Dungy says God, commitment and love are the keys to being good father, husband

By John Shaughnessy

Tony Dungy will soon share one of his favorite, funny stories from his relationship with Peyton Manning.

Yet right now, the former head coach of the Indianapolis Colts is telling a poignant story from his relationship with his wife of 31 years, Lauren.

The story begins with Dungy recalling a time in their home when the youngest of their three biological children was about 9.

"Lauren said, ‘Boy, this house is really quiet,’ “ Dungy recalled. “She wanted to adopt a child. I was OK with it, but really not on board. She did a lot of the to adopt a child. I was OK with it, but really not on board. She did a lot of the

After a week of heavy rains, bright sunshine warmed St. Peter’s Square and the 30,000 people who gathered for an audience on Feb. 14 dedicated to couples completing their marriage preparation courses and planning to be married in the Church this year.

The initiative, “The Joy of ‘Yes’ Forever,” was organized by the Pontifical Council for the Family. The council president, Italian Archbishop Vincenzo Paglia, is a former bishop of terni and successor to St. Valentine—the third-century martyrized bishop of terni.

The archbishop told the pope that the young couples in the square were evidence of how many people do want to “go against the tide” by having a love that lasts forever and is blessed by God.

Pope Francis to engaged couples: After ‘I do,’ comes ‘may I, thank you, sorry’ in loving relationships

VATICAN CITY (CNS)—Pope Francis met for the third time in late February with his international Council of Cardinals, an eight-member group advising him on the reform of the Vatican bureaucracy and other issues. The Feb. 17-19 meetings focused on financial and bureaucratic matters even as the council was rumored to be working on a draft of an apostolic constitution that would reorganize the Church’s central administration, the Roman Curia.

The eight cardinals joined Pope Francis the first morning for Mass in his residence, where the pope preached patience.

Spoiled children and the haughty want everything immediately, the pope said. The Gospels even recount stories of people demanding Jesus perform miracles to prove that God is with him.

“They confuse God’s way of acting with that of a sorcerer,” the pope said at the Feb. 17 Mass. "But God does not behave like a sorcerer. God has his own way of proceeding.

“Christians must live their lives in time with the music of patience,” the pope said. "Because it is the music of our fathers, of the people of God, of those who believed in his word, who followed the commandment that the Lord gave to our father Abraham: Walk before me and be blameless” (Gen 17:1)." Jesus Father Federico Lombardi, Vatican spokesman, was asked about rumors that the council could have a draft of a Curia reorganization plan ready as early as May. "I have the impression that this is a work that is going forward intensely," he replied, but it does not seem to be on the verge of finishing.

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Engaged couples attending the audience received a small white pillow with Pope Francis’ signature and his papal crest. The cushion has two satin ribbons for securing wedding rings during the marriage ceremony.

Three of the couples shared with the pope their thoughts and concerns about living a Christian marriage and asked for his advice.

While the pope confessed he had the questions in advance and wrote out his answers, that didn’t stop him from straying from the text to give further emphasis and examples.

‘Living together is an art, a patient, beautiful and amazing journey’ that ‘doesn’t end when you’ve won over each other’s hearts,’ he said. Rather ‘that’s exactly when it begins!’ A healthy family life, he said, absolutely requires frequent use of three phrases:

May I? Thank you, and I’m sorry.

People need to be more attentive to how they treat each other, he said. They must trade in their heavy ‘mountain boots’ for greater delicacy when walking into someone else’s life.

Love isn’t tough or aggressive, he said, it’s courteous and kind, and in a world that is ‘often violent and aggressive, we need much more courtesy.

Couples also need the strength to recognize when they’ve done wrong and ask forgiveness. The ‘insect’ to accuse someone else ‘is at the heart of so many disasters,’ starting with Adam, who ate the forbidden fruit. When God asked him if he did it, the pope said, Adam immediately passes the blame saying, ‘Uh, no, it was that one over there who gave it to me!’

Accusing the other to get out of saying ‘I’m sorry’ and ‘Pardon me.’

Obviously, couples will make mistakes and fight, but that is never the day without making peace,” the pope said.

An eloquent speech isn’t necessary, he said, but things must be set right because if they aren’t, the bad feelings inside will become ‘cold and hard and it will be more difficult to make peace’ as time goes on.

Many people can’t imagine or are afraid of a love and marriage that lasts a lifetime because they think love is an emotional, physical feeling or state-of-being, he said. But ‘love is a relationship, it’s something that grows.’

The relationship needs to be taken care of every day, ‘turning yourselves to the Lord Jesus in a life that becomes a daily spiritual journey, made step by step, tiny steps’ toward greater maturity and spiritual growth, he said.

Like his miracle of multiplying the loaves, Jesus will do the same “also for you,” he said, “multiplying your love and giving it to you good and fresh every day.”

The pope also urged couples to keep their wedding ceremonies ‘low-key,’ focusing more on Christ than on the dress, decorations and photographers.

A Christian marriage is a celebration, but it must highlight ‘what’s really important,’ and ‘the true reason for your joy: the blessing of your love by the Lord.’

Manuela Franchini, 29, and Armando Perosa, 30, who are getting married on Dec. 12, attended the event. They moved from Naples to Milan for work, and told Catholic News Service that economic and political problems in Italy make it ‘really hard for families. But with the Church, there is more hope in being able to make it.’

Robert Duncan, who is a multimedia journalist at the Catholic News Service Rome bureau, and his fiancée, Constance Daggett, were one of the handful of couples chosen to speak about their journeys of faith and love, and to meet the pope.

The two 25-year-olds became Catholics as adults and Duncan said, ‘The fact that we’re able to begin our marriage in the presence of the pope is a culmination of a process that has been the story of our love.”

The final day of the pope’s meeting with his cardinal-councilors was to include a conversation with the 15-member Council of Cardinals for the Study of the Organizational and Economic Problems of the Holy See, which oversees budget making for the Holy See and Vatican City State.

Looking at the administrative and economic institutions of the Holy See, Father Lombardi said, the pope and cardinals are trying to put every office into context and understand how they could work together better for the good of the Church.

Cardinal-designate Pietro Parolin, Vatican secretary of state, participated in all of the meetings of the Council of Cardinals, Father Lombardi said, and although he has not formally been named a member of the council, he was participating on an equal footing as the cardinals.

In addition to Cardinal Rodriguez Maradiga, the other members of the council are: Cardinals Francisco Javier Errazuriz Ossa, retired archbishop of Santiago, Chile; Oswald Gracias of Mumbai, India; Reinhard Marx of Munich and Freising, Germany; Laurent Monsengwo Pasinya of Kinshasa, Congo; Sean P. O’Malley of Boston; George Pell of Sydney; and Giuseppe Bertello, president of the commission governing the Vatican City State.

“Living together is an art, a patient, beautiful and amazing journey” that “doesn’t end when you’ve won over each other’s hearts,” the pope said, but things must be set right because if they aren’t, the bad feelings inside will become “cold and hard and it will be more difficult to make peace” as time goes on.

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Douglas Hunter, an archdiocesan seminarian at Saint Meinrad Seminary and School of Theology in St. Meinrad, was recently elected as president of the National Black Catholic Seminarians Association (NBCSA). Hunter, who is currently serving a pastoral term at a parish in East Troy, Wisconsin, said he was nominated and elected by his peers in the organization, said he was surprised by the election results.

“I served on the NBCSA executive board for two years as treasurer,” he said.

“Toward the end of my term, I ran for a different position and lost. I accepted the nomination for president and, from there, my name was placed on the ballot. A few days after the election, to my surprise, I was elected as president.”

Hunter has been a seminarian for the past two years and is looking for a therapist who could speak Spanish,” said Father Sam. “They work primarily with sex offenders and their families. I worked with them from 1999-2010, and in that time I treated over 600 sex offenders.”

