



The

Criterion

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Building fraternity

Hunter elected president of National Black Catholic Seminarians Association, page 3.

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'It's what you do every day'



Tony Dungy shares a story about his relationship with his children during the 100th Dad's Day breakfast at Cathedral High School in Indianapolis on Feb. 11. The former Indianapolis Colts head coach helped found All Pro Dad, an international organization that helps men become better fathers.

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 leg work first. Then I went to talk to the person at the agency. When we were

finished talking, the lady said, 'Mr. Dungy, you've been awfully quiet. Do you have any questions?'

"I said, 'I have just one. If we decide to do this—I've heard all the horror stories—how long is this going to take?' And she told me something that just *pierced* me, and made all the difference in the world to me. She said, 'If you're interested in an African-American or biracial child, you could take a child home today.'"

Dungy had believed the process could take as long as a year. After hearing the timetable from the woman, Dungy focused on some of the beliefs that guide his life.

"I thought to myself, 'If I'm saying I'm pro-life and I'm Christian, and I'm encouraging women to not have abortions and bring these kids to life, I've got to step

up and meet that.'"

The Dungys adopted a 1-day-old boy. In the 13 years that have passed since then, the couple has adopted five more children, the youngest now 9-months-old.

"At first, Lauren told me, 'If we could adopt one more child, I think our family would be complete.' And that was number four. And now we've got nine. I should have known it wasn't going to be just one more," Dungy said with a laugh.

The best time between a dad and his son

Dungy shared that story during a talk he gave at Cathedral High School in Indianapolis on Feb. 11. He was there to help mark the 100th Dad's Day breakfast event at the private Catholic

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Pope, cardinal advisers study Vatican financial, administrative offices

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.

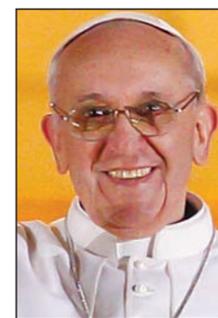
"They confuse God's way of acting with that of a sorcerer," the pope said at the Feb. 17 Mass. "But God does not behave like a sorcerer, God has his own way of proceeding."

"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" (Gn 17:1).

Jesuit 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.

Honduran Cardinal Oscar Rodriguez Maradiaga of Tegucigalpa told the French

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Pope Francis

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

VATICAN CITY (CNS)—Greeting thousands of engaged couples on the feast of St. Valentine, Pope Francis told them not to be afraid of building a permanent and loving relationship in a culture where everything is disposable and fleeting.

The secrets to a loving and lasting union, he said, include treating each other with respect, kindness and gratitude, and never letting daily struggles and squabbles sabotage making peace and saying, "I'm sorry."

"The perfect family doesn't exist, nor is there a perfect husband or a perfect wife, and let's not talk about the perfect mother-in-law!" he said to laughter and applause.

"It's just us sinners," he said. But "if we learn to say we're sorry and ask forgiveness, the marriage will last."

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 martyred 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.

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An engaged couple wait for the start of Pope Francis' Valentine Day audience in St. Peter's Square at the Vatican on Feb. 14.



POPE

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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 others' 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 "instinct" 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 "never, never, never end 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 forever 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, "entrusting 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 Perasole, 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



Pope Francis holds a rose and chocolates thrown by a person in the crowd as he arrives for an audience for engaged couples in St. Peter's Square at the Vatican on Feb. 14, Valentine's Day.

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." †

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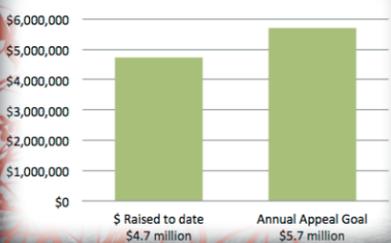


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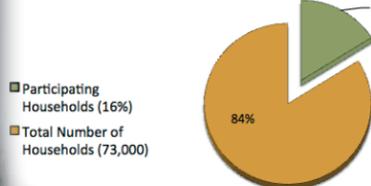
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VATICAN

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newspaper *La Croix* that the council was considering putting a married couple at the head of the Pontifical Council for the Family, and he repeated the idea that the reformed Curia could have a Congregation for the Laity rather than the lower-ranked pontifical council.

