

Criterion staff report

The annual Indiana Catholic Women's Conference will take place in the Sagamore Ballroom of the Indiana Convention Center, 100 S. Capital Ave., in Indianapolis, from 8:30 a.m.-4:30 p.m. on March 21.

Sponsored by the Marian Center of Indianapolis, the theme of this year's conference is a quote from St. John Paul II: "In that little host is the solution to all the problems of the world."

This year's speakers include Franciscan Father Pio Francesco



Fr. Pio Francesco Mandato, F.M.H.J.

Mandato, Gina Bauer, Annie Karto and Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis.

Father Pio and his parents came to the United States from Pietrelcina, Italy, the same town as St. Pio, also known as Padre Pio, the famous 20th-century stigmatist priest. Father Pio knew the saint and

received his first holy Communion from him. Father Pio is a member of the Franciscan Missionary Hermits of St. Joseph and lives in eastern Pennsylvania. During the conference, Father Pio will offer individual blessings with a glove of St. Pio.



Gina Bauer

Bauer has been a teacher and speaker for St. Paul Seminary in Minnesota, NET Ministries and the St. John Bosco Conference for catechists and religious educators in Steubenville, Ohio. She has traveled the country serving as a retreat master and trainer for both youth and adult groups alike. She is an expert on the topic of the dignity of the human person and living holiness in today's culture.

Catholic singer-songwriter and inspirational speaker Annie Karto hopes to stir the flame in the Catholic Church through the power of God's great gift of music. Given a penance 27 years ago to



Annie Karto

spread the message of Divine Mercy, Karto combines her songs with her testimony of the healing mercy of God. Msgr. Schaedel has ministered in central and southern Indiana for 38 years. During that time, he has served as a teacher, associate pastor, pastor, moderator of the curia, vicar for religious, vicar general, and director of various archdiocesan offices, including vocations, pro-life, mission and the Society for the Propagation of the Faith. He is known for his humor and for his deep devotion to Christ and the Church.



Msgr. Joseph Schaedel

Registration begins at 8 a.m., with the conference starting at 8:30 a.m. The day will include lunch and the

opportunity for Mass, the sacrament of reconciliation, adoration, Benediction and the opportunity to purchase items at vendors' booths.

Until March 9, the cost to register is \$50 per person, or \$45 for groups of 10 or more. Those prices increase by \$5 after March 11. The costs for students and religious are \$25 and \$15, respectively, regardless of registration date. A gift and VIP seating will be given to each member of the largest group in attendance.

Carpooling is recommended. Economical parking is available across the street from the Indiana Convention Center at the Government Parking Garage on Missouri and Maryland streets.

For more information, to register online or to print a downloadable registration form, go to bit.ly/ICWC2020 (case sensitive).

For those with no access to a computer, write a check made out to Marian Center of Indianapolis for the appropriate amount with an indication of the number attending, and mail it to Marian Center of Indianapolis, P.O. Box 47362, Indianapolis, IN 46247. †

Buffalo priest needs liver transplant; will a donor show up in time?

WASHINGTON (CNS)—Father John Mack, a priest of the Diocese of Buffalo, N.Y., needs a liver transplant—from a living donor.



Fr. John Mack

Living donors have been judged to be better donors than cadavers. The recipient receives a portion of the healthy donor's liver (more than half usually), and typically the organ will grow back to normal size in both

the recipient and the donor within several weeks. Relatives make the best donors of all.

But Father Mack, being celibate, has no children. He also is an only child.

Research indicates the best donors are between the ages of 18 and 60. And all of the priest's cousins are older than he is—and he is 65.

Nobody knows, but Father Mack, who has been living with liver disease for the past five years—and whose manifestations really knocked him for a loop 18 months ago—could be one of the 20 percent to 25 percent of people waiting for a transplant who die before getting one.

Father Mack, in a Jan. 22 telephone interview with Catholic News Service (CNS) from Christ the King Seminary near Buffalo in East Aurora, N.Y., where he teaches, said his prayer life changed when his health worsened in mid-2018.

"Every time I would have an upper endoscopy and have conscious sedation, I would say an Our Father and kind of get myself calmed down," he said. "But in the midst of all of this, the prayer that seems for me that makes it OK is, 'This is God's will. This is God's will. This is going to happen.'"

Despite all of this seemingly bad news, "the miracles keep happening," he said. Even though Father Mack has no kin eligible to donate part of their liver, enough people have learned of his plight to call the University of Rochester Medical Center to see if they are a match for the priest that appointments were backed up into mid-February, he added.

"I'm not sick enough to get a cadaver donor," Father Mack said, adding, "There's never enough livers. So the living donor's liver is somebody who is, hopefully, generous and qualified."

He said, "If they go through some testing, and if they agree [to donate], they

go through the surgery." It takes six to eight weeks for the donor to recover fully; it's two months minimum for the typical transplant recipient, according to Father Mack, and there's far more frequent monitoring in case the body rejects the organ.

Father Mack has nonalcoholic cirrhosis of the liver. "Fatty liver disease is the second largest disease of people going in for transplants. I was never a drinker," he told CNS. "It's a lot more common than it used to be. Before it was only drinkers." It results, he said, from eating "fast foods, a lot of food."

"I would be around 220, 225 [pounds], but when I started gaining over the summer [of 2018], I didn't realize that I was beginning to look like a Macy's Thanksgiving Day Parade balloon," Father Mack added.

Then his weight went from 240 to 165 in a hurry; he's now at 190 pounds. "People looked at me that Christmas, and they were frightened," he said.

After the first symptoms surfaced, "I learned to live with the chronic illness, and I was pretty much back to normal in terms of working," he recalled. He would teach at the seminary, and help out at a nearby parish on weekends. "I used to be able to pack in 12-, 16-hour days. I can't do that anymore."

It got so drastic at one point that "there were a couple of months I couldn't [celebrate] Mass in public at all. I couldn't be trusted. I ran out of steam,"

said Father Mack.

"I stepped away from the classroom, I stepped away from the parish. I missed that. In the seminary, I could barely walk down the hall. Just to walk to the chapel was nearly impossible. It was after Thanksgiving in 2018 that I could walk down the chapel and vest and concelebrate [Mass] for the first time in months."

A priest since 1985, his pastoral ministry has included several tours as a military chaplain, with deployments to Colombia, Guantanamo Bay in Cuba, Pakistan and Qatar. He's also a book author and a fourth-degree Knight of Columbus.

Without discussing the particulars of Father Mack's case, Dr. Mark Levstik, medical director of transplant hepatology for the UR Medicine Transplant program at the University of Rochester Medical Center in New York, said: "The organ shortage is one of the biggest struggles we face. That's because liver transplantation has become so successful. More than 90 percent of people will survive liver transplantation and do well." At the University of Rochester, he added, their success rate is 93.8 percent.

"The fortunate thing is this is such a good procedure. The difficulty is finding very qualified surgical, medical multidisciplinary teams that can do it," Levstik said.

(To learn more about Father Mack, visit his website, www.liverformack.com.) †

GUEST

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This new "strategic alliance" (a "takeover" in reality) makes for a budget of up to \$90 million. That means more money for lobbying and for potentially building new abortion centers.

It can happen with little to no public awareness. Last October, PP managed to secretly build an 18,000-square-foot facility—one of the largest abortion centers in the country—in southern Illinois, just 13 miles away from St. Louis, the site of Missouri's only remaining abortion facility. They kept the facility a secret by constructing it under a shell company so there was no way to trace the building back to PP.

Abortion is necessary for Planned Parenthood so it can fulfill its original three-fold mission, as laid out by Margaret Sanger when the organization was founded.

She promoted birth control as an instrument of social change, not health care. She was clear in her objectives: untethering sexuality and sex from marriage; eugenically using birth control to promote "racial hygiene"; and undermining the moral authority

claimed by Christianity in society. Planned Parenthood has to remain committed to not only providing but also promoting abortions in order to stay true to their founding mission, which is fundamentally transforming society.

Planned Parenthood's abandonment of their clinic in Seymour isn't about health care or trying to more efficiently serve "patients." And PP's Great Northwest affiliate taking over PPINK is not about improving the organization's ability to provide health care services.

Despite all their claims to the contrary, Planned Parenthood's closing of clinics and its new "strategic alliance" between the Great Northwest and PPINK affiliates are about increasing abortions by providing more resources, more staff and more abortion centers.

We must remain active, vigilant and prayerful in opposing PP's efforts at creating a culture of death in our state. And we must continue to vote for and support the efforts of our pro-life legislators so that PP doesn't chip away at the progress they've made to keep the culture of life strong in Indiana.

(Marc Tuttle is president of Right to Life of Indianapolis.) †

SAINT MARY-OF-THE-WOODS, INDIANA

Healing From Sexual Abuse:

a Retreat for Women Religious

Friday, March 6, 1p.m. to Sunday, March 8, 2 p.m.

This retreat at Saint Mary-of-the-Woods is for women religious who have experienced any type of sexual abuse or trauma. Presented by Rachel Waltz, DNP, APRN-BC and a team, that will focus on healing and empowerment. One-on-one counseling will be available for those in need of support. It is advisable that all participants of this weekend should already be engaged in some type of one-on-one counseling prior to attending.

Cost:

\$250 includes lodging and meal
(register by Feb. 20, 2020)

Sisters of Providence
OF SAINT MARY-OF-THE-WOODS
Breaking boundaries, creating hope.

Events.SistersofProvidence.org • 812-535-2952

COUPLE

continued from page 1

so many small stories like that. We knew God was guiding us.”

That’s just one of the many memorable snapshots that will stay with the couple—memories they have stored with the same care that they packed everything they needed for their 27-month journey into one backpack each.

‘A way of being thankful for all you have’

As they prepared for their trip from February 2017 to May of 2019, Matt and Nikki each stuffed their backpacks with their laptops, a bathing suit, three sets of clothes, a week’s worth of underwear and three pairs of shoes. Matt’s shoes took a considerable amount of space since the former basketball player at the University of North Carolina-Greensboro wears a size 15. Still, he made sure to pack one other item that he considered essential for the trip.

“As a good Catholic, I downloaded the readings in English on my Kindle app before we left,” Matt says as he and Nikki sit at a table in their Indianapolis home. “I knew we would go to all these different churches and they sometimes wouldn’t speak our language. We went to hundreds of churches and attended Mass many, many times. Even though they weren’t speaking our language, you’d still get a great vibe in the scenario from just being around the people.”