Father Sam spent 2011-13 serving as associate pastor of St. Patrick Parish in Fort Wayne, Ind., in the Diocese of Fort Wayne-South Bend, while working as a therapist with perpetrators of domestic violence at the Center for Nonviolence in Fort Wayne. While in Fort Wayne, Father Sam taught a few courses for the Archdiocese of Indianapolis’ Hispanic Christ and Church program.

“My first summer I went to Mexico. I studied parishes there. We’d go every two weeks. From Illinois to Argentina, from Wisconsin, to any Spanish-speaking country. We wrote down Paraguay, then Bolivia, and where we wanted to go,” he recalled. “I was looking for a therapist who could speak Spanish,” said Father Sam. “They work primarily with sex offenders and their families. I worked with them from 1999-2010, and in that time I treated over 600 sex offenders.”

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Brother Moses believed Father Sam would be a great asset to Hispanic ministry. “His experience ministering with Hispanics here in the United States is as broad, his vocation in the field of counseling, his abilities and skills to minister in multicultural settings, his vision as a missionary, and his passion for serving those in need. ‘I personally think that Father Sam fits the description that Pope Francis states of what a priest should be: ‘capable of warming people’s hearts, of walking with them in the night of dialogue with their hopes and disappointments, of mending their brokenness,’ “ Brother Moses said. “Father Sam said he ‘appreciates very much’ the Hispanic programs that he has directed in his local ministry implemented before taking his role as director of the multicultural ministry office. “I see the need for having educated leaders in Spanish, which is one part of what I’ll be doing,” he said. “Father Sam will also be working with the 21 parishes that have Spanish Masses in the archdiocese. [Hispanic ministry] is part of an intercultural office,” he said. “We need to keep working toward integration in the community, and that parishes are intercultural parishes—not forcing it, but challenging it.”

 Sanctuary of Life Dinner set for March 6 in Indianapolis

The Sanctuary of Life Dinner, sponsored by the archdiocesan Office of Pro-Life and Family Life, will be held at Primam Banquet Hall and Conference Center, 1951 S. Illinois, Indianapolis, at 6 p.m. on March 6. Bishop Christopher C. Coyne, vicar general, will serve as the keynote speaker.

During the event, Dr. Velasco, the Knights of Columbus—Indiana State Council pro-life director, will be honored for his work to further the pro-life cause. He is the first to hold the pro-life director position for the Knights of Indiana State Council. Tickets for the event are $50 per person, or $40 per student. Registration is available online by logging into www.archindy.org/prolife/ or by calling 317-236-1521, or 800-382-9836, ext. 1521.† 
The cruelty of U.S. deportations

In November of 2012, Archbishop Jose H. Gomez of Los Angeles, president of the U.S. bishops’ Committee on Migration, noted what was then “the unprecedented rate of deportations as support for comprehensive immigration reform.” Unfortunately, that support has dissipated. Reform now seems as elusive as ever.

Archbishop Gomez said at the time, “For decades, the U.S. Catholic bishops have advocated for a just and humane reform of our nation’s immigration system. We have witnessed the family separation, exploitation, and the loss of life caused by the current system. Millions of persons remain in the shadows, without legal protection and marginalized from society. As a moral matter, this suffering must end.”

Those who oppose reforming our immigration laws argue that the first priority must be to secure our borders from illegal entry. It’s as if they don’t know what has been happening lately.

The Feb. 8 issue of The Economist spells it out: “Over the past two years, U.S. authorities have been wary of illegal immigrants at nine times the rate of 20 years ago, nearly 2 million so far.” The [Washington Post] Barack Obama, easily outpacing any previous president. Border patrol agents no longer just patrol the border; they scour the country for illegals to eject. The deportation machine costs more than all other areas of federal criminal law enforcement combined. It tears families apart and impoverishes America.”

Last year, 369,000 undocumented migrants were expelled. Another 235,000 were caught trying to cross the border into the United States while 134,000 were picked up well within the interior of the country, where most of them have lived a long time, worked, and raised families.

While the deportations are going on, it should be noted that, for the past couple of years, more people are leaving the country than are entering. That has a lot to do with the United States’ economy as expelling illegal immigrants at nine times the rate of 20 years ago, nearly 2 million so far.” The [Washington Post] Barack Obama, easily outpacing any previous president. Border patrol agents no longer just patrol the border; they scour the country for illegals to eject. The deportation machine costs more than all other areas of federal criminal law enforcement combined. It tears families apart and impoverishes America.”

According to the U.S. Census Bureau, 7 million undocumented residents were living in the United States in 2013. That number was down to 6.1 million in 2016. The average length of stay from November 2012 to November 2016 was 13.3 years.

I was born into a Catholic family. I was baptized at 3 weeks old. I received the sacraments of reconciliation and Eucharist at age 7. I was confirmed at age 10. I received the sacrament of marriage at age 28. I attended Sunday and holy day Masses throughout my life. I attended a Catholic grade school, participated in my parish’s youth group, and volunteered in the program, and received an undergraduate degree in theology and a graduate degree in religious studies. I have attended numerous retreats and Bible studies. I have attended countless programs or workshops related to Church or faith.

I have been a registered member at three Catholic parishes during my lifetime. I have been a member of Our Lady of Perpetual Help Parish for 31 years. I am a member of the Cursillo community and the Spiritual Exercises Oblates. I have been a member of several lay professional groups both locally and nationally.

While I am very grateful for all of the above, none of it guarantees that I am a disciple. None of it guarantees that I am following Christ.

Receiving, attending, participating and registering implies membership or accomplishment, but it doesn’t make you a disciple. These activities may lead you to follow Christ, but they are not in themselves following Christ. I need to be intentional about being a disciple and following Jesus.

What does discipleship mean? Does it mean to follow Christ? Scripture has some insightful images of discipleship that I would like to share with you—our brothers and sisters in Christ. I need to be intentional about being a disciple and following Jesus.

I am a disciple of Jesus Christ. What does that mean? Does it mean to follow Christ? Scripture has some insightful images of discipleship that I would like to share with you—our brothers and sisters in Christ.

The most profound image of discipleship for me comes from the Gospel of John. Jesus clearly tells his disciples: “I am the vine you are the branches. Apart from me you can do nothing. If you do not abide in me, you will be cast out.”

Energy and commitment of young Christians is a wonderful sign of hope, reader says

The Scripture readings on Feb. 9 encouraged us to help those in need. We, our family, friends and neighbors, have a variety of needs. Needs may be urgent, evident or chronic. Needs may be unnoticed, inconvenienced or ignored. Christians are called to be aware, to see, to listen, to care.

Several features in the Feb. 7 issue of The Criterion seemed to dovetail with the Sunday Scripture.

It was especially exciting to see and hear of so many young people being involved in a variety of corporal works of mercy.

I am proud to publicize that our Holy Name School in Beech Grove recently collected more than 5,000 items to restock our pantry.

Young Catholics are involved with the Altar Youth, Backpack Project, Prayer Chain, Scouts, athletics and so many other worthwhile endeavors.

Dolan Monroe, a 2013 graduate of Holy Name School, won an essay contest and the opportunity to go to Rome for the canonization liturgy of Blessed Pope John XXIII and Blessed John Paul II in April.

I am excited to share the energy and commitment of these young Christians is a wonderful sign of hope.

Jacquie Carroll

Beech Grove

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Editorial: The cruelty of U.S. deportations

Tom Yost

From membership to discipleship

I was born into a Catholic family. I was baptized at 3 weeks old. I received the sacraments of reconciliation and Eucharist at age 7. I was confirmed at age 10. I received the sacrament of marriage at age 28. I attended Sunday and holy day Masses throughout my life. I attended a Catholic grade school, participated in my parish’s youth group, and volunteered in the program, and received an undergraduate degree in theology and a graduate degree in religious studies. I have attended numerous retreats and Bible studies. I have attended countless programs or workshops related to Church or faith.