Father Lombardi said his impression was that those ideas were being discussed, but that nothing had been proposed formally yet.

When the council met in December, it began an overview of Vatican offices by focusing on the existing congregations, he said. The fact that the cardinals have not even started reviewing the pontifical councils seems to indicate they have a way to go before coming up with a comprehensive plan.

In reviewing the Vatican bureaucracy and the governance of the universal Church, the pope and the cardinals began on Feb. 17 with a discussion of the Vatican's financial operations, meeting in the morning with three members of the Pontifical Commission for Reference on the Economic-Administrative Structure of the Holy See. The commission is investigating accounting practices in Vatican offices to devise strategies for greater fiscal responsibility and transparency.

The second day of the pope's meeting with the council also was dedicated to financial matters, but looking more specifically at the activities and mission of the so-called Vatican bank. The morning meeting included a discussion with four of the five members of a commission the pope established in June to look at the Institute for the Works of Religion, the bank's formal title. Mary Ann Glendon, a

Harvard law professor, was not in Rome, so did not participate in the meeting, Father Lombardi said.

The commission gave the cardinals a "full report," Father Lombardi said, and the cardinals responded with many questions. The focus, the spokesman said, is not on the internal workings or even some of the recent scandals involving the Vatican bank, but on whether and how it serves the mission of the Church.

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 Maradiaga, 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 Vatican City State. †

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New coordinator of Hispanic ministry brings wealth of experience

By Natalie Hoefler

Divine Word Missionary Father Lloyd “Sam” Cunningham was born in Normal, Ill.

His path from there has been ... not so normal.

From Illinois to Argentina, from Wisconsin to Paraguay, with others states and countries in between, the archdiocese’s new coordinator of Hispanic ministry has been working with Latinos in some respect for the entirety of his 39 years as a priest, and even before then.

Father Sam’s interest in the Latino culture began while he was attending Divine Word College in Epworth, Iowa.

“The dean, who was a Chicano, invited me to go to Rock Island-Moline, Illinois,” said Father Sam. “He was forming Latino parishes there. We’d go every two weeks.

“That summer, [1975], was the first summer I went to Mexico. I studied there for six weeks.”

Later, while studying at the Catholic Theological Union in Chicago, Father Sam studied in Bolivia then spent time in Paraguay.

He was ordained a priest on Dec. 12, 1981—the Feast of Our Lady of Guadalupe.

After receiving his master’s degree in divinity with a specialty in mission work and a master’s in mission theology, both from Catholic Theological Union in 1982, Father Sam was ready to begin ministering.

“We got to list our top three choices of where we wanted to go,” he recalled. “I wrote down Paraguay, then Bolivia, and then any Spanish-speaking country.

“I was assigned as vocational director of a high school seminary in East Troy, Wisconsin,” he said with a laugh.

Father Sam still took time to travel. He believes it was bad water on one of his trips that led to him contracting hepatitis.

But the illness proved fortuitous. He moved back to Chicago and started outreach ministries to the Hispanics of Villiata, a small area of Chicago.

Finally, Father Sam was assigned to be

pastor of a parish in Paraguay.

“The parish had 35,000 people divided into 48 communities,” he said.

“It was 1989, and there was not a lick of asphalt—it was all dirt roads. There was no electricity in the parish the first year. There was only one telephone in the whole parish, and we had well water for the first two years.”

Father Sam, with the help of an associate pastor and a seminarian, celebrated more than 1,000 baptisms, 1,000 first Communion and 1,000 confirmations each year, and witnessed more than 100 weddings, while also doing mission work with indigenous people of the area.

Father Sam served there for three-and-a-half years, then spent the next three-and-a-half years teaching theology at the national seminary at Catholic University in Asunción, the capital of Paraguay.

“Our house was right above the garbage dump in Asunción,” Father Sam recalled. “There were about 2,000 people living on the garbage dump. We began building a chapel and getting a school built [there], and eventually were able to have the U.S. embassy to help us put in streets there.”

While he was teaching at the university, Father Sam did retreat work in Argentina and Brazil, and began working with a social psychologist, Jesuit Father Henry Grant, teaching ethics to businessmen in Asunción as a form of evangelization.

When he was reassigned to work at a Hispanic seminary in the barrio of East Los Angeles in 1996, Father Sam also began studying psychology.