That vibe especially came alive when they spent Holy Week in 2017 in Ayacucho, Peru. People from across that country and around the world pack the city which marks the sacred week with fairs, dancing in the streets, elaborate religious processions and re-enactments, and the women of the city wearing black on Good Friday. A Mass in the cathedral on Easter Sunday morning ends with more than 200 men carrying a huge representation of Christ’s resurrection into the streets.

“It was just fantastic,” Matt says.

It was also one of the many times they didn’t understand the language, but they still could follow the universality of the celebration of the Mass. Even more, it reflected their need to be at Mass each week.

“We’re extremely blessed people,”

Matt says. “Going to Mass was a way of being thankful for all you have and asking for guidance in the week ahead. It was also a huge part of the travel experience. Going to churches is a way to experience the locals and get something authentic.”

Following the sun and a dream

In planning the trip, Matt and Nikki focused on “traveling with the sun.” So their direction always led them toward warm weather and as many beaches as possible as they started in South America, spent two summers in Europe, lived 2 1/2

months in India, and experienced three months in South Africa, six weeks in Japan and six months in Southeast Asia before finishing their trip with a tour of Australia, Fiji and New Zealand.

As they followed the sun, they also followed one of Nikki’s lifelong dreams—to visit the shrine of Our Lady of Fatima in Portugal. As a small child growing up in Chicago, she became mesmerized watching the 1952 movie, *The Miracle of Our Lady of Fatima*.

“It was on TV, and I became so fascinated with these three shepherd children who saw the vision of Mary,” Nikki says with a glowing smile. “I thought that would happen to me. I would run in the back field of our house and kneel down and shout to the heavens—to make Mary talk to me. For me, it was always a place I wanted to go.”

Their time there didn’t disappoint.

“We did the whole tour, and it was everything I hoped it would be,” she says. “The cathedral was phenomenal. We lit candles for everyone in our families. There were pilgrims from all over the world there. People were on their bare knees crawling [toward the shrine.] It was all really moving to me.”

They shared that same reaction when they followed in the footsteps of St. Thomas in India.

‘It kind of shook my soul’

The shrine of St. Thomas in Malayattoor, India, commemorates the evangelization efforts of one of Christ’s original Apostles.

“As the story goes, after Jesus’ death, a lot of the disciples went west while St. Thomas went east to India,” Matt notes.

During his second trip there, according to the local church, some people threatened the life of St. Thomas so he fled up a hill. There, while he was praying, the Blessed Mother appeared to him, assuring him he would be successful in his efforts to lead people in the area to Christ.

“At the top of the hill where St. Thomas fled, there’s a huge golden cross erected in the middle of nowhere,” Nikki says.

Matt adds, “Here’s what’s awesome. As you go up the hill, you see these massive crosses that have been left there by people who have carried them up this dirt hill.”

“As Nikki and I were making the trek up there—it’s not easy—it started to rain and pour on us. We looked at each other. ‘Do we want to do this?’ We kept going. When we got to the top, there was the loudest thunder of my life. It kind of shook my soul. I felt like God was applauding our efforts.”

The next day, the couple stopped at a nearby Catholic orphanage where they brought toiletries, school supplies, basketballs, soccer balls and cricket equipment for the boys who called the place home.



Matt and Nikki Javit pose for a picture near the shrine of Our Lady of Fatima in Portugal, a destination that Nikki had wanted to visit since she was a child. (Submitted photo)

“As the priest came out, he was talking to me,” Matt says. “I said, ‘Father, do you mind if I throw some of the sporting equipment out there so they can see it?’ There are 55 teenaged boys at the orphanage. They came flying out the doors. They played for hours until the rains came.”

“I had the chance to interact with them, teach them some lessons and just hang out with them. Not a single child had shoes. Nikki and I were reflecting on that later. The kids never felt they were without. They were so happy.”

‘It could make me cry’

While the journey took them deeper into the traditions of the Catholic faith around the world, it also gave them a deeper appreciation for the way other people live—and die—for their faith.

“We had the chance to visit the Auschwitz concentration camp,” Matt says, referring to the site in Poland where more than 1 million Jewish people were killed by the Nazis during World War II. “It will move you in a way to understand the evil that’s out there. It’s sad, but I think it’s something we should understand.”

“We had the chance to understand other faiths around the world as well. The Buddhist people were the kindest and the warmest as we went through Asia. We were in the countryside of Vietnam looking at this beautiful Buddhist temple during the Chinese New Year and the head monk came out and invited us to dinner. He wanted to tell us more about him and understand more about us and tell us about his faith.”

They had similar experiences with people who practice the Shinto religion in Japan and Hinduism in India. In fact, they took part in three weddings in India through connections they had made with natives of that country in the United States.

“For me, it’s just the reiteration that humans are great people,” Matt says. “We got to experience 27 months of kindness around the world. People are so welcoming and kind no matter what religion and faith you are.”

Nikki adds, “People with so little have given us so much. It was to the point where it could make me cry. We met

people who had just food and the clothes on their backs, and they were breaking out their best for us. All they want to do is show you their kindness. They just want to spend time with you and create bonds and friendships with you.”

‘The blessings that come our way’

In looking back on their journey, Matt and Nikki say it reflects their personal approach to life of emphasizing “experiences over things.”

They saved extensively before they made the trip and tried to cut expenses along the way, including house-sitting for two cats in exchange for housing in Switzerland, and house-sitting for a dog in exchange for housing in Singapore.

The journey also made their marriage of 14 years a better and closer one, they say. And they have no regrets that they gave up some prime earning years to take the journey—with Matt being a sales executive at the time and Nikki being a pharmacist.

“People looked at what we were doing as a risk in some ways,” Matt says. “We both were at peaks in our careers, and we loved our relationships here. But we had a deep faith in ourselves and in each other and in God—to know there was something out there that was pulling us. We knew the challenge of the journey would give us a unique opportunity to learn new skills and develop ourselves in a different way.”

They have continued that approach since returning to Indianapolis. Matt recently attended a Vietnamese Mass at St. Joseph Parish in Indianapolis, bringing his Kindle app with the readings in English with him.

The smiles he shared with the members of the Vietnamese congregation that Sunday reminded him of the life-changing experiences he and Nikki had on the journey—and the life-changing connections that can be made at home.

“We saw the beauty of the people around the world, but we also understood how lucky we are to live in this country and the blessings that come our way,” Matt says. “You’d be surprised what you can learn from people and the profound impact they can have on you as well.” †



Matt and Nikki Javit savor the grandeur of Machu Picchu in Peru, one of their top “bucket list” destinations as they traveled across the globe. (Submitted photo)



Matt and Nikki Javit wear traditional Indian clothing as they participate in the wedding of a friend during their time in India—an experience that reflected their desire to learn more about other cultures and faiths during their 27-month journey around the world. (Submitted photo)

Church must recognize the gifts of older Catholics, pope says

VATICAN CITY (CNS)—Old age “is not a disease, it’s a privilege,” and Catholic dioceses and parishes miss a huge and growing resource if they ignore their senior members, Pope Francis said.



Pope Francis

“We must change our pastoral routines to respond to the presence of so many older people in our families and communities,” the pope told Catholic

seniors and pastoral workers from around the world.

Pope Francis addressed the group on Jan. 31 near the end of a three-day conference on the pastoral care of the elderly sponsored by the Vatican Dicastery for Laity, the Family and Life.

The Catholic Church at every level, he said, must respond to the longer life expectancies and changing demographics evident around the world.

While some people see retirement as marking the time when productivity and strength decline, the 83-year-old pope said, for others it is a time when they are still physically fit and mentally sharp, but have much more freedom than they had when they were working and raising a family.

In both situations, he said, the Church must be there to offer a helping hand if needed, benefit from the gifts of the elderly and work to counter social attitudes that see the old as useless burdens on a community.

When speaking with and about older Catholics, the Church cannot act as if

their lives only had a past, “a musty archive,” he said. “No. The Lord also can and wants to write new pages with them, pages of holiness, service and prayer.

“Today I want to tell you that the elderly are the present and tomorrow of the Church,” he said. “Yes, they are also the future of a Church, which, together with young people, prophecies and dreams. That is why it is so important that the old and the young talk to each other. It is so important.

“In the Bible, longevity is a blessing,” the pope noted. It is a time to face one’s fragility and to recognize how reciprocal love and care within a family really are.

“Giving long life, God the father gives time to deepen one’s awareness of him and to deepen intimacy with him, to draw closer to his heart and abandon oneself to him,” the pope said. “It is a time to prepare to consign our spirit into his hands, definitively, with the trust of children. But it also is a time of renewed fruitfulness.”

In fact, the Vatican conference, “The Richness of Many Years of Life,” spent almost as much time discussing the gifts older Catholics bring to the Church as it did talking about their special needs.

The conference discussion, the pope said, cannot be an “isolated initiative,” but must continue at the national, diocesan and parish levels.

The Church, he said, is supposed to be the place “where the different generations are called to share God’s loving plan.”

Just a few days before the feast of the Presentation of the Lord on Feb. 2, Pope Francis pointed to the story of the elderly Simeon and Anna who are in the Temple, take the 40-day-old Jesus into their arms, recognize him as the Messiah and



An elderly woman participates in the 47th annual March for Life in Washington on Jan. 24. Pope Francis told Catholic seniors and pastoral workers from around the world on Jan. 31 that old age “is not a disease, it’s a privilege,” and Catholic dioceses and parishes miss a huge and growing resource if they ignore their senior members. (CNS photo/Tyler Orsburn)

“proclaim the revolution of tenderness.”

One message of that story is that the good news of salvation in Christ is meant for all people of all ages, he said. “So, I ask you, spare no effort in proclaiming the Gospel to grandparents and the elderly. Go out to meet them with a smile on your face and the Gospel in your hands. Leave your parishes and go seek out the elderly who live alone.”

While aging is not a disease, “solitude can be an illness,” he said. “But with charity, closeness and spiritual comfort, we can cure it.”

Pope Francis also asked pastors to keep in mind that while many parents today do not have the religious formation, education or drive to teach their children the Catholic faith, many grandparents do. “They are an indispensable link in educating little ones and young people in the faith.”