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Committee approves bill providing burial following miscarriage

By Brigid Curtis Ayer

All mothers who suffer a miscarriage would have the option of providing a burial for their preborn baby under a bill which the Senate Health Committee passed by 11-0 vote on Feb. 12. The House passed the measure on Jan. 30 by a vote of 92-2.

The Indiana Catholic Conference (ICC) supports the legislation.

Indiana law allows unborn babies less than 20 weeks to be disposed of as medical waste, rather than allowing parents to have the remains for a burial. House Bill 1190 would change that by allowing parents who suffer a miscarriage to have a say over what happens to the remains of their baby. The fetus could be disposed of at the hospital via incineration or discarded as medical waste, or the parents could arrange for a burial.

Rep. Hal Slager, R-Schererville, author of the bill, told the Senate panel, “Some might think this is a minor issue and perhaps so, but essentially it is a notification issue. It began with a ministry that came to make a visit to the families who suffer a loss of a child through miscarriage.”

“Currently, parents are allowed to direct the remains of an unborn baby following a miscarriage” after 20 weeks gestation,” Slager said. “This bill essentially allows the parents the opportunity to make that direction regardless of the length of the pregnancy. And it requires notification of available options.”

Glen McNamara, executive director of the ICC, was among those speaking in support of the legislation. “All mothers who suffer a miscarriage would have the option of having their baby’s remains for a burial,” McNamara said.

Mary Glowinski, an Indianapolis Catholic, whose late fetus was disposed of at the hospital via incineration, told the committee, “In 1996, I miscarried my baby at four months at home. I had my baby in my hand, and was taken to the county hospital. They took my baby. I never saw my baby again. I have [lived] with that for 36 years.”

Glowinski told the panel that it wasn’t until her son and daughter-in-law suffered a miscarriage nearly 20 years later, and she went to the burial service at St. Francis that Glowinski realized what was taken from her in the grieving process by not being allowed to have a burial service when she suffered her miscarriage.

According to McNamara, currently there are 15 states that have statutes similar to House Bill 1190, and she hopes all other states will join the effort to pass similar laws affecting the burial following miscarriage.

House Bill 1190 now moves to the Senate floor for approval. Slager said he expects the bill to pass the Senate. The Indiana General Assembly only has about six weeks left to conduct legislative business because the body must adjourn by March 14.

In new statement, New York bishops encourage ‘love, respect’ for people suffering with mental illness

ALBANY, N.Y. (CNS)—The Catholic bishops of New York urged compassion and acceptance for people suffering from mental illness in a new pastoral statement, and the state Catholic conference, their public policy arm, issued specific policy recommendations related to those with mental illness.

The bishops’ statement, “For I Am Lonely and Affected: Toward a Just Response to the Needs of Mentally Ill Persons,” cited the example of Jesus in the Gospels in demonstrating how society should respond to those with mental illness.

“We must reject the twin temptations of stereotype and fear,” the statement says. “Stereotype can cause us to see mentally ill people as something other than children of God, made in his image and likeness, deserving of our love and respect,” they said.

The bishops noted that fewer than 5 percent of violent acts are committed by people with mental illness, adding that “persons with mental illness are more often victims than perpetrators of violent acts, and they also are more likely to be victims of crime.”

They also urged Catholics to be welcoming of people with mental illness.

“Let us be clear. It is our duty and the duty of every pastor, every chaplain, every religious education director and Catholic school principal, and all others in positions of Church leadership at every level, to welcome with open arms and affection those men, women and children who are afflicted with any form of mental illness and to integrate them into the life of the Church to the fullest extent possible,” said the statement, released on Feb. 4.

“We must reject the twin temptations of stereotype and fear, which can cause us to see mentally ill people as something other than children of God, made in his image and likeness, deserving of our love and respect.”

—from “For I Am Lonely and Affected: Toward a Just Response to the Needs of Mentally Ill Persons,” statement released by the diocesan bishops of New York

Even though society has “made great strides” in its understanding of mental illness, the bishops said, “labels and fears remain” and influence how people access the services they need.

The bishops pointed out that they were echoing a similar statement issued by the New York State Catholic Conference in 1980 on the care and treatment of those suffering from mental illness.

“What is striking about this document 34 years later is how much of it is relevant today as we have the same debates, try to counter the same fears and witness the same human suffering,” they said.

The Catholic conference’s public policy recommendations include a proposed language change in gun control legislation—the New York Secure Ammunition and Firearms Enforcement Act of 2013, known as the NY SAFE Act—with regard to when mental health professionals must report concerns related to potentially violent behavior of their clients.

The bishops stressed that the state should increase its mental health services to prisoners.

“Providers of services to those with mental illness, the conference said, are afraid “this lower standard will discourage individuals from getting the help they need out of fear of being labeled as dangerous.” The conference urged the language be amended to return to the previous use of “‘imminent danger’ language, with a specific definition of what constitutes an imminent danger.”

The conference also called for adequate funding for community-based mental health services and would also like to see crisis intervention teams—trained in mental health issues—within law enforcement agencies. It also stressed that the state should increase its mental health services to prisoners.

The state Catholic Conference emphasized that it would continue to work with the state’s Catholic Charities agencies in partnerships to work “to address the needs of mentally ill persons for their good, the good of their families, and the good of all society.” 

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer online lay ministry courses.

Courses on the Catechism of the Catholic Church from CDU

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

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Saint Meinrad president to speak at Marian University on theology and politics in new millenium on Feb. 24

The Department of Theology and Philosophy at Marian University, in partnership with the Bishop Simon Brute College Seminary, both in Indianapolis, will host the third annual Bishop Simon Brute Lecture in the Michael A. Evans Center for Health Sciences in room 150 at Marian University, 3200 Cold Spring Road in Indianapolis, at 7 p.m. on Feb. 24.

Benedictine Father Denis Robinson, professor and associate of systematic theology at Saint Meinrad Seminary and School of Theology in St. Meinrad, will present, “What does Athens have to do with Jerusalem? Theology and Politics in a New Millennium.”

Father Denis is a theologian with special interest in the works of Blessed John Henry Newman. He also teaches and writes in the areas of Reformation theology, history of theology, studies, theology, literature, and intercultural studies.

The event is free and open to the public. There will be a reception immediately following the lecture.

Saint Meinrad Archabbey and Conference Center, 1402 Southern Ave. Reception and Conference Center.

March 2
St. Malachi Parish, school gym, 330 Green St., Crawfordsville. Longaberger bings, 2 p.m. Information: 736-4228 or dlimingo2@aol.com

March 3
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Solo Seniors, Catholic, educational. charitable and social singles, 50 and over, single, separated, widowed, divorced. New members welcome. 6:30 p.m. Information: 317-370-1189.

March 4
St. Mary Banquet Hall and Conference Center, 2615 National Ave., Indianapolis. Sacrosanctity of Life Dinner, Bishop Christopher J. Coyne keynote speaker, 6 p.m., adult tickets $50, student tickets $40. Register by Feb. 20. Information: www.archindy.org/sermon/

March 5
St. Mary Church, 317 N. New Jersey St., Indianapolis. Young Adult Group, first Friday adoration, 7 p.m. and dinner, contact, 8 p.m. Information: kmhays@archindy.org.

March 6
St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. Singles Sunday, meeting, 1 p.m., age 50 and over. Information: 317-784-4207


March 7
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, Mass for deceased members, 11 a.m. meeting, 12:30 p.m. Information: 317-888-7625 or clamimi@aol.com.