“I knew as I looked around that there was a need to have Spanish-speaking therapists,” he said.

He moved back to Chicago, working in formation at the Catholic Theological Union. Meanwhile, he received his master’s degree in marriage and family therapy in 1999 and a doctorate in clinical psychology in 2006, both from the Adler School of Professional Psychology.

“Latino Family Services [in Chicago]



‘[Hispanic ministry] is part of an intercultural office. We need to keep working toward integration in the community, and that parishes are intercultural parishes—not forcing it, but challenging it.’

—Divine Word Missionary Father Lloyd “Sam” Cunningham, new coordinator of Hispanic ministry

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.”

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 Leadership Institute.

“I met Father Sam almost three years ago when he was invited to preside at a Mass for [the feast of] St. Martin de Porres,” said Franciscan Brother Moises Gutierrez, director of the archdiocesan Office of Multicultural Ministry.

“Right after the Mass, I approached him to invite him to teach some of the workshops for the Pastoral Leadership Program we offer in Spanish here in the archdiocese.”

Brother Moises believed Father Sam would be a great asset to Hispanic ministry.

“His experience ministering with Hispanics here in the United States and abroad, his vast education in the field of counseling, his abilities and skills to minister in intercultural settings, his vision

as a missionary, and his passion for serving those in need.

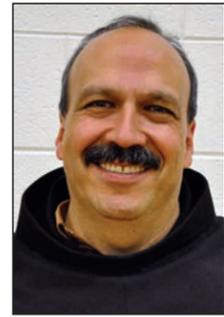
“I personally think that Father Sam fits the description that Pope Francis states of what a priest should be: ‘capable of warming people’s hearts, of walking with them in the night, of dialoguing with their hopes and disappointments, of mending their brokenness.’” Brother Moises said.

Father Sam said he “appreciates very much” the Hispanic programs that Brother Moises implemented before taking over as director of the multicultural ministry office.

“I see the need for having educated leaders in Spanish, and also having spiritual directors 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.” †



Br. Moises Gutierrez, O.F.M.

Seminarian Douglas Hunter elected president of National Black Catholic Seminarians Association

By Natalie Hoefler

Douglas Hunter, an archdiocesan seminarian at Saint Meinrad Seminary and School of Theology in St. Meinrad, was recently elected president of the National Black Catholic Seminarians Association (NBCSA).

Hunter, who is currently serving a pastoral year at St. Monica Parish in Indianapolis, said people ask him “Why do we have a black Catholic seminarian association?”

“When I tell them my personal journey of being the only African-American in the seminary, their tone starts to change.

“The association is not about singling themselves out of the rest of the seminary population, but to create a network of those in similar situations, such as mine,” Hunter explained.

“It’s mostly about building fraternity among black Catholic seminarians. It’s not about creating a subculture within our respective seminaries, but providing a resource for the small number of black Catholic seminarians spread through the United States.

“While reaching out to other black Catholic seminarians through networking, we’re helping out as an extension or support of the overall seminary formation process.”

According to its website, the NBCSA “seeks to contribute to the well-being of candidates for priesthood and religious life, with an emphasis on Black American, African, Afro-Caribbean, and Afro-Latino candidates preparing to serve the Church in the United States and its territories,” and “to promote knowledge of, and apostolic works in, the diverse Black Catholic community in the United States. Promoting vocations to priesthood and religious life has become central to the identity and mission of NBCSA.”

Hunter, who 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.

“I’m grateful for the opportunity to lead such a great group of gentlemen. I see this as a great networking opportunity for the Church and the association.”

Hunter, a former Indianapolis Metropolitan police officer, said his primary duty as president

of the NBCSA is “to bind all seminarians together, both black and non-black, for the love and service of Christ and his Church. For me, I will have more of a concentration on black Catholic seminarians.”

When asked how he would handle the presidential responsibilities combined with his seminary studies and responsibilities, Hunter responded, “Like everything else in the seminary—with prayer and the help of the Holy Spirit!”

Fortunately, said Hunter, most of the meetings take place in the evening via teleconference, and in-person gatherings occur primarily during the summer months.

Some of those meetings will be with the National Black Catholic Clergy Caucus (NBCCC) executive board, where, as president of the NBCSA, Hunter will have a seat representing black Catholic seminarians throughout the United States.