The elderly, he said, “are not only people we are called to assist and to protect in order to safeguard their lives, but they can be protagonists of evangelization, privileged witnesses of God’s faithful love.” †

Home visits, new phone app fuel interest in Holy Face of Jesus devotion

OMAHA, Neb. (CNS)—Ian Snyder first heard about the Holy Face of Jesus devotion at a Mass at the Holy Family Shrine outside Gretna, Neb. His Holy Face, an apostolate in Omaha, was promoting it, and initially, he avoided their information table.

“It seemed very intense. For a lot of people, it can be off-putting. It’s not the happy thumbs-up Jesus,” said the 34-year-old member of St. Peter Parish in Omaha.

Yet he felt drawn to learn more. A few months later, he and his wife, Jamie, who were preparing to enter into full communion with the Catholic Church at the 2019 Easter Vigil, contacted the apostolate and asked for a “home visit.”

The visit involves receiving a volunteer who leaves a picture of the Holy Face, based on the image that Jesus’ face left on Veronica’s veil during his passion, and asks the recipient to complete a nine-day novena and nine-day daily rosary. At the novena’s conclusion, the volunteer returns and says a prayer consecrating the home and family to the Holy Face of Jesus.

Robert and Jeanna Faulhaber, members of St. Bernard Parish in Omaha and

founders of the His Holy Face apostolate, the Catholic nonprofit that spreads the devotion, facilitated the Snyders’ home visit.

At the visit, they explained that:

- The devotion to the face of Jesus sprang up within 100 years of the Church’s founding. It comes from the tradition that when Veronica wiped the sweat and blood from Jesus’ face on his way to Calvary, the image was imprinted on the cloth. The sixth Station of the Cross commemorates the event.

- The devotion has received papal approval, and has been adopted by several saints throughout the years.

- St. Thérèse of Lisieux and her entire family had a strong devotion to Jesus’ face. Her full religious name was “Thérèse of the Child Jesus and the Holy Face.”

“As they shared, I thought, ‘Wow, this is the real deal,’” Snyder told the *Catholic Voice*, Omaha’s archdiocesan newspaper. He had tried to research the devotion before the visit but said information was hard to find.

So during the home visit, Snyder offered to help the Faulhabers create an app for both iPhone and Android so

people could easily access information about the Holy Face.

The Faulhabers said it was an answer to prayer. “We want to shout it from the mountain tops. We want to share it with everybody,” said Robert about the devotion, which he has had since childhood, thanks to his grandmother and mother.

The app, which launched on Oct. 28, 2019, is an electronic pocket prayer book, according to Robert, with access to images, vocal prayers, video teachings and music. It is available in 146 countries and has already been downloaded in Canada, the Philippines, South Africa, Uganda and the United States.

The Faulhabers planted the seeds of their apostolate in November 2014 when Robert spoke with Father Michael Voithofer, then associate pastor of St. James Parish in Omaha and now associate pastor of St. Gerald Parish in Ralston, Neb. They discussed the need for a “neglected” Mass on the feast of the Holy Face of Jesus on Shrove Tuesday, the day before Lent begins on Ash Wednesday.

“Without hesitation, Father said, ‘I love it,’” reported Robert about Father Voithofer’s response to holding and celebrating the Shrove Tuesday Mass.

Fifty people gathered in 2015 for Mass at St. James Church on Shrove Tuesday. In 2019, more than 300 people gathered for the Mass at St. Gerald Church.

The Faulhabers began home visits in 2017. As interest grew, they formed a religious nonprofit, His Holy Face Inc., in 2018 to provide literature, images, prayer cards and medals on HisHolyFace.com and at Catholic events.

Kim and Chuck Zurcher, members of St. Columbkille Parish in Papillion, Neb., attended the Shrove Tuesday Mass in 2016 and signed up for a home visit, which occurred that August. Kim made the association between a photo she had seen of St. Thérèse holding an image of Jesus’ face and the image the Faulhabers brought to their home.

“I remember thinking that’s really a distressful picture of Jesus,” she said, adding she believes the distress comes from the knowledge of how current

secular culture or ignoring personal conscience can work against what Jesus did out of love.

“One of the pieces of literature says, ‘Those who gaze upon my face are already consoling me.’ I find that comforting,” said Kim. She and her husband have joined the Faulhabers in offering home visits.

Snyder called looking at Christ’s face very countercultural. “You are being confronted with the violence done to Jesus, and that is uncomfortable. It forces you to review your life in the moment and throughout the day.

“If you knew me, it’s a miracle I’m making Catholic apps. My whole life has been making video games,” said Snyder, who teaches virtual reality and game development at Metropolitan Community College.

“I had a pretty radical conversion. I wasn’t even baptized. I wasn’t an atheist. I was more agnostic and identified as pagan,” he said.

“They didn’t pay me. It’s something I felt called by God to do. For me that’s a minor miracle—maybe not a miracle with a capital ‘M,’ but it’s [the devotion and working on the app] made my relationship with God very real to specifically be doing something to further the knowledge of this devotion.”

The Faulhabers said they have heard of many miracles associated with prayerfully reflecting on the face of Jesus. Robert points to more than 6,000 purported miracles in Tours, France, beginning in 1851 with a devotion to the Holy Face promoted by Leo Dupont, known as “The Holy Man of Tours,” and an image of the Holy Face he displayed with a vigil lamp.

Dupont is a candidate for sainthood. He was declared “Venerable” by the Vatican during Pope Pius XII’s pontificate and currently awaits a verified miracle for his beatification. In general, a second such miracle would be needed for his canonization.

“That’s just one place [Tours]. There are countless miracles that continue to happen today,” said Robert, adding, “Jesus’ face literally changes hearts. If you gaze on his face, I imagine he has something different to say to each of us.” †



Kim and Chuck Zurcher of St. Columbkille Parish in Papillion, Neb., present Benita Habib, a member of St. Robert Bellarmine Parish in Omaha, an image of the Holy Face of Jesus on Nov. 25, 2019. (CNS photo/Elizabeth Wells, Catholic Voice)

Vocations panel is among Catholic Schools Week activities

By Sean Gallagher

Catholic Schools Week is a time each year to celebrate the good that happens in Catholic schools in forming young people in body, mind and spirit with the ultimate goal of each of them becoming saints.

An integral part of the growth in holiness for Catholic school students is for them to begin discovering their God-given vocations.

About 100 students in Catholic schools across central and southern Indiana gathered on Jan. 29 to learn about vocations to the priesthood and religious life during a panel discussion on the topic at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

See related story, page 15.

The event took place after a Catholic Schools Week Mass celebrated in SS. Peter and Paul Cathedral in Indianapolis. It was co-sponsored by the archdiocesan Office of Catholic Schools and

Office of Priestly and Religious Vocations.

Father Michael Keucher, archdiocesan vocations director, led the panel discussion.

"What better way to celebrate Catholic Schools Week ... than to have a nice panel with beautiful examples of folks living out their vocations generously and faithfully," said Father Keucher, who is also pastor of St. Joseph Parish in Shelbyville and sacramental minister of St. Vincent de Paul Parish in Shelby County. "It was really inspiring. There was a lot of energy in the room."

The panelists were Benedictine Sister Nicolette Etienne, a member of Our Lady of Grace Monastery and a teacher at Holy Name School, both in Beech Grove; Daughters of Mary Mother of Mercy Sister Loretto Emenogu, archdiocesan mission educator; Father Jeffrey Dufresne, administrator of St. Philip Neri Parish in Indianapolis; and Archbishop Charles C. Thompson.

"It is good to provide different perspectives for young people to consider in their own process of prayer and discernment toward realizing how the Lord is calling them to love and serve," Archbishop Thompson said after the event. "The sisters and priest on the panel are among the finest serving in the archdiocese. They are wonderful role models for young persons who are learning to take seriously how they are being called to make a difference

in the lives of others in the name of Jesus Christ."

Last fall, Archbishop Thompson re-structured the Office of Priestly and Religious Vocations so that it would take a team approach to its ministry. Father Keucher is assisted in his service as vocations director by five priests serving as associate vocations directors in parishes across central and southern Indiana.

"We want to encourage young people to consider the call to priesthood and/or religious life," Archbishop Thompson said afterward. "The vocations panel following the archdiocesan Catholic Schools Week Mass is but one innovation toward that goal. The young people seemed to be very attentive, respectful and engaged. It is one way of planting seeds, leaving the growth and fruit of such endeavors to the grace of the Holy Spirit."

"It was cool," said Sienna Hileman, a sixth-grader at St. Christopher School in Indianapolis. "I got to see how they wanted to become a priest or a nun."

The questions asked to panelists had been submitted in advance by students in the schools that took part.

Each of the panelists talked about what drew them to their vocations when they were young.

Sister Nicolette recalled how she had thought in grade school about becoming a religious sister, but that thoughts of that possible vocation took a back seat as she grew older.

She began to consider that vocation when she became a teacher at St. Anthony of Padua School in Clarksville and worked alongside a Benedictine sister from Our Lady of Grace.

"I started hanging out with the sister," Sister Nicolette said. "And when you start hanging out with the sisters, your life changes."

She decided to "give it a try" as a sister 34 years ago. "I'm still giving it a try, and I love it. I'm very happy to be a Benedictine sister."

At the end of the event, each of the panelists suggested ways of prayer to help their young listeners be open to God's vocation for them.

Among other prayers, Sister Loretto suggested the rosary. "If you can't say a whole rosary, say a little bit of it to our mother Mary, to give you that grace to listen to the Holy Spirit," she said.



Archbishop Charles C. Thompson, left, Benedictine Sister Nicolette Etienne, Daughters of Mary Mother of Mercy Sister Loretto Emenogu and Father Jeffrey Dufresne take part in a Jan. 29 panel discussion on priestly and religious vocations at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. It was attended by approximately 100 students from Catholic schools across central and southern Indiana. (Photos by Sean Gallagher)

Father Dufresne suggested eucharistic adoration because he had heard God's call to the priesthood while praying before the Blessed Sacrament.

"I really recommend eucharistic adoration—any time that you can spend with Jesus, whether he's in a tabernacle or exposed on an altar in a monstrance," he said. "That's what led me to my vocation."

Sister Nicolette spoke of an ancient form of prayer called "*lectio divina*" ("sacred reading") in which passages from the Scriptures are read slowly and prayerfully.

"When we focus on the Scriptures, the word of God, we'll have a greater idea of what God is calling us to do," she said. "It's easier to serve God when we are in a relationship with God. For me, the best way to do that is through Scripture."