March 8
St. Mary the Evangelist Parish, 201 S. New Jersey St., Indianapolis.die, 5:30 p.m. Information: 317-888-7625 or clamimi@aol.com.

March 9
St. Mark the Evangelist Parish, 551 E. 8th St., Indianapolis. Mass, 9:30 a.m., meeting, 12:30 p.m. Information: 317-370-1189.
Money to help retired priests is well spent, says priest who still ministers

By Natalie Hoofer

A year after graduating from Cathedral High School in Indianapolis in 1950, Herman Lutz knew that his job for an insurance company was not his life’s calling.

“I wanted my life to count for something. I wanted to do something with my life,” he says. Thus began his call to the priesthood.

Father Lutz was ordained on Dec. 20, 1958, after graduating from the Pontifical North American College in Rome. For 45 years, he served throughout central and southern Indiana in various roles, including assistant pastor, pastor and 25 years on the Metropolitan Tribunal.

Father Lutz retired in 2003, and moved into the priest-designated apartments at St. Paul Hermitage in Beech Grove, a retirement home operated by the Sisters of St. Benedict of Our Lady of Grace Monastery.

But the priest has not considered retirement an excuse to stop serving.

“I love to minister,” he says. “I love to have at a parish,” he says. “I love to hear confessions. I love things, burial Masses, all the things you anointing of sick, Advent things, Lenten things, burial Masses, all the things you have at a parish,” he says.

While the discounted rent charged by the sisters helps, Father Lutz credits much of his ability to continue ministering to the funds provided by the United Catholic Appeal (UCA).

“I can certainly vouch that the money people give [to the UCA] to help retired priests is well spent,” he says.

“My retirement pay, I’m able to have a comfortable life.”

“And I really appreciate the health plan for priests from the archdiocese,” adds Father Lutz. “The policy of the archdiocese is that no priest should ever have to spend any of his own money for any kind of true medical cost. They pay for all of our medicine. There’s no co-pay, no deductible. We get health, vision, dental—any true medical expense, they pay for it.

“That’s quite a benefit. That takes a load off your mind,” the priest notes.

He speaks from experience. The health plan paid for with the help of UCA funds was of tremendous benefit to Father Lutz, who became gravely ill the year he turned 70.

“I got sick about 10 years ago while I was pastor at St. Mary’s [Parish] in North Vernon,” says the 81-year-old priest. “I loved it there. I loved the parish and the people. But I just got sicker and sicker, so I had to leave the parish and retire.”

The Sisters of St. Benedict of Our Lady of Grace Monastery had just finished finishing one of the priest apartments at St. Paul’s Hermitage, and asked Father Lutz if he was interested in residing there.

Father Lutz says he was thrilled, as he could barely move," says Father Lutz, who never received a specific diagnosis for his illness.

Through many medical visits and trial medications over the course of a year, the doctors finally arrived upon a combination of medicines that improved the priest’s health and energy level.

With his health back and without the burden of paying for the medical expenses, Father Lutz was—and still is”—able to continue ministering in the archdiocese.

“I haven’t lost my desire to serve or minister,” says Father Lutz. "I think it’s a gift from God that he did call me to minister, and I love doing it.

“So having this place, my retirement funds and my health care is really a blessing.”

(For more information about the United Catholic Appeal, log on to www.archindy.org/uca or call the Office of Stewardship and Development at 317-226-1425 or 800-382-9836, ext. 1425.)

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Dad’s Day a time to celebrate fathers, their gift of children, founder says

Breakfast at Cathedral High School on Feb. 11.

Bill Bissmeyer, left, is pictured with Tony Dungy and sons, Bissmeyer III and Thomas Bissmeyer, at the Dad’s Day breakfast at Cathedral High School on Feb. 11.

Indeed, as Bissmeyer looked around Cathedral’s crowded cafeteria on the morning of Feb. 11, he exchanged smiles with Dungy, who had returned to Indianapolis to help mark the 100th Dad’s Day event at the school.

The magic between a dad and a child

Bissmeyer and Dungy share a desire to have men understand that their most important work is not their job but being a father. They also share the one heartfelt that no father ever wants to know about.

For Dungy, the heartbeat came in December 2005, when his 18-year-old son, James, committed suicide. For Bissmeyer, the tears and the pain began on Jan. 5, 2002, when his 17-year-old son, John, died in his sleep from a viral infection that attacked his heart.

Two months after John’s death, the Dad’s Day breakfasts began, starting with a group of fathers and sons at Cathedral who wanted to make the most of the time they had together. That’s the heart of what Bissmeyer has tried to foster.

The magic of these breakfasts between a father and son,” said the father of five sons. “It’s so simple. A father and a son meet for breakfast and talk to each other. Its simplicity has allowed it to grow. It’s had more longevity than we ever would have thought.”

Dad’s Day also has a spirit of happiness and celebration that Bissmeyer has tried to foster.

“It’s a fun, light way for fathers to appreciate the greatest gifts God has given them—and that’s their kids,” he said.

© The Criterion  Friday, February 21, 2014

Page 8

Tony and Lauren Dungy discuss their new book, Uncommon Marriage, at Cathedral High School in Indianapolis on Feb. 11.

Fathers and their children listen to Tony Dungy speak during the 100th Dad’s Day breakfast at Cathedral High School in Indianapolis on Feb. 11.

DUNGY continued from page 7

high school, an event that brings fathers and their children together on a monthly basis during the school year to celebrate their relationship.

Started at Cathedral 12 years ago, the Dad’s Day concept has spread across the country and around the world with the help of All Pro Dad, an international organization that Dungy helped found to assist men to become better fathers.

So it was natural that Dungy also shared some stories about his relationship with his children, including the moment when he asked his son, Eric, “What was the best time you had with me?”

“When we moved up here, all our stuff was boxed up, all his toys, his bicycle,” Dungy told the overflowing crowd of fathers and children. “So we thought, ‘What can we do to have some time while they’re moving?’ We got one of the broncos and, we got a roll of tape, and played tape baseball. [Remembering that moment, he said,] ‘Dad, the greatest time I ever had with you was when you beat me playing tape baseball, 22 to 3.’

“I said, ‘Really? Better than the Pro Bowl? ’ Better than catching balls from then pro quarterback Kurt Warner? Why was playing tape baseball the greatest that you’ve ever done with me?” He said something I’ll never forget: ‘Because it was the last time we did it.’ And it made me think, and it wasn’t the great things. It wasn’t the big things. It’s what you do every day.”

“I don’t know what I’d do without her”

Dungy’s appearance at Cathedral also highlighted the last hang up—he had a few reservations about Uncommon Marriage, the recently published book that he and his wife wrote with Sports Illustrated writer Kelefa Sanneh.

“Just knowing where marriages are in this country and the fact that we don’t hold them as high esteem anymore as maybe our parents did, we thought we could write something encouraging,” Dungy explained to the Cathedral audience.

In an interview after the talk, Dungy emphasized the role of faith—a couple with a relationship with Christ— as a foundation for his marriage and all marriages.

“We really think that is what makes it, and gives you a chance,” he said. “Marriages are going to have ups and downs, everyone knows that, and it’s a difficult time. But if both spouses are focused on it, and gives you a chance,” he said.

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“As coaches on the coaching staff, he made sure we got to early morning practices and got to the bed early,” Dungy told the audience. “He made sure we had family time because he thought family was so important.

Noll stressed that family perspective so much that he made Saturday morning practices between the players some time to open up to the families to attend.

“So you were always able to bring your kids,” said Dungy, now a pro football analyst and commentator for NBC Sports.

“He wanted the children to see where their dads worked and what and went on. When I became a head coach, I wanted to do the same.

Dungy followed that approach during this years of coaching the Colts.