When interacting with the NBCCC, Hunter will have the opportunity to work with Father Kenneth Taylor, pastor of Holy Angels Parish in Indianapolis, who was elected president of the NBCCC last year.

“I was excited when I got the word that [Hunter] was elected,” said Father Taylor.

“He has a lot of practical experience in the world that he can bring to the association, not just from book learning but with his career. That will be very helpful for the seminarians to have

someone who has both academic learning and practical experience.”

Hunter’s term as president for the NBCSA will end in February of 2016.

After that, he said, “if it’s God’s will, I will be ordained to the priesthood in [the summer of] 2016.” †



‘It’s mostly about building fraternity among black Catholic seminarians. It’s not about creating a subculture within our respective seminaries, but providing a resource for the small number of black Catholic seminarians spread through the United States. While reaching out to other black Catholic seminarians through networking, we’re helping out as an extension or support of the overall seminary formation process.’

—Archdiocesan seminarian Douglas Hunter



Fr. Kenneth Taylor

Sanctity of Life Dinner set for March 6 in Indianapolis

The Sanctity of Life Dinner, sponsored by the archdiocesan Office of Pro-Life and Family Life, will be held at Primo Banquet Hall and Conference Center, 2615 National Ave. in Indianapolis, at 6 p.m. on March 6. Bishop Christopher J. Coyne, vicar general, will serve as the keynote speaker.

During the event, Michael 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’ 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. †



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Editorial

The cruelty of U.S. deportations

In November of 2012 Archbishop Jose H. Gomez of Los Angeles, chairman of the U.S. bishops' Committee on Migration, noted what was then "the unprecedented bipartisan 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: "America is expelling illegal immigrants at nine times the rate of 20 years ago; nearly 2 million so far under [President] 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. Of those, 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, work and have 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 during recent years, but also by the fact that it has become more difficult to cross the border.

And those who are being deported? *The Economist* reports, "They are flown down to the Mexican border by the plane load, and then released across the bridge at night. Many have no papers. Some have no money. A few have lived so many years in the United States that they cannot even speak Spanish. All have wives, children or friends that they have left behind, yet they have been thrown out without so much as a change of clothes."

The article in *The Economist* says that the number of people being deported is determined largely by the number of beds available in detention centers. Each year, Congress mandates funding for a certain number of beds for immigrant detention. In 2013, that number was 34,000. The average length of stay



Archbishop Jose H. Gomez of Los Angeles speaks on immigration reform legislation during a news conference on June 10, 2013, at Our Lady of Guadalupe Church in San Diego, where U.S. bishops were meeting for their spring meeting and retreat. As the issue continues to be discussed in Congress in 2014, the bishops are reiterating their support for comprehensive immigration reform that protects families and workers.

before deportation is about a month, and then another group arrives.

From the detention centers, the deportees are put on planes. During 2013, Immigration and Customs Enforcement (ICE) flew 44 charter flights a week, and it runs a daily flight to take people to Central America.

We recognize that the reaction of many Americans to all this is, "Wonderful! That's what should be happening to people who come here illegally." But is this really how the United States should be treating people who were so desperate to find work to support their families that they risked their very lives to come to this country?

While here, those deportees worked at jobs the native-born shunned, paid taxes, and raised families. In many parts of the country, farms, hotels and restaurants depend on them.

Whatever happened to the sentiments inscribed on the Statue of Liberty: "Give me your tired, your poor, your huddled masses, yearning to breathe free, the wretched refuse of your teeming shore"? That's how most of our ancestors were welcomed before restrictions were put on immigration with quotas for Latinos so small that it's nearly impossible for them to enter legally.

Even with so many deportations, it's recognized that we can't deport 11.7 million undocumented people. We must find a way to allow them to stay legally unless they commit violent crimes.

It was originally thought that that could happen this year, but as of now the bills in Congress don't seem to be going anywhere.

And that's a shame.

—John F. Fink

Be Our Guest/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 matrimony at age 28. I have attended Sunday and holy day Masses throughout my life.



I attended a Catholic grade school, participated in my parish junior/senior high faith formation program, and received an undergraduate degree in theology and a graduate degree in religious studies. I have attended or facilitated 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 Saint Meinrad Benedictine 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 does not make me a disciple. These activities may lead me to follow Christ, but they are not in themselves following Christ. I need to be intentional about being a disciple and following Jesus.