Archbishop Thompson emphasized how prayer should be a "two-way street."

"Whatever your form of prayer is, make sure you're listening," he said. "It's a two-way street with God. Make sure you have a relationship with God that is two way, not just speaking to God when you need something or there's a test you forgot to study for."

Cooper Thoman, a student at St. Joseph School in Shelbyville, enjoyed the panel discussion.

"It was inspiring, really," he said. "They gave a piece of what they learned as they were growing up, wanting to become a priest or nun. If I ever wanted to be a priest, I could ask my pastor or the archbishop what to do." †



Noah McConnel, left, Preston Williams and Kimberly Valencia, all students at Holy Cross Central School in Indianapolis, listen on Jan. 29 to a panel discussion on priestly and religious vocations at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

Biannual grants awarded to parishes, schools and archdiocesan agencies

Criterion staff report

The Archdiocesan Combined Grants awarded for the first half of the 2019-20 fiscal year total more than \$320,300.

The grants, awarded twice a year, are made available through the St. Francis Xavier Home Mission Endowment Fund, the Growth and Expansion Endowment Fund and the James P. Scott Endowment Fund. These grants were made possible through the generosity of archdiocesan parishioners, who set up the endowments.

The grant process is jointly administered by the archdiocesan Finance Office and the Office of Stewardship and Development.

Grant applications are due to the archdiocese for the two grant allocation periods each year by April 30 for Spring/Summer, and Oct. 31 for Fall/Winter.

The Fall/Winter grants awarded for fiscal year 2019-2020 are as follows:

- Holy Angels Parish, Indianapolis; Growth and Expansion Fund; \$10,000 for matching gift for building capital campaign.
- Nativity of Our Lord Jesus Christ Parish, Indianapolis; James P. Scott Fund; \$10,000 for school lighting project.
- Our Lady of Lourdes Parish, Indianapolis; Home Mission Fund; \$12,500 for exterior church door repairs.
- St. Joan of Arc Parish, Indianapolis; Home Mission Fund; \$8,800 for matching funds for school safety and security grant.
- St. Michael-St. Gabriel School, Indianapolis; Home Mission Fund; \$12,075 for safety and security upgrades.
- St. Roch Parish, Indianapolis; James P. Scott Fund; \$4,132 for security projects for the school.
- St. Mary of the Immaculate Conception Parish, Aurora; Home Mission Fund; \$2,500 for new phone system.
- St. Vincent de Paul Parish; Home Mission Fund; \$5,952 to replace A/C in school kitchen.

- St. Michael Parish, Brookville; James P. Scott Fund; \$10,000 to replace windows in office building.
- St. Joseph Parish, Corydon; Growth and Expansion Fund; \$40,000 for school safety projects.
- St. Michael Parish, Greenfield; James P. Scott Fund; \$11,000 for new phone system.
- St. Mary Parish, Lanesville; James P. Scott Fund; \$25,000 for stained-glass window repair.
- St. Lawrence Parish, Lawrenceburg; Growth and Expansion Fund; \$10,000 for STEAM Center for school.
- Prince of Peace Catholic School, Madison; James P. Scott Fund; \$18,500 roof and gutter replacement.
- Immaculate Conception Parish, Millhousen; Home Mission Fund; \$5,000 for roof/steeple repairs.
- St. Mary Parish, North Vernon; Home Mission Fund; \$25,000 for parish center roof project.
- St. Susanna Parish, Plainfield; Growth and Expansion Fund; \$15,362 for two classroom sets of Chromebooks.
- St. Patrick Parish, Salem; Home Mission Fund; \$30,000 for sanctuary roof project.
- Catholic Charities, Terre Haute; James P. Scott Fund; \$11,200 for door replacement for Ryves Youth Center.
- Our Lady of Fatima Retreat House, Indianapolis; James P. Scott Fund; \$11,000 for replacing roofs on homes.
- St. Elizabeth Catholic Charities, New Albany; James P. Scott; \$19,630 for HVAC replacement.
- Cardinal Ritter Jr./Sr. High School; Home Mission Fund; \$11,180 for security upgrades.
- Father Thomas Seccina Memorial High School; Growth and Expansion Fund; \$11,500 for replacement of cafeteria serving line.

(For information on how to apply for the grants, go to www.archindy.org/finance/grant.html, or contact Stacy Harris in the Finance Office at sharris@archindy.org, or by phone at 317-236-1535 or 800-382-9836, ext. 1535.) †

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Online Lay Ministry Formation

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

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to www.archindy.org/layministry

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REPORT SEXUAL MISCONDUCT NOW

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. There are two ways to make a report:

1 Ethics Point
 Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810

2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
 P.O. Box 1410, Indianapolis, IN 46206-1410

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

Faith *Alive!*

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Fortitude strengthens believers to persevere in faith until death

By Maureen Pratt

When wondering how we will get through a crisis, when we are faced with decisions that challenge our beliefs, when heaven seems far away, the Holy Spirit provides profound support, a light for our dark path, through the gift of fortitude.

One of the most all-encompassing of the seven gifts of the Holy Spirit, fortitude supports us in living out the other six gifts (wisdom, understanding, knowledge, counsel, piety and fear of the Lord) and making our way faithfully through our earthly life to blessed eternity with God.

The gift of fortitude is sometimes confused with the moral virtue by the same name, but it is distinct in origin and scope. The gift of fortitude is bestowed on us by God through the Holy Spirit at our baptism and strengthened in confirmation. By contrast, the moral virtue of fortitude is “acquired by human effort,” says the *Catechism of the Catholic Church*, and we practice it through our decisions and actions (#1804).

The gift of fortitude equips us with a never-depleted reservoir of God-given perseverance to live out our faith to the last breath, carrying us to heaven. The human, moral virtue of fortitude is developed each time we decide to do the right thing, approach a life challenge with faith and say “yes” to God.

In Scripture, the greatest example of fortitude—gift and virtue—is seen in the life, death and resurrection of Jesus Christ. Whether facing physical deprivation and temptation (Mt 4:1-11), strong and powerful criticism (Mt 12:1-8) or betrayal and death on the cross (Mk 14), Jesus resisted temptation, endured criticism and forged ahead to the cross despite terrible



A religious sister leads prayer for displaced Iraqi Christians who fled Islamic State militants in Mosul in 2014 at a school acting as a refugee camp in Irbil, Iraq. The gift of fortitude, given by God at baptism and strengthened in confirmation, helps believers persevere in faith in difficult circumstances until death. (CNS photo/Ahmed Jadallah, Reuters)

pain. He was sustained by the gift of fortitude, God-given endurance to see the journey through to its glorious end.

Each decision we make to do good builds within us the virtue of fortitude, which is supported by the gift of fortitude, and enables

us to live the other gifts of the Holy Spirit. Here, too, Jesus sets the example.

The gifts of knowledge and fear of God (humility) shine in an early incident in Jesus' life. As a child of 12 years old, he left his family to speak with and listen to scholars of the Mosaic law in the Temple (Lk 2:41-52). But rather than start his ministry at that age, he returned home with Mary and Joseph when they came to find him. There, he “advanced in wisdom and age and favor before God and man” (Lk 2:52).

The gifts of knowledge and wisdom are practiced through a consistent commitment to grow in faith, and they are focused on faith through the gift of fortitude.

While carrying out his ministry, Jesus went off by himself to pray (Lk 4:42, 5:15-16), an act of piety and understanding of what he needed to do for the longevity of his ministry that must have been difficult as demand for his teaching and miracles increased.

The gift of fortitude, present in Jesus, is also available to us. When we feel that our activities are pulling us from our spiritual center, we too can find the understanding and strength we need to go off, reflect and refresh so that we are able to continue our heavenward journey.

Jesus' unwavering call to “love one another” and his love for outcasts show how the gift of fortitude keeps the spiritual and ministerial gaze in the right—the good—place no matter the distractions posed by society or those close to us (Jn 13:34).

Through acts of Christ-like kindness and compassion, we benefit from the gift of fortitude to show society how to refocus and why.

As with any virtue that we desire to build, prayer, frequent reception of the sacraments, eucharistic adoration and Mass attendance are crucial activities that keep us focused and faithful. Here, too, the gift of fortitude plays a key role, keeping us steady when we think we do not have enough time, a quiet place or a coherent word to say to our Creator.

And, as we strengthen in the virtue of fortitude and witness God's amazing grace in our lives time and again, what



A fourth-century image of St. Paul the Apostle is seen on the walls of the Santa Thecla catacomb beneath Rome. Writing to the Corinthians about an ongoing affliction, the Apostle Paul writes: “Three times, I begged the Lord about this, that it might leave me, but he said to me, ‘My grace is sufficient for you, for power is made perfect in weakness.’” (2 Cor 12:8-9). (CNS photo/Pontifical Commission for Sacred Archeology, Reuters)