“In our first coaches’ meeting, I said, ‘I want to be someone that is a family man first of all, and kind of totally on limits to your kids anytime.’ I don’t think the guys took me seriously.

“The work that Helen and I put into this is very selfishly to our marriage, to our five children,” Dungy said later in his talk at the event.

“One of the great lessons he learned about the recently invited regularly to share in the happy moments of other fathers and children can start anew if their relationship is troubled. Bissmeyer has also tried to create an atmosphere where fathers and children can start anew if their relationship is troubled.

“Brandon Stokley runs up to me and says, ‘Coach, you would not believe it!’ Peyton went up to Coach [John] Fox [the Denver head coach] and said, ‘Why don’t we have kids’ day on Saturday?’ We need to have the kids around more. I don’t understand why we don’t have our kids here.”

Dungy flashed a huge smile as he finished that story. It was the smile of a father who was happy to see another man realize the importance of being a dad.

By John Shawmns

Bill Bissmeyer felt his emotions welling up as he scanned the overflowing crowd that had come together to celebrate an event that has touched the lives of so many fathers and children.

For Bissmeyer, it was hard to believe that 12 years had passed since he started Dad’s Day at Cathedral High School in Indianapolis—a breakfast program during which fathers and their children enjoy a meal, time and compliments each other.

It’s a program that has spread to more than 1,150 schools in 47 states and several countries. It’s also a program that has been embraced by Tony Dungy, the former head coach of the Indianapolis Colts and one of the founders of All Pro Dad, an international organization devoted to helping men become better fathers.

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Washington state's bishops back governor's moratorium on death penalty

WASHINGTON (CNS)—After ruling in 2011 that certain provisions of the Health Care Act (ACA) stand up to constitutional scrutiny, the Supreme Court's next dip into legal challenges to the law focuses on whether for-profit and secular employers can claim religious rights protections from those provisions.

In addition to the standard briefs and reports filed by the two sides in each case, the Supreme Court is being asked to consider the arguments raised by hundreds of organizations represented in amicus or friend-of-the-court briefs filed in advance of the court's March 25 oral arguments in Sebelius v. Hobby Lobby, Conestoga Wood Specialties v. Sebelius.

The court is jointly hearing the cases, in which the government coalition opposed rulings that the business owners' claims to a religious rights-based exemption from having to provide coverage for various forms of contraception in employee health insurance plans can be enforced. The court is an unusual March deal only as far as how that mandate applies to for-profit, secular employers.

Cases over the mandate applied to nonprofit religious institutions, including the Little Sisters of the Poor, are still being argued by both sides and are unlikely to reach the Supreme Court before its next term.

An initially in comparison to the interest in lawsuits brought by dioceses, religious orders and Church-run universities, there was less path for the plaintiffs in the Hobby Lobby and Conestoga Woods cases than there was of the Supreme Court's highly publicized last venture into the ACA in 2012 primarily over the requirement that individuals buy health insurance.

But the advocates for either side in the current cases are no less vehement that the outcome is crucial as the 2010 health care law works—or doesn't.

Among legal issues the briefs raise is whether questions are based on past rulings about the circumstances under which an employer may claim faith-based exemptions from various kinds of laws. About whether the federal government is trying to define religious beliefs and about the Religious Freedom Restoration Act, a 1993 law passed by Congress in an effort to reverse what was perceived as a rollback of Free Exercise rights in a 1990 Supreme Court ruling.

One key Supreme Court case raised in many of the amicus briefs is Harris v. Quinn, 2012, a 7-2 unsigned decision which found that an Amish employer could be compelled by Social Security taxes for employees of his for-profit business.

The court ruled that “while there is a conflict between the Amish faith and the obligations imposed by the Social Security system, not all burdens on religion are unconstitutional,” the court said. “The court may justify a limitation upon religious liberty only when it is essential to accomplish an overriding governmental interest.”

Among briefs supporting the government's position that Hobby Lobby and Conestoga Woods should not be exempted argue, for example, that the ACA does not require corporations to administer or use the contraceptive methods to which their employees have objections. It does it require them to adhere to, affirm or abandon a particular belief,” said a brief on behalf of 91 members of Congress.

It quoted from Lee: “Every person cannot be shielded from all the burdens incurred in exercising the right of the protection religious beliefs.”

On the other side, the U.S. Conference of Catholic Bishops wrote that the letter Lee to the companies should mean “the court should accept at face value Hobby Lobby’s argument that its strongest belief is that they cannot in good conscience comply with the mandate. But instead of accepting that representation, the government would have this court conduct its own analysis of whether compliance with the mandate should be taken to violate those convictions.

“Regardless of their position, the bishops said, the government should not have the court rebalance the scales of justice, no way to bring life back to those who have been murdered or to restore them to their grieving families.”

When the death penalty is imposed, the state “proclaims that taking one human life counterbalances the taking of another life. This assumption is profoundly mistaken,” they said.

They said people must understand “that taking a human life in any circumstance does not bring closure, but only continues the cycle of violence and hatred. Nothing can restore a human life.”

Inslee as chief executive of the state, the bishops said, as pastors and various institutions of civil society must work together “to reduce the most effective means to achieve justice,” and turn away “from violence as a solution to social problems,” the letter said.

The bishops pledged their prayers and support to Inslee’s efforts to help “the people of our state to resolve this issue in a manner that reflects God’s law of justice and mercy.”

The letter was signed by Archbishop J. Peter Sartain of Seattle; Bishop Blase J. Cupich of Spokane; Bishop Joseph T. Tyson of Yakima; and Auxiliary Bishop Eusebio Elizondo of Seattle.

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No serious injuries as fire damages Marian University classroom building; cause still under investigation

Crisis staff report

A small fire broke out in a classroom building at Marian University in Indianapolis about 7:30 p.m. on Feb. 17 while 16 students and an alumnus were practicing for an upcoming performance.

According to media reports, the Indianapolis Fire Department (IFD) reported seeing smoke coming from the roof when crews arrived. One person was treated on the scene for smoke inhalation, but was not transferred to a hospital. No other injuries were reported.

According to the IFD, the fire started in the attic of Fisher Hall. The building, completed in 1910, was the home of Carl Fisher, one of the founders of the Indianapolis Motor Speedway.

The cause of the fire is still under investigation. Damages are estimated at $250,000.

Mark Apple, spokesman for Marian University, said classes in Fisher Hall would be moved to another building.

Marian University, located at 3200 Cold Spring Road on Indianapolis’ west side, is a Catholic university founded in 1857 by the Sisters of St. Francis in Oldenburg.

One year later, how has Pope Francis affected your life of faith? Tell us.

Pope Francis was choosen as Time magazine’s Person of the Year for 2013.

He has also been featured favorably in a recent issue of Rolling Stone magazine and other publications.

In less than a year, Pope Francis has had a dramatic impact regarding the media’s and the public’s perception of the Church.

Yet what impact has our Holy Father had on you, your faith and your view of the Church? The Criterion invites you to share your answers to that question as the one-year anniversary of Pope Francis' election as shepherd of the universal Church nears on March 13.

Send your response to assistant editor John Shughayesh by e-mail at jshughayesh@archindy.org or by mail care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include a daytime phone number where you can be reached.
Catholic hopes app will help people ‘fall in love with the Mass’

MIAMI (CNS)—Want to learn more about the Mass? As the advertisement says, there’s an “app” for that. And what an app.

Called “Mass Explained,” it was created by Dan Gonzalez, a Catholic from Miami, who made it completely interactive, with pictures, sounds and links to the Catechism of the Catholic Church, Church documents and much more.