What is discipleship? What does it mean to follow Christ? Scripture has some insightful images of discipleship that I would like to share with you—members/disciples of my parish and faith family.

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 cannot bear fruit. It was I who chose you to go forth and bear fruit. Your fruit must endure" (Jn 15:5-8).

Fruitfulness is a measure of discipleship. A Catholic member may or may not produce fruit, but a Catholic disciple by definition bears fruit (witness and good works).

My reception of sacraments, attendance at Mass, participation in retreats and Bible studies, and accomplished degrees can lead me to produce fruit, but they are not the fruit. The fruit Jesus is talking about is loving and serving both God and neighbor with no strings and no conditions.

We are more than members—we are disciples—when we are light of the world and salt of the Earth (Matthew 5:13-16). We are disciples when we leave our nets (distractions or worldly things) behind and follow Jesus at his invitation (Mark 1:16-20).

We are disciples when we, like Zacchaeus, encounter Jesus, repent of our sin, and change our life (Luke 19:1-10). We are disciples when we deny ourselves, take up our cross and follow Jesus (all the Gospels).

Discipleship is proactive and intentional. It's what Jesus calls a Christian to be. No more, no less.

I find myself living somewhere on the continuum between membership and discipleship. I appreciate my membership. Membership is important, but it's really just the beginning.

I believe Jesus is calling me to progress from membership to discipleship. Jesus doesn't want me to simply be a branch hanging on the vine only receiving from him and his Church. Jesus wants me to bear fruit that gives witness of God and service to others. There is a difference.

What kind of branch are you? Where are you on the continuum? How can we as a parish grow disciples?

These are important questions for each of us and for our parish. You are welcome to share your thoughts with me or other pastoral leaders.

(Tom Yost is pastoral associate of Our Lady of Perpetual Help Parish in New Albany.) †

Letter to the Editor

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, inconvenient or ignored. Christians are called to be aware, to see, to listen, to care.

Several articles featured 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 Society, St. Vincent de Paul, Gabriel Project, Prayer Chain, Scouts, athletics and so many other worthwhile endeavors.

Dolan Monroe, a 2012 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.

The energy and commitment of these young Christians is a wonderful sign of hope.

Jacque Carroll
Beech Grove

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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

The editors reserve the right to select the letters that will be published and to edit letters

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

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to critterion@archindy.org. †

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 an 11-0 vote on Feb. 12. The



House passed the measure on Jan. 30 by a vote of 92-3.

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 me that works with 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," said Slager. "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."

Glenn Tebbe, executive director of the ICC, who serves as the official spokesman



Rep. Hal Slager



'Therefore, it is proper and appropriate to treat fetal remains with dignity and respect as one would the remains of a more developed fetus because of the nature of the remains. It is appropriate to assist the parents to grieve the loss of their child and to provide for proper burial.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference

for the Catholic Church in Indiana on public policy matters, testified in support of the bill.

"All human beings are made in the image and likeness of God, from which each person derives her or his dignity," he said.

"Therefore, it is proper and appropriate to treat fetal remains with dignity and respect as one would the remains of a more developed fetus because of the nature of the remains," Tebbe continued. "It is appropriate to assist the parents to grieve the loss of their child and to provide for proper burial.

"The Catholic Church supports the bill as positive public policy respecting the dignity and sacredness of all persons."

Many hospitals already provide a burial option for parents following a miscarriage at these earlier stages of fetal development, but that is a voluntary hospital policy not mandated by law, according to Tim Kennedy, who represented the Indiana Hospitals Association at the hearing. Kennedy told the committee that the Indiana Hospitals Association is supportive of the legislation because it provides closure for the parents. He added that the remains are treated appropriately.

The pain a mother faces at the loss of her child is like no other. The age of the child does not mitigate this pain, according Jill McNamara, a volunteer

with Elizabeth Ministry, an international organization offering encouragement, hope and healing on issues related to childbearing, who has led the effort for the legislation.

"Mothers have a very special kind of grief," McNamara told the panel. "When mothers lose a child, science now shows there is a biological connection of that mother and that child more so the earlier that the pregnancy