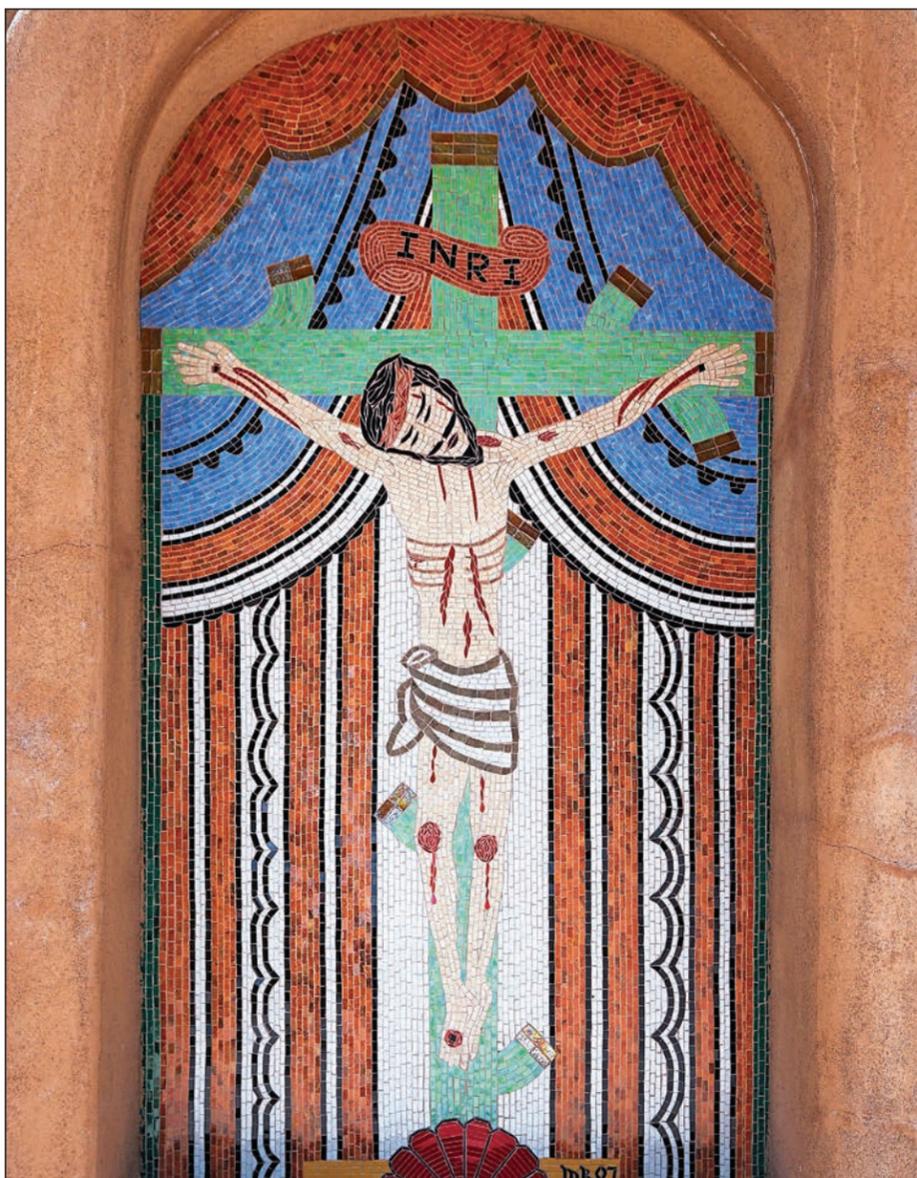
might have begun as “I don't know how I'm going to get through this” moments turn into awe at how greatly God supplied us with whatever we needed—and more!

Writing to the Corinthians about a painful, ongoing affliction (“a thorn in the flesh”—2 Cor 12:7), the Apostle Paul writes:

“Three times, I begged the Lord about this, that it might leave me, but he said to me, ‘My grace is sufficient for you, for power is made perfect in weakness.’ I will rather boast most gladly of my weaknesses, in order that the power of Christ may dwell with me. Therefore, I am content with weaknesses, insults, hardships, persecutions and constraints, for the sake of Christ; for when I am weak, then I am strong” (2 Cor 12:8-10).

This is a blessed reminder that, as we face adversity of any kind in faith and prayer, we are not alone. God's grace and strength through the gift of fortitude are present even in our weakest moments, equip us for every challenge and lead us on to eternity.

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



The crucified Christ is depicted in a mosaic at El Santuario de Chimayo in Chimayo, N.M. Christ's enduring of his passion and death are the ultimate example for believers of the divine gift of fortitude to endure in faith through trials. (CNS photo/Nancy Wiechec)

A Journey of Dignity/Elliott Bedford

Setting goals of medical care and who speaks for you

(This week, we begin a new quarterly column titled "A Journey of Dignity." It is a collaboration of the archdiocesan Office of Human Life and Dignity, Ascension St. Vincent and Franciscan Health.)



The Catholic Church affirms that we are created in "imago Dei," in the image and likeness of God.

Consequently, we are called to honor him through prudent stewardship over the great gift that is our very life.

But just what does "prudent stewardship" actually mean? What does it look like?

One clear aspect is care of life itself—our body and its health. But here things tend to get fuzziest. Due to the significant development of medical science over the past century, modern medicine can cause many to wonder: Do I have to do everything possible to extend my life? What does the Church actually teach?

We might summarize one of the principles of the Church's teaching on care for one's life this way: avoid the opposite extremes of being neglectful and overzealous. In other words, we should

not neglect care for ourselves, but we are not obligated to extend our life at all costs or by whatever means necessary. Instead, each of us is called to find, in our unique circumstances and life situations, the virtuous mean between these extremes.

We do this in two ways: by understanding the relative importance of things and expressing our goals in life. By relative importance, I mean simply this: while both are good, spiritual goods are more significant than material goods.

However, if these goods are well-ordered, they should be integrated. Care for our bodies should be viewed as one component of a healthy spiritual life. Integration and proper ordering of the physical and spiritual is therefore the ultimate goal that we should strive for as prudent stewards of our lives.

Consequently, our goals are incredibly significant.

Consider an example: I am 35 with a wife and three young children. Its my goal to work hard for my wife and family, and to see our children attend Catholic elementary, high school and college so they can be well educated and obtain meaningful work. I want to see them get married or enter religious life, to whichever path God calls them.

But let's say I am diagnosed with a significant disease, like stage 4 pancreatic

cancer, which is exceedingly aggressive. My goals would change as my life expectancy and what is achievable changes. The importance of working would diminish. I would only want medical interventions that would bring comfort and relieve the symptoms. I would want to focus on meaningful time at home with my family. My primary occupation would be reconciling myself with God in preparation for a good and grace-filled death.

Let's say it's something less drastic, like congestive heart failure. This is still a significant, life-limiting diagnosis. But with a good medical plan and healthy living, it may be reasonable to think that I could still achieve my life goals. Of course, things might change as the disease progresses. At such times, I would need to re-evaluate my goals and consider whether they could still be achieved or whether I need to change them. I would need to consider whether I thought the medical interventions that physicians were offering would be worth it. Are they reasonably beneficial to me? Or are they excessively burdensome and disproportionate to the good they could achieve?

In both scenarios, we might summarize my goal: I want to maximize the quality

See BEDFORD, page 15

For the Journey/Effie Calderola

The Church's season of Ordinary Time

How ordinary is "Ordinary Time"? As it turns out, not very, if you think of ordinary as ho-hum and routine. Instead,



suggested one writer during Advent, it's the time when we begin our journey "from the crowded stable to the empty tomb." That's an extraordinary hike.

Did you ever wonder why we call this current liturgical season, the one that

lasts longest in the Church and doesn't include Lent, Advent, Christmas or Easter, "ordinary"?

It has nothing to do with a lack of bells and whistles, or a boring sameness. Instead, the term stems from the Latin "ordo," the root of our English words order or ordinal. It refers to numbers, as each Sunday in Ordinary Time is numbered. So, the explanation is fairly ho-hum, but the season isn't. And the readings from Ordinary Time invite us to deeply experience the life of Christ.

Years ago, when my prayer life seemed scattered and unfocused, a Mercy nun who was my spiritual director suggested that each morning I pray with the day's liturgical readings—the readings for that day's Mass. She said it was how to pray along with the universal Church.

Back then, she suggested that I pilfer a missalette from the pews to find each day's readings. I can assure you that your parish would prefer you not do this, and today it certainly isn't necessary. Simply googling "daily liturgical readings" will bring you to a host of sites that give you the day's readings, or using one of many daily Catholic devotionals will do the trick.

Each morning, I first peruse the readings. On weekdays, there will be a selection from the Hebrew Scriptures, a psalm and a reading from the Gospels. Usually one reading especially speaks to me and I pray with that, reading it several times, finding a word or phrase that resonates or perhaps finding myself inside a Gospel scene.

Ordinary Time for 2020 started after evening prayer on Jan. 12, and that week we were led into the lovely, familiar story of the calling of Samuel: "Speak, Lord, for your servant is listening" (1 Sm 3:7-11).

Jan. 17's Gospel is one of my favorites. It tells of the men who brought their paralyzed friend to the house where Jesus was, only to find the place so crowded they couldn't get in. Their solution? Hoist the man to the roof, remove some of the roofing and lower him down. Who does that?

Once when I prayed with this scene, I found myself wondering who would do this for me. I imagined the people who came to mind doing this incredible task with such love and determination to heal me.

The great Irish poet Seamus Heaney, a Nobel Prize winner, was also moved by this aspect of the story. He named his poem "Miracle," but like many who read this Scripture (Mk 2:1-12), Heaney dwelt on the miracle of the ones who carried the man.

"Their shoulders numb, the ache and stoop deeplocked/ In their backs, the stretcher handles/ Slippery with sweat." Heaney urges us to "Be mindful of them as they stand and wait ..."

We will be in this not-so-ordinary Ordinary Time until Lent begins on Ash Wednesday, Feb. 26. During these days, we will be invited to witness much of the life of Christ as told in the Gospel of Mark, we will read much more of the Book of Samuel, and we'll pray with some beautiful psalms as we walk with Jesus.

Like the poet, we may find ourselves amazed at what we discover in prayer during Ordinary Time.

(Effie Calderola writes for Catholic News Service.) †

It's All Good/Patti Lamb

Our call through stewardship is to serve, to give, and to love

Recently, a new door opened, and I was led to a job change. I'm actually returning to my former job, and I am very fond of my former co-workers, so I'm excited.



The only part I'm not excited about is the drive. The commute, door to door, is about 50 minutes. Driving has never been especially easy or pleasant for me. I'm a nervous driver. (I suppose that's a bit of an understatement.)

My niece suggested that I listen to podcasts on the drive to make my commute time productive and enjoyable.

She suggested starting with podcasts by a priest named Father Mike Schmitz, so I Googled him and randomly selected a podcast, which drew me in right away. The topic of this episode was stewardship, and it made me rethink the way I've been viewing "my stuff."

Father Mike explained that there are two ways of looking at the world and all we've been given.

One is to view the world as an owner. As an owner, I'd make a statement like this to indicate that these things are my

possessions. "This is my body, and this is my time, and that is my bank account."

The other way of looking at the world, the priest says, is to look at our possessions not as an owner, but as a steward. In that case, I'd make statements like this to indicate that these things have been entrusted to me. "God has entrusted me with this body and this much time and these financial blessings."

Father Mike referred to the parable of the gold coins, highlighting that the coins didn't belong to the servants, but were entrusted to them.

Psalm 24:1 says, "The earth is the Lord's, and everything in it, the world, and all who live in it."

Father Mike's podcast reminded me that everything belongs to God, and nothing is really "ours" to claim.