Want to hear the Jewish blessing that precedes the breaking of bread, a blessing that finds echoes in the first prayer said by the priest during the Liturgy of the Eucharist? Touch the link on the app. Or spin a 3-D image of a sixth-century Byzantine cross. Or listen to the Kyrie (Lord have mercy) as set to music by Bach and Haydn. Or zoom to explore a detail in Caravaggio’s “The Supper at Emmaus.”

At the end of last year, “Mass Explained” became the first app to receive an imprimatur—approval—that it is free from doctrinal error—from Miami Archbishop Thomas G. Wenski, as well as an OK from the U.S. bishops’ Committee on Divine Worship.

It is now selling on the App Store for download to any iPad running IOS v6 or higher. There is a website for the app, where a video can be viewed to learn all of its features: www.massexplainedapp.com.

Gonzalez, a member of Our Lady of the Lakes Parish in Miami Lakes and a graphic artist by training, has devoted the past 20 years of his life to this “deeply personal” project, which grew out of his own ignorance and quest for answers about the Mass.

“If people would understand the Mass, they wouldn’t leave the Church,” he said matter-of-factly. “Once you understand the Mass, it’s like St. Peter said, ‘To whom should we go?’ [Jn 6:68] You can’t go Mass, it’s like St. Peter said, ‘To whom should we go?’ You can’t go to Mass, it’s like St. Peter said, ‘To whom should we go?’ You can’t go Mass, it’s like St. Peter said, ‘To whom should we go?’ You can’t go Mass, it’s like St. Peter said, ‘To whom should we go?’ You can’t go Mass, it’s like St. Peter said, ‘To whom should we go?’

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It was Gonzalez’s own experience in college that triggered his quest for answers. A Miami native who had never been involved with the Mass, he became friends with a fellow student who was not Catholic. Gonzalez was a cradle Catholic who had attended public schools and received religious education at his parish—but not much more.

“I had never been involved with my faith at all. I went to Church because my mother wanted me to,” he recalled in an interview with the Florida Catholic, newspaper of the Miami Archdiocese.

His friend, on the other hand, knew everything about the Bible. He could quote chapter and verse, and “what he was saying was very interesting to me.”

Gonzalez began attending a nondenominational Bible study, then Sunday services, with his friend. He recalls that the preaching was great. For three months, he stopped going to Mass.

But inside, he felt something was missing. One night, he had a dream. “I’ve never had a dream like this before or after. I’m not crazy,” Gonzalez said.

“The dream said, ‘The reason you’re not comfortable is because I’m not there in the flesh.’ ”

Spooked, he shared his experience with a Franciscan priest at nearby Brown University—where he used to attend Mass. The priest told him about the real presence of Jesus in the Eucharist.

“We really believe this,” Gonzalez asked him. “I’d never heard that before. At that point, I said I need to learn as much as I can about this Mass.”

He started in 1993, consulting priests and religious, reading books by liturgists and theologians. He learned that “there is a historical meaning for every prayer, every gesture, everything that we do at Mass. Understanding that makes the Mass come alive.”

The research has taken up most of his spare time—and money—for the past two decades.

He originally envisioned a 23-chapter book, with volume 1—on the first part of the Mass, the Liturgy of the Word—taking up 400 pages. But self-publishing a tome that big proved "outrageously expensive." When the iPad came along, he thought, “This is the perfect way that I can re-purpose the content of the book,” not to mention add videos and music and other links.

He’s made it as “visually compelling as possible,” he said, and wants people like him “to fall in love with the Mass.”

In fact, the “Mass Explained” app is being sold individually on the App Store for $24.99 and through Apple in Education at a bulk price of $11-$12 per student.

“My main thrust is education and having it in the parochial schools,” said Gonzalez, who is now married and the father of a 5-year-old and a 4-year-old.

“New app on the liturgy will be very helpful to both those not only in high school, but also those involved in adult religious formation,” said Msgr. Terence Hogan, director of the Miami archdiocesan Office of Worship.

He spent three months vetting the app for doctrinal accuracy at Archbishop Wenski’s request. “It is well-researched and presents the history and theology of the holy Mass in a very informative way, using the latest in technology which will be appealing to all ages,” Msgr. Hogan said.

Eventually, Gonzalez hopes to create an Android version, but 3-D images are not possible yet on that platform. And if volume 1 sells, he hopes to complete volume 2, the Liturgy of the Eucharist.

“This project is the fire that gets me out of bed each morning and gives purpose,” he wrote in an e-mail. “I really hope, being that it is on an iPad, that it will strike a chord with a younger audience—maybe some who have stayed away from the Church or see little relevance in the Mass.”

This is the cover of “Mass Explained,” an app that was created by Miami Catholic and graphic designer Dan Gonzalez, who made it completely interactive, with pictures, sounds and links to the Catechism of the Catholic Church, Church documents and much more.

“Choosing to attend Brebeuf has been a breath of fresh air. Everyone always feels like they can be themselves, creating a fantastic, diverse community.”

Devin, Class of 2016

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Some people cannot imagine praying for the dead. Other people cannot imagine not praying for those who have gone before us.

To be sure, there is more than one way to pray for those who die, just as there is more than one way to pray for those in this world who share intimately in our daily lives. Our greatest hopes for others, whether in this world or the next, are what lend shape to our prayers for them, as does our most intimate relationship with God.

Whatever its form, prayer for others focuses on what is best for them, what God intends for them. With that in mind, we commend the dead “to God’s mercy,” as the Catechism of the Catholic Church puts it in #1055.

Indeed, we do.

But there is something beyond petitions for mercy that I find noteworthy about praying for the dead. It is the deep-down sense of continued connection with them that these prayers appear to express.

The loss suffered when someone we love dies is not absolute, which is not to suggest it is not painful. In praying for a parent, a spouse, a child or friend who died recently or long ago, we affirm that—though we may not know how—thy still matter for us in ways that add up to much more than the memories documented by old photo albums.

Our love of them remains meaningful, invaluable. Praying for the dead was hardly unimaginable for Pope Benedict XVI. In his 2007 encyclical “Spe Salvi” (“Saved by Hope”), he wrote: “The belief that love can reach into the afterlife, that reciprocal giving and receiving is possible in which our affection for one another continues beyond the limits of death—this has been a fundamental conviction of Christianity throughout the ages, and it remains a source of comfort today.”

“Who would not feel the need to convey to their departed loved ones a sign of kindness, a gesture of gratitude or even a request for pardon?” (#48).

This reflection by Pope Benedict suggests there are various ways of praying for the dead—that this kind of prayer might even assume the form of a kind, considerate affectionate conversation.

Petitions to God undoubtedly rank as the principal form of prayer for those who have died. The Church prays, as the Catechism of the Catholic Church states, that those who die “may attain the beatific vision of God” (#1032) and “that no one should be lost” (#1058).

Yet does this imply that our prayers must be colored by a sense of desperate fear regarding the eternal life of someone who has died? It seems good to remember that our pleas for a loved one do not serve as God’s formal Providence for others.”

Of course, if you ask a Catholic why we do this, he or she might note that we are not informing God of what he does not know already. St. Thomas Aquinas thought “that we can play a role in God’s providence for others through our freely chosen and grace-inspired prayers,” Father Shanley explained.

“From a Eucharistic perspective we can pray in the Holy Spirit’s name for others,” he continued, “we are not informing God of what he does not know about someone or asking God for a gift that he does not want to give... It is part of the largesse of the grace of God that [he] allows us to cooperate with him in his providence for others.”

Beyond petitions to God, our prayer might assume the form of a meditation on the life of someone who died. We might ponder how this person’s example constitutes a legacy able to inspire the next stages of our own life. Our prayers might also be shaped by expressions of gratitude to God for someone who countless times was a gift to us.

Prayer for the dead is undergirded by the Church’s belief in the communion of saints. Pope Francis mentioned this last October.