Wikipedia states that "a biblical world view of stewardship can be consciously defined as 'utilizing and managing all resources God provides for the glory of God and the betterment of His creation.'"

To simplify that statement: We've all been blessed with unique gifts to help each other and bless each other, and we are called to serve others and build up those around us. That is how we work together to build God's kingdom.

"As each one has received a gift, use it

to serve one another as good stewards of God's varied grace" (1 Pt 4:10).

The author of *Big Magic*, a book currently on my nightstand, says "I happen to believe we are all walking repositories of buried treasure."

I love that statement. Wouldn't the world be different if we looked at each other as divine beings, carriers of God's gifts and graces? Wouldn't it be awesome if we saw each other as sacred because God dwells in every one of us, at every stage of our lives?

When we reach the end of our earthly existence, I believe that we'll be called to give an account of how we used our gifts to serve others and glorify God. I think that our eternal reward hinges on stewardship. Stewardship looks different for everyone, based on the gifts you've been given and the people by whom God has surrounded you.

It might entail caregiving or sharing money to help a cause or making dinner for a grieving family or simply giving a hug. Jesus tells us the goal is to serve, to give, and to love.

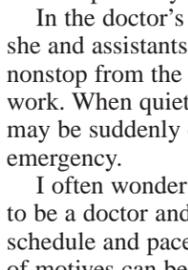
(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

The Human Side/Fr. Eugene Hemrick

Revisioning a doctor's visit through order and eyes of faith

If you are like me, my bet is that you don't enjoy going to the doctor.

The waiting room usually contains people who are suffering. Frail, elderly people sometimes find it difficult to maneuver through the door. Mothers with ailing children often reflect the anxiety of being a caring parent. And then there are those who sit patiently as regular patients.



In the doctor's inner office, he or she and assistants will be found going nonstop from the moment they arrive at work. When quietly at home, a doctor may be suddenly called to respond to an emergency.

I often wonder what motivates a person to be a doctor and endure the relentless schedule and pace. No doubt a wide range of motives can be found. It is true doctors

deal with the most precious thing in our existence: life and death.

Is there, however, something that goes deeper in a doctor's vocation?

Our answer is found in the life of Christ. Through him, we learn God is merciful. In Latin, mercy is translated "misericordia," meaning to have heart. More important than Christ's miracles are a loving heart desirous of healing and the peace it creates.

Doctors will tell you the energy devoted to their work is taxing. But they will add there is joy in sacrificing self for the good of another. The driving force in joy is contained in the word "for." As Christ sacrificed himself for us, he showed us the ultimate purpose of life is sacrificing self for the welfare of another.

There is yet another way of envisioning the awesomeness of doctoring. Patients usually come to a doctor because something can be or is out of order. In such cases, the doctor's office becomes a place not only for curing but also for restoring order and the peace it creates.

In Genesis, God took chaos, which reflects disorder, and created the cosmos, another word for order.

We are reminded repeatedly in the Book of Sirach of being blessed by God's order. For example, we read, "It is the moon that marks the changing seasons, governing the times, their lasting sign. ... The new moon like its name renews itself; how wondrous it is when it changes ... the beauty of the heavens and the glory of the stars, a shining ornament in the heights of God" (Sir 43:6-8).

Everywhere we look, we find God's order praised.

When in the doctor's office next time, try envisioning it as a home where disorder is being replaced by order; an abode where people sacrifice their life for others in need. Hopefully a reverential sense of appreciation will alleviate any anxiety you may be experiencing.

(Father Eugene Hemrick writes for Catholic News Service.) †

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

The Sunday Readings

Sunday, February 9, 2020

- Isaiah 58:7-10
- 1 Corinthians 2:1-5
- Matthew 5:13-16

The Book of Isaiah's third section is the source of this weekend's first reading. Scholars believe that this section was



written perhaps in Jerusalem for the Hebrew remnant that had returned from Babylon.

This assumption puts the third section of Isaiah at a date after the epic Babylonian captivity, 597-539 B.C., give or

take, which ended when the Persian ruler Cyrus overtook Babylon. He allowed the Jews to return to their homeland after an absence of four generations. Probably few had ever seen their homeland.

Nevertheless, release from Babylon brought utter exhilaration to the exiles. The opportunity, in fact, was bittersweet. When the exiles reached their ancestral home, they found deprivation and want, conditions worse than those that they had experienced in Babylon.

In this section of the Book of Isaiah, the prophet reaffirmed God's goodness, but he also called upon the people to provide for those in need. Then they would experience the reward of returning home and the fullness of God's promise to give them life and peace.

St. Paul's First Epistle to the Corinthians provides the second reading. Paul addressed this epistle to Christians living in Corinth, then one of the major cities of the Roman Empire. Rich, decadent and sophisticated, Corinth was a center of culture and vice at the time.

Nearby was Athens, the very symbol of wisdom and logic. Paul had preached in Athens with little success.

In his epistles, he forever answered skeptics who asked if the Christian Gospel made any sense. After all, the Gospel ran counter to every conventional pattern of thought of the time. Finally, and most importantly for so many, the founder of Christianity, Jesus of Nazareth, had been executed as a common criminal and as a traitor to the empire.

In response, Paul insisted that he relied upon a source more dependable than human reasoning, namely the Holy Spirit.

He spoke not with words of "human wisdom" (1 Cor 2:5).

St. Matthew's Gospel furnishes the last reading, a collection of two brief statements by Jesus given in clear imagery for the audience.

First, Jesus told the disciples that they were the "salt of the Earth" (Mt 5:13). Next, the Lord admonished followers to be the "light of the world" (Mt 5:14). Salt and light are hardly unknown in conversation today, but in ancient times, they had a symbolism greater than that pertaining now.

At the time of Jesus, salt was precious. Roman soldiers were paid in salt. ("He is not worth his salt.") The word "salary" derives from this practice. Salt could be unrefined. Dust or sand usually mixed with salt. The less dust and sand, the better the salt.

Today, people are accustomed to bright light at night. Then, artificial light was weak. Since night was threatening, light had a very special value. It enabled security and freedom.

Jesus urged disciples to uplift earthly society by being "salt" and "light."

Reflection

Gently but deliberately, the Church is guiding us onward from its introduction of Jesus of Nazareth as son of the human Mary, and Son of God, and Redeemer of the sinful human race, as given at Christmas, Epiphany and the Feast of the Lord's Baptism. It is challenging us to respond to Jesus.

These readings are clear. Discipleship is no mere lip service. It is the actual and intentional imitation of Christ in our daily lives.

Matthew insists that believers have a strength upon which to draw as they illuminate the world, a strength issuing from the grace of their faith. As disciples, they do not stumble through darkness. They are pure salt, not contaminated by the debris of sin.

It is not automatic. Christians must allow the light of Christ to guide them. They must rid themselves of impurities with the help of God's mercy. This is difficult. They must fortify their Christian resolve. Such is discipleship. †

Daily Readings

Monday, February 10

St. Scholastica, virgin
1 Kings 8:1-7, 9-13
Psalm 132:6-10
Mark 6:53-56

Tuesday, February 11

Our Lady of Lourdes
1 Kings 8:22-23, 27-30
Psalm 84:3-5, 10-11
Mark 7:1-13

Wednesday, February 12

1 Kings 10:1-10
Psalm 37:5-6, 30-31, 39-40
Mark 7:14-23

Thursday, February 13

1 Kings 11:4-13
Psalm 106:3-4, 35-37, 40
Mark 7:24-30

Friday, February 14

St. Cyril, monk
St. Methodius, bishop
1 Kings 11:29-32; 12:19
Psalm 81:10-15
Mark 7:31-37

Saturday, February 15

1 Kings 12:26-32; 13:33-34
Psalm 106:6-7, 19-22
Mark 8:1-10

Sunday, February 16

Sixth Sunday in Ordinary Time
Sirach 15:15-20
Psalm 119:1-2, 4-5, 17-18, 33-34
1 Corinthians 2:6-10
Matthew 5:17-37
or Matthew 5:20-22a, 27-28, 33-34a, 37

Question Corner/Fr. Kenneth Doyle

Beatification cause of French priest on hold because of anti-Semitic writings

QI know that for some years the Vatican has been studying the cause for sainthood of the French priest Father



Leon Dehon. Will Pope Francis canonize him in spite of that priest's anti-Semitic writings? (Oregon)

A Father Dehon, who died in 1925, was the founder of the priests of the Sacred Heart of Jesus. In 1997, he was declared venerable by the Vatican. His beatification had been scheduled for April 24, 2005, but that ceremony was postponed because Pope John Paul II had died just three weeks earlier.

When Pope Benedict XVI was elected, he suspended the beatification process and set up a commission to conduct further studies of Father Dehon's writings. Concern had been expressed—particularly by the archbishop of Paris at the time, Cardinal Jean-Marie Lustiger—about the priest's anti-Semitic rhetoric. (In his 1898 *Social Catechism*, Father Dehon wrote that Jewish people "willingly favor all the enemies of the Church.")

Soon after Pope Benedict ordered the hold, Father Dehon's own religious order's publication *Il Regno* acknowledged in an editorial that Father Dehon's writings had at times reflected the "widespread prejudices of the Catholic Church of the 19th century" regarding Jewish people.

In 2015, in off-the-cuff remarks while meeting in Rome with priests of Father Dehon's congregation, Pope Francis made reference to "the almost-blessed Dehon." Since that time, I have seen no further information on Father Dehon's cause for sainthood—which makes me think the matter is still on hold.

Speaking to an Italian journal in 2015, Father Jose Carlos Brinon, a Spanish

priest who had helped oversee Father Dehon's cause, said: "Of course I would like to see Leon Dehon beatified, but not at the cost of our friendship with the Jewish people."

QAt a recent Mass I attended, I noticed a teenager seated near me who was chewing gum during the Mass. I was not overly alarmed because I have seen other people (of all ages) chew gum at Mass. But I was appalled when I watched that young man parade forward to receive holy Communion while still chewing his gum. Should the priest have refused to give him Communion? (Oregon)

A Canon law (#919.1) tells Catholics that they are to abstain from all food and drink (with the exception of water or medicine) for at least one hour before receiving holy Communion. The reason, of course, is to remind us how special the Eucharist is, nourishing us for life eternal. Nowhere, however, does canon law define precisely what constitutes food and what does not.