“There is a communion of life among all those who belong to Christ,” Pope Francis said. This “communion of saints,” he stressed, “goes beyond earthly life.”

Pope Francis pointed to “a deep and indissoluble bond between those who are still pilgrims in this world—us—and those who have crossed the threshold of death and entered eternity.”

For, he said, “all baptized persons here on Earth, the souls in purgatory and all the blessed who are already in paradise make one great family.”

(David Gibson served on Catholic News Service’s editorial staff for 37 years.)

Belief in purgatory, praying for the dead rooted in Church history

By Fr. Lawrence Mick

One of the Catholic activities that many non-Catholics find puzzling is our practice of praying for the dead. If you ask a Catholic why we do this, he or she might answer that we pray for those who are in purgatory. This may give the impression that our belief in purgatory grew in love and be purified of whatever selfishness and effects of past sins prevent them from full union with a God who is love.

Our understanding of purgatory is really a logical consequence of belief in the afterlife. If there is any prayer we could offer for those who have died, it is likely, however, that the practice of prayer for the dead led to our understanding of purgatory.

Not many passages in the Bible speak of praying for the dead, but a key book is 2 Maccabees. In the second century before Christ, Judas Maccabeus led a revolt against the Seleucid kings who were attempting to suppress Judaism in Palestine. After a victory against the army of Gorgias, governor of Ithumia, Judas and his men set about burying the Jews who had perished in the battle.

On the dead men, they found amulets of idols, which were forbidden to wear, and concluded that this is why these men were killed. Judas and his men then prayed to God that this sin might be forgiven. They took up a collection and sent it to Jerusalem for a sacrifice of expiation.

In 2 Maccabees we read that “in doing this, he acted in a very excellent and noble way, inasmuch as he had the resurrection in mind; for if he were not expecting the fallen to rise again, it would have been superfluous and foolish to pray for the dead. But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus he made atonement for the dead that they might be absolved from their sin” (2 M. 12:43-45).

From the Editor Emeritus/John F. Fink

Old Testament: Jacob returns to Canaan

(Seventh in a series of columns)

From the middle of Chapter 30 through Chapter 31, Genesis tells us about Jacob’s decision to return to his homeland where his father, Isaac, still lived. For quite some time, he had to work for his uncle Laban, the father of Jacob’s wife, Rachel, for 20 years. By that time, Laban’s attitude toward Jacob and his family changed. He had noticed the hard work, the very good place to start understanding what it’s like to have no place to live as a homeless man—at least for a few months. One man who understood this was Aitzaz Khawar, a Pakistani-born superhero’s feat: Aitzaz tackled the bomber who activated a device on his vest and killed them both. Aitzaz was a student at a boys’ high school in Pakistan. He had noticed that the “new creations” in his surroundings are all made in the image and likeness of our Lord. Similarly, there is incredible pride in students when they accomplish goals throughout their journey. I marveled at the creativity, problem solving and depth of their thinking while savaging the first time when a student would call me by name. God blesses each of us with unique gifts, and like the other archdiocesan teachers, I am grateful for the opportunity to develop and celebrate these gifts.

As a former principal and currently as superintendent, I get to work with incredibly knowledgeable, committed, passionate Catholic educators every day. I marvel at all that our principal and teachers do to encourage students to know, love and serve God. As a mother of two boys, Drew and Noah, there are things that bring me greater joy than my sons’ happiness. As students in our Catholic schools, they are especially encouraged and expected to reach out to serve at Mass. How wonderful it is to witness children joyfully expressing their faith in such a meaningful way. Yet, there are also boys who relish their first reconciliation and first holy Communion, the middle-school teacher who challenged, in our Catholic schools, they are especially encouraged to reflect on their help form transformations of countries and cultures around the globe, and they are reminded that these are ways to honor and glorify God, remembering that all are made in the image and likeness of our Lord.

What could be more inspiring than participating in such a service with our young people? Pre-kindergarten programs learn early on that their physical size does not dictate the ways in which they can be a presence in the lives of others. Whether students are preparing care packages for soldiers or writing letters to the elderly, students’ small acts of kindness can be profound. When participating in service with our students, they are especially encouraged to reflect on their help form transformations of countries and cultures around the globe, and they are reminded that these are ways to honor and glorify God, remembering that all are made in the image and likeness of our Lord.

There are no limits to how we can positively affect the lives of others. I share that snapshot through my lens with me as I witness firsthand the beauty of our schools to experience this same elation.

(Tony Magliano is an internationally renowned social justice and peace columnist. E-mail him at tmmag@zoominternet.net.)

Pope Benedict XVI’s apostolic exhortation “Caritas in Veritate” (“The Sacrament of Charity”) resonates with me as I witness firsthand the beauty of our schools’ joint endeavor to produce successful, Christian citizens who share the ultimate goal of discipleship.

As a former teacher, there is great delight in seeing my students develop as young men and women I encountered, and their helping form ‘new creations’ who inspire him.”

“The aim of all Christian education is to train the believer in an adult faith that can make him a ‘new creation,’ capable of bearing witness to Jesus Christ and of giving weight to the Christian hope that inspires him.”

Cardinal Donald Wuerl of Washington, D.C., wrote in an article in the Archdiocese of Indianapolis.

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Sunday Readings
Sunday, February 23, 2014

• Leviticus 19:1-2, 17-18
• Homilies (19): 3, 16-23
• Matthew 5:38-48

The first reading is from the Book of Leviticus, one of the five books of the Pentateuch, the Torah, the basic revelation by God to the Chosen People. This reading reports the day when God spoke to Moses. “I, the Lord your God, am holy,” says God (Lv 19:2). He continues but no one must hate another, using the term “brother” as if to emphasize the point (Lv 19:17).

The context is the Corinthians that there is much more to human wisdom in the empire. Law in Western civilization to this day. It’s a system that still lives, being the basis of order to human society, a divine grace and strength.

Christians that they are not ultimately wise. Christ. In Christ, they become heirs to divine grace and strength.

Reflection
God has revealed to us the divine law. It is no set of rules for the sake of rules. Rather, it is the blueprint by which we can live and more fully resemble the perfection and love that dwells in the Holy Trinity. So the law of God is vitally important.

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

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

God is love, and the root of his love is unlimited, perfect love. God lovingly revealed his divine law to us for our benefit. If we respond because of our love for him, then we obey fittingly. Then our obedience assumes a wonderfully higher personal meaning.

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

He is God’s Son, the one born of the Virgin Mary, conceived by the Holy Spirit, bringing into their very beings a blaze of God’s Glory. Pray and allow the Lord to expose your inner soul, I urge.

A vision of God’s nature, His Son, hoping he will come to his senses. For the second wife, and do I have to accept that non-Catholic may be the official “witness.” It depends on what you mean by “accept her.” Do you have to be only one male sponsor or one female sponsor or one of each?

The next section, #874, goes on to explain that a sponsor must be a baptized Catholic, at least 16 years of age, who has received the sacraments of Baptism, Eucharist, and Confirmation and who is living a life in conformity with the Church’s teaching. It also says that a baptized non-Catholic may participate in the ceremony together with a Catholic sponsor, but as a “witness” to the baptism rather than a sponsor.

The reason for requiring that a sponsor be a practicing Catholic is that the sponsor takes on the responsibility of assisting the baptized person’s continued growth in the Catholic faith.

So, in the situation you present, the Catholic party would be the sponsor and one member of the non-Catholic couple could be the official “witness.”

But here is my suggestion. In some cultures (Filipino is the one I’m most familiar with), it is customary for several close family friends to stand with the child at the baptism, in addition to the two official sponsors. They do this as advocates for the child, endorsing his or her entrance into the Church and pledging to support the person’s formation in the Christian faith. So why not do that with this couple?