Some, I suppose, might argue that since sugar-free gum has no nutritional value, it does not qualify. But I would tend to differ; in my mind, gum of any kind crosses the line for preparation to receive holy Communion and should be avoided.

As to your question, though, I would not, as a priest, refuse to give the young man holy Communion. Why not instead seek him out after Mass and chat with him as to the appropriateness of chewing gum before receiving Communion? And if the problem is as common as you indicate, perhaps an occasional reminder in the parish bulletin might help.

(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

Forgive Me

By Ron Lewis

Forgive me, Lord, if I have walked
So fast along the way,
That I could not observe the needs
Of folks I passed each day.
Forgive me if my thoughts have been
Concerned with only me,
When others had their burdens too,
And griefs I failed to see.
God, slow my pace a bit today
That I may kinder be,
That in my haste I may not fail
Another's needs to see.
And let me look the whole day through
For signs of loneliness,
That I may drop a word, a smile,
And leave some happiness.

(Ron Lewis is a member of St. Anthony of Padua Parish in Clarksville and is a Benedictine oblate of Saint Meinrad Archabbey. Photo: A homeless woman sits with her belongings outside the Vatican on March 26, 2015.) (CNS photo/Max Rossi, Reuters)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to 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.

BAKER, Vincent E., 66, St. Mark the Evangelist, Indianapolis, Jan. 23. Husband of Mary Baker. Father of Molly Baker. Brother of Rita Berning, Betsy Georg, Kay Johnson, Mary Pat Kiefer, Sue Kirchner, Maureen, Hugh and John Baker.

BIERLY, John R., Jr., 44, St. Peter, Harrison County, Jan. 23. Son of John Bierly, Sr.

BOING, Betty J., 94, St. Mary, Greensburg, Jan. 23. Mother of Dale, Harold and Larry Boing. Sister of Rosella Langlois, Marita Wagner and Ralph Redelman. Grandmother of six. Great-grandmother of four.

BOLES, Debbie, 68, Nativity of Our Lord Jesus Christ, Indianapolis, Jan. 17. Wife of Rick Boles. Mother of Sarah Kidwell and Stephen Hachey. Grandmother of four.

COLLINS, Clara B., 89, Holy Angels, Indianapolis, Jan. 14. Mother of Keith Collins. Sister of Pete Willis. Grandmother of 10. Great-grandmother of two.

DEEG, Caleb A., 24, Prince of Peace, Madison, Jan. 21. Son of Dan and Terri Deeg. Brother of Leah Biesen, Conner, Daniel and Tyler Deeg. Uncle of several.

GILL, Thomas C., 90, St. Christopher, Indianapolis, Jan. 22. Father of Cindy Arterburn, George, Jeff, Teri, Tim and Tom Gill. Brother of Donna Rose and Joe Gill. Grandfather of nine.

GULDE, William F., 82, St. Mary, Rushville, Jan. 18.

Husband of Karmen Gulde. Father of Susan, Carl, Robert and William Gulde Jr. Grandfather of four. Great-grandfather of three.

HEIM, Katherine A., 85, St. Christopher, Indianapolis, Jan. 23. Mother of Laurie Eller, Patty Maves, Donna Sperring, Chrissie Wolfe, Dale, Mark and Mike Heim. Sister of Rose Lohaus, Joe and John Belligan and Mike Neirink. Grandmother of 21. Great-grandmother of 14.

KLOSTERKEMPER, Harold J., 96, St. Mary, Greensburg, Jan. 21. Husband of Helen Klosterkemper. Father of Mary Hamer and Mark Klosterkemper. Grandfather of six. Great-grandfather of 20.

KNERLER, Norma L., 79, St. John the Apostle, Bloomington, Dec. 30. Mother of Leah Genrich, Lori White, Elizabeth Woodward, Doug, Glenn, Larry and Mike Kirsch. Sister of Kathy Herzog, Charlotte McGervey, Mary Ellen Webber, Christine Ziemanski and Robbie Knerler. Grandmother of 14. Great-grandmother of three.

KUNKEL, Mildred, 91, Holy Guardian Angels, Franklin County, Dec. 4. Mother of Judy Lanning, Linda Sintz, Brenda Walter, Larry and Ron Kunkel. Grandmother of 13. Great-grandmother of 22.

LEDFORD, Jerome P., 80, St. Simon the Apostle, Indianapolis, Jan. 6. Husband of Marie Ledford. Father of



U.N. permanent observer

Archbishop Gabriele G. Caccia, the Holy See's new permanent observer to the United Nations, distributes Communion during his welcome Mass at Holy Family Church in New York City on Jan. 28. Earlier in the day, Archbishop Caccia, 61, formally presented his credentials to U.N. Secretary-General Antonio Guterres. (CNS photo/Gregory A. Shemitz)

Eric, Kevin, Kirk and John Ledford. Grandfather of 11.

LEEMHUIS, John S., 64, St. Pius X, Indianapolis, Jan. 12. Husband of Elizabeth Leemhuis. Father of Frank, Jack and Tim Leemhuis. Brother of Mary and Tom.

MANGOLD, Michael D., 65, Most Sorrowful Mother of God, Vevay, Jan. 20. Father of Kenny Young, Matthew and Robert Mangold. Brother of

Rosemarie Pavy, Danny, Jeff, Mark and Steven Mangold. Grandfather of six.

MATHAUER, Martha E., 84, Our Lady of the Greenwood, Greenwood, Jan. 23. Sister of Georgiann Crouch, Theresa Roembke and Linda Wilson. Aunt and great-aunt several.

PFEIFFER, Kathryn T., 89, St. Jude, Indianapolis, Jan. 22. Mother of Ann Pfeiffer-Butts,

Michele, Daniel, Michael and Timothy Pfeiffer.

REYES, Dr. Nestor C., 89, St. Barnabas, Indianapolis, Jan. 25. Husband of Violeta Reyes. Father of Jean Marie Pechette, Lizette Scheidt, Vivian, Gerald, Nelson and Robert Reyes. Grandfather of nine. Great-grandfather of five.

SCHNEIDER, Vickie, 62, St. Peter, Franklin County, Dec. 20. Wife of Richard

Schneider. Mother of April, Calypso, Christina, Bradford, Brandon, Brian and Bryce. Sister of Elaine, Kathy, Rebecca, Bruce, Danny and Greg. Grandmother of 10. Great-grandmother of two.

ZAPFE, Richard C., 77, Our Lady of the Greenwood, Greenwood, Jan. 2. Husband of Margaret Zapfe. Father of Megan, Bryan and Matt Zapfe. Brother of Robert Zapfe. †

New Knights' initiation ceremony is open to the public

NASHVILLE, Tenn. (CNS)—After 142 years, the Knights of Columbus is pulling down a veil of secrecy that



Carl Anderson

has surrounded its initiation ceremonies in an effort to better showcase the order's core principles and its drive to help Catholic men become disciples.

Since its founding in 1882, the initiation ceremonies for the first three degrees of Knights membership—focused on the principles of charity, unity and fraternity—have been separate and open to members only. The fourth degree, dedicated to the principal of patriotism, was added later and is also for members only.

But starting this year, the Knights have adopted a new ceremony. Called the Exemplification of Charity, Unity and Fraternity, it combines the initiation for the first three degrees into a single ceremony that will be open to family, friends and fellow parishioners.

"There is nothing we do that is secret or needs to be secret," Supreme Knight Carl Anderson told the *Tennessee Register*, newspaper of the Diocese of Nashville. "We decided this is a way to let other parishioners know, family members know, what the Knights of Columbus is all about. We think that's a good thing."

The Knights of Columbus is a fraternal organization of Catholic men that was founded by Father Michael McGivney, a young priest serving at St. Mary Parish in New Haven, Conn. Father McGivney is a

candidate for sainthood and has the title "Venerable."

Today, the order has more than 2 million members worldwide who are involved in charitable and service works.

Although membership as a whole is growing, not all areas are showing increases, Anderson said.

"I think the Catholic Church is growing more quickly in some areas than in other areas. Those trends affect us as well," he said. "When you see dioceses with parishes closing, that has to affect all the Catholic organizations in those dioceses."

At the Knights' Supreme Convention last summer, a resolution from the Illinois delegation calling for combining the first-, second- and third-degree ceremonies into one and removing the condition of secrecy was approved. Anderson directed a review of the ceremonies "with an eye toward staying true to our roots while at the same time presenting our principles of charity, unity and fraternity in a more clear and convincing way."

Anderson unveiled the new ceremony in November at the midyear meeting for the order's state deputies, who are the highest official in each jurisdiction. He said the ceremony "stays true to our traditions while addressing the needs of our times."

The fourth-degree ceremony will remain unchanged and will continue to be open to members only.

"Secrecy has to be understood in the context of the 19th century," Anderson said. "There was incredible bigotry against Catholics," with the anti-Catholic Know-Nothings in control politically

in New England at the time, and the Ku Klux Klan later became a powerful political force across the country, he said. "There was some appeal to secrecy."

Also at the time, the idea of progressing through the degrees as a journey toward Knighthood was popular.

But today, those features have proved to be an impediment to men joining, particularly young men, Anderson said.

The new single ceremony takes about 30 minutes, Anderson said.

By opening the ceremony to the public, "families and friends can see what we're all about and hopefully decide I or my brother or my husband should join," Anderson said.

The new degree ceremony pulls from the three previous ceremonies to pass along the organization's history and the importance of the principles rooted in the organization.

"We need to impress on the members the importance of charity, unity, fraternity, how they are linked, and how in Father McGivney's vision of Christian discipleship ... charity, unity and fraternity become a path of discipleship for the Catholic man," Anderson said.

A ceremony that focuses on the three principles enhances the Knights involvement in the Church's work of evangelization, Anderson explained.

"I think its central," he said. The order's principles "are really at the core of Catholic life, and [the new ceremony] makes it clear we have a responsibility, and the responsibility extends into the whole person, the spiritual dimension, the fraternal dimension, and the financial dimension."

The script for the new degree calls for the ceremony to be conducted in a

church or similarly appropriate location, with a priest or deacon participating. The expectation is that the new ceremony can be held after a Mass when the congregation can be invited to stay and watch.

"It's an exciting development for the Knights of Columbus," said Michael McCusker, the state deputy of Tennessee. "How many times do we go home from degrees with our hearts on fire and we had a desperate need to share it with our families, but we couldn't? To me that's akin to putting your light under a bushel [basket]."

"What I also like is it removes the struggle of getting a man to go through all three separate degrees," said McCusker, a member of Council 9317 at St. Francis of Assisi Church in Cordova, in suburban Memphis, Tenn. "I like that they go, they and their families see what they're involved in, and the minute they leave, they're full members of the Knights of Columbus."

The script for the new ceremony was made available to all councils on Jan. 15. It was left to each state deputy to decide how and when the new ceremony will be rolled out in their jurisdiction. The Connecticut State Council used the new ceremony for the first time on Jan. 1 at St. Mary Parish in New Haven, Conn., the birthplace of the order.

Fifty-two candidates from Connecticut councils participated in the new ceremony. About 200 people attended, including Anderson.

"They had a very large turnout, and it was very well received," Anderson said. "That's been our experience across the country." †

Students encouraged to ‘learn, serve, lead, succeed’ during Catholic Schools Week Mass

By John Shaughnessy

Tapping into the Catholic Schools Week theme of “Learn, Serve, Lead, Succeed,” Archbishop Charles C. Thompson made those four goals the heart of his homily during the Catholic Schools Week Mass at SS. Peter and Paul Cathedral in Indianapolis on Jan. 29.

The archbishop told the congregation of students, teachers and school leaders from across the archdiocese, “Catholic schools provide that environment, provide that special place to listen, to hear about the Good News—to hear about what God wants from us. It provides us a place and an opportunity to grow and develop that good soil of the spirit of our lives. It enables us to be rooted in the Good News of Jesus, and also to be rooted in Church teaching, how to live that out.”

Focusing on the students, the

archbishop said, “We need you to be able to grow, to bear good fruit and more importantly to be good citizens, to be good witnesses, to be good disciples of Jesus Christ. Because we are called to transform the world, to proclaim the kingdom of God to people—not to let the world’s kingdom reign. That’s why we need to learn, serve, lead and succeed. To make a difference.”

The archbishop also stressed how Catholic schools are different from other places of learning.

“Our schools are not merely private schools. We exist to learn, to serve, to lead and to succeed in the name of Jesus Christ. We exist to keep pointing to the world that there is something greater than this moment. It’s everlasting life. Not just that you will be successful in this world, but you will know life eternal in the kingdom of heaven.” †



Juan Martinez-Gaspar, left, Paul Chrisman, Rosanna Spearing and Elizabeth Roller, all students at Holy Name School in Beech Grove, kneel in prayer on Jan. 29 during a Catholic Schools Week Mass in SS. Peter and Paul Cathedral in Indianapolis. Several hundred Catholic school students from across central and southern Indiana took part in the liturgy. (Photos by Sean Gallagher)



Above, Archbishop Charles C. Thompson poses with Ben and Emma Welp, students at Holy Family School in New Albany, after a Jan. 29 Catholic Schools Mass in SS. Peter and Paul Cathedral in Indianapolis.

Right, Archbishop Charles C. Thompson smiles while preaching a homily during a Jan. 29 Catholic Schools Week Mass in SS. Peter and Paul Cathedral in Indianapolis, which was attended by hundreds of Catholic school students from across the archdiocese.



BEDFORD

continued from page 12

and experience of my life, doing good for my wife, kids and community in service of God’s kingdom. I want to live well—the best I can, given the circumstances—no matter how much time I have.

But consider “prudence” a bit further. Does it make sense for *only* me to know my goals? Is it helpful if I know what I want to achieve, but never tell anyone? Prudence dictates that I tell others about my goals, and that I designate someone to speak on my behalf when I cannot. Communicating my wishes removes the burden of difficult decisions from the shoulders of others.

The Church teaches that we should care for our own life in a way that prioritizes love of God, self and neighbor. Consequently, when we think about this in the medical context, we need to ask ourselves the following questions:

—What do I find meaningful in life?

What are my goals that I would want to achieve in life? What is most important?

—If I could not make my own decisions, who would I want to speak for me? Who would best represent me, my values and my goals? Who can I most trust to be my voice?

I recommend sitting down and thinking about these questions. Pray over them and write out your answers. Then act. Tell the people you love your goals and what you find meaningful. Tell them who you want to speak on your behalf. And then tell your doctors so they know how best to support you and your goals.

Being prudent with your life, through advance care planning, helps provide the gift of peace of mind to your loved ones.

(Elliott Bedford is the director of Ethics Integration for Ascension Indiana in Indianapolis and a member of the Hospice and Palliative Care Initiative, a collaborative initiative between the Archdiocese of Indianapolis, Ascension St. Vincent and Franciscan Health.) †

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Employment

Catholic High School President

Providence Cristo Rey High School, a Roman Catholic, coeducational secondary school located at 75 N. Belleview Place in Indianapolis, Indiana, is currently accepting applications for the position of president. Providence Cristo Rey High School is sponsored by the Sisters of Providence of Saint-Mary-of-the-Woods and is a member of the Cristo Rey Network, a national association of high schools providing a rigorous college-preparatory education to urban young people with economic need. The ideal candidate is a visionary leader who can effectively articulate the school’s mission to its various constituencies. Preference will be given to candidates with a mission orientation that incorporates Catholic education values and Cristo Rey ideals with a strategic vision for the development of all aspects of the school and students. A competitive salary and benefits package are offered.

Job description is available at www.cristoreyindy.org.

Candidates should submit a résumé, cover letter, and list of at least three references to the President Search Committee at the following email address: soconnor@doz.net.

Application deadline is March 1, 2020.

PRINCIPAL

Sacred Heart Academy, Louisville, Kentucky

Sacred Heart Academy, an all-girls Catholic high school in Louisville, Kentucky seeks a Principal beginning July 1, 2020. The Principal will promote the Catholic educational development of the school’s staff and students, with emphasis on the Ursuline core values. The Principal is responsible for personnel management including recruiting and supporting highly qualified faculty and staff. This position ensures the ongoing development of rigorous academic standards, works collaboratively with the administrative team and is an integral part of the planning, managing and monitoring of the annual budget.

Sacred Heart Schools offers a comprehensive benefits package to employees working at least 30 hours per week, which includes a 50% tuition discount at all four campus schools. Sacred Heart Schools is an Equal Opportunity Employer. Doctorate in education or related field preferred. Current state certification in education specializing in administration. Experience as a teacher. Experience as a Catholic school Principal. Supportive member of a Catholic parish.

Interested candidates should send a letter of interest and resume to shsemployment@shslou.org.

Palestinians say Trump peace plan does not bode well for the future

ABOUD, West Bank (CNS)—The pews at the Our Lady of Seven Sorrows Church were full on Feb. 2, as children led a procession for the feast of the Presentation of the Lord and received candles from Father Firas Aridah.

Watching their children, parents of the parish said the announcement of U.S. President Donald J. Trump's "deal of the century" peace plan did not bode well for their future.

"We'd like to have a better future for our children, but I am afraid of the future," said Boutrous Fawadleh, 50, an English teacher at the Latin Patriarchate school in Aboud and the father of three boys, ages 14, 11 and 4. "What kind of life will it be for them?"

Mostly, parents told Catholic News Service (CNS), they were concerned about how the plan would further whittle away their freedom of movement on a day-to-day basis and increase Israeli control over their lives.

Already blocked by an Israeli checkpoint at the entrance to the village, they said they worried that with the tacit permission for land annexation by what they said was a one-sided proposal, more checkpoints and more settlements would be built around Aboud, making daily life even more of a struggle.

"Before we had hopes, now we have no hopes," Fawadleh said. "Even before this plan, people were suffering; with these measures there will be more checkpoints, more Israeli military presence, more settlements."

Among other aspects of the plan announced on Jan. 28, Trump proposed the recognition of Israeli sovereignty over West Bank settlements, creating Israeli enclave communities in the heart of the West Bank while promising the possibility of a future independent Palestinian state under certain conditions.

This, Fawadleh joked grimly, would create a Palestinian state map impossible for schoolchildren to draw.

The village of Aboud, surrounded by the three Israeli settlements and closed in by the Israeli separation barrier, would be included in one of these enclaves.

Located between Ramallah and Jerusalem, Aboud—population 2,000—has had thousands of square meters of land already confiscated by Israel.

"Where is the dignity in this plan? There is no dignity, no human rights, [it] is just thinking of the Jewish people and the state of Israel and negating the rights of a whole other people on the other hand," said Father Aridah, adding that he was concerned that more young Palestinians would want to leave as their lives became more difficult.

Annexation of land in the West Bank and Jordan Valley will increase tensions and demonstrations, which could become violent, Fawadleh said.

Israel says the checkpoints and military patrols in the area are necessary for security reasons to protect settlers, who have been targets of drive-by shootings and other attacks by Palestinians.

Louy Fawadleh, 40, is a psychologist and a member of the same large extended family as Boutrous Fawadleh. The younger Fawadleh said that, every day, he and his wife travel some 30 miles to their jobs in Ramallah, and he often has to travel to other West Bank cities for his work. Often it takes more than double the time it should to get home because of the checkpoints, he said.

Just a few days earlier, he said, they were nearing a checkpoint and heard Israeli soldiers exploding something at the side of the road. They did not know what it was, and his wife became frightened and began to tremble and cry, he said.

"Imagine feeling this way just going



Boutrous Fawadleh and his wife, Samar, pose for a photo with their sons after Mass on Feb. 2, in Aboud, West Bank. (CNS photo/Debbie Hill)

home from work. It is a feeling you can't explain," he said.

The father of three boys, ages 12, 9 and 6, Louy Fawadleh said he was already beginning to worry about the basic issue of what he would do when his sons had to cross checkpoints to get to the Christian high school in Ramallah.

"Teenage boys are especially inspected at the checkpoints, so they are more in danger," he said, shortly after the end of the Mass. "But as a Christian, I love to pray, and I have the strong internal belief that one day, even if it is not soon, there will be peace here."

Thaira Naseem, 37, a science teacher, said she was not interested in politics. She simply wants to be able to take her 13-year-old son to his soccer practices in Ramallah and to his matches in other cities without being fearful of the Israeli checkpoints—which can be put up without notice—and to be able to make it to her own graduate classes at nearby Bir Zeit University on time.

"My son's practice is from 7 to 9 p.m. in Ramallah, and that means we drive back to Aboud at night. Sometimes, I am afraid to drive that dark road at night," she said. "I just need a good future for my children." †

Legacy Gala

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