Blaze of Glory
By Madelyn Dennison Keach

I gaze at your fading beauty as you wait for the season of yielding your array of colors, revealing strength and hope in the seasons yet to come. Your branches bare unveiling the beauty of gnarled yet strong limbs, a striking panoply of faith in the return of your outward blaze of glory. A vision of God’s nature, urging me to expose my inner soul, I pray my journey will transform me into a blaze of God’s Glory.

My Journey to God

Canon law requires that a sponsor at a baptism be a practicing Catholic. My son’s girlfriend of two years has been attending Mass with us on a regular basis. She is now enrolled in weekly instructional classes, and is scheduled to be baptized a few weeks as a Catholic. She had asked a couple who are longtime family friends to be her godparents, but neither one of them is a Catholic. She understands now that she will need a practicing Catholic as her official sponsor. In the situation you present, the Lord did not discount the law or belittle it.

Reflection
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So, in the situation you present, the Catholic party would be the sponsor and one member of the non-Catholic couple could be the official “witness.”

But here is my suggestion. In some cultures (Filipino is the one I’m most familiar with), it is customary for several close family friends to stand with the child at the baptism, in addition to the two official sponsors. They do this as advocates for the child, endorsing his or her entrance into the Church and pledging to support the person’s formation in the Christian faith. So why not do that with this couple?

Assuming that they are baptized non-Catholics, why not have them both stand with the young woman at her baptism, endowing her choice, along with the Catholic sponsor? The couple could decide for themselves which of them will be the official witness. That name will go on the certificate and in the parish’s baptismal register, but they both will understand that they have played a key role in the young woman’s literacy and in her choice.

My 54-year-old son, who was in a Catholic marriage for 27 years and had two adult children, recently divorced his wife and married a twice-divorced woman who worked with him. I am having trouble accepting this woman into our family, as my sympathy lies with his first wife who was blindsided by the divorce.

How can I overcome this disdain for the second wife, and do I have to accept her? I keep communication open with my son, hoping he will come to his senses. Why not do that with this couple?

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How can I overcome this disdain for the second wife, and do I have to accept her? I keep communication open with my son, hoping he will come to his senses. Why not do that with this couple?

It depends on what you mean by “accept her.” Do you have to welcome your son’s situation with enthusiasm? Of course not. But what you might do is to try to manage your disdain and to treat your son and his new wife in a civil manner, being decent and even kind, and certainly not exclude them from family gatherings.

If you’ve not already done so, you might have a heart-to-heart conversation with your son, telling him honestly of the discomfort you feel with his decision, of your continuing sympathy for his former wife and of your disappointment at his having neglected the guidance of the Church in which he was raised—all of this while assuring him of your lasting love for him.

I think you should also encourage him to attend Sunday Mass if he’s not doing so. Even though he is not permitted to receive Communion because of his marital situation, there is value in his keeping a channel open to God and to the Church—and coupled with your prayers, who knows what might eventually bring about change?

(Questions may be sent to Father Kenneth Doyle at kfdoyle@gmail.com and 40 Hopewell St., Albany, NY 12208.)
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.


Mass should be a life-changing event, Pope Francis says during audience

Pope Francis

Another alternative for obtaining human embryos, seems likely, it will offer yet another solution to problems created by the destruction of the human embryo. If this technology proves feasible with human cells, which seems likely, it will offer yet another alternative for obtaining highly flexible stem cells without relying on the destructive use of human embryos. This is clearly a positive direction for scientific research.

—Father Tadeusz Pacholczyk, director of education at the National Catholic Bioethics Center in Philadelphia

Mass should be a life-changing event, Pope Francis says during audience

VATICAN CITY (CNS)—Going to Mass and receiving the Eucharist should make a difference in the way Catholics live, Pope Francis said. They should be more aware of others and more aware of their sinfulness.

“If we don’t feel in need of God’s mercy and don’t think we are sinners, it’s better not to go to Mass,” Pope Francis said on Feb. 12 at his weekly general audience. The Eucharist is a celebration of Christ’s sacrifice for himself for the salvation of sinners, which is why the Mass begins with people confessing they are sinners and begging for the Lord’s mercy.

Continuing a series of audience talks about the sacraments, the pope asked people to think about how they approach the Mass and what they are called to do and what difference it makes in their lives and the lives of their parishioners.

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You are a victim of sexual misconduct if you believe that you have been sexually assaulted, raped, molested, or otherwise sexually abused by a Church employee, volunteer, or anyone else who has been a victim of such misconduct, or if you have not been involved in such misconduct.

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What was in the news on Feb. 21, 1964? Discussion about receiving Communion under the form of both bread and wine

By Brandon A. Evans

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

Here are some of the items found in the Feb. 21, 1964, issue of The Criterion:

- Pope stresses relationship of parish priest to flock
- Religious persecution: Haitians out all Jesuits, closes major seminary
- Intercessional Council opens drive
- Msgr. James P. Galvin named to pastoral post
- Sharing a meal under study in Chicas
- Wins ‘loving cup’: Rebeccover scholar off on ‘moon shot’
- School’s law haze blessing in St. Louis
- Three Protostats given papal award
- English version of pontiff’s book due on press
- Conscience, authority seen mututually dependent
- English version of pontiff’s book due off the press
- Layman is named to chancery staff
- Education display planned for Fair
- Legion pioneers ‘pector’ movie

- The liturgy reform: Why Communion under both species?
- What will the Mass of the future look like? How soon will all the changes decreed last December by the Second Vatican Council become a matter of ordinary parish practice? The answer to the second question is impossible to give....
- More complex was the council’s solemn decision to restore, at least for certain special occasions, Communion under both kinds or species. In effect this means that, once a new ritual is given approval, Catholics will have some opportunity to receive Communion not only under the appearance or form of bread but also under the form of wine. This is a restoration: it is a recovery of something that, once stood.

Some of the dead could be seen where the houses once stood. When I came down here, I didn’t see any clothes. No clothes. No appliances. But it’s OK because I saved people. It’s only material things."

She said she was afraid she had developed a phobia: "When there’s a small wind, I tremble."

She gazed toward the serene bay, then covered her face with her hands. Tears trickled down her cheeks. The churning waters of death were real again. "Sometimes after the typhoon, I don’t want to remember anything," she said.

Soon after the storm, the Margates headed to Cebu, much farther inland on Leyte Island and where one of their adult daughters lives. While Cebu was affected by the storm, the damage was much less severe than in Tacloban and surrounding communities.

The Margates returned to Tacloban at the end of January to check on the house and make some minimal repairs. But they plan soon to return to Cebu, where they have rented an apartment and plan to enroll their son Anthony, 11, and granddaughter Frances Lourgene Margate, 6, in school. Life in Cebu is much more stable, said Emmanuel Margate, who is retired from Eastern Visayas State University, where he taught mechanical engineering for 30 years.

The Margates will keep their house in Tacloban. Emmanuel Margate said he hopes he and his wife can save a little money in the hope of repairing the place they once stood.

Two adult daughters who work as nurses in Singapore have been sending money to help with replacing some of the possession their parents lost. Another son is planning to enroll in medical school after recently becoming a registered nurse. The couple also owns a small home and small coconut farm about 45 minutes from Tacloban. The storm also damaged the farm, uprooting about 80 percent of the coconuts trees they own. One tree smashed into the home there.

Emmanuel Margate said he prefers to focus on rebuilding the farm and leaving behind the noise and crowded conditions of the barangay. "It’s time to restart our life," he said.

Maria Margate, however, said she wants to stay in the barangay, where she knows the people and feels welcome. She does not want to abandon her friends and neighbors. She sees signs of normalcy returning as people reassemble their lives. She wants to do the same with them.

“I love this place,” she told CNS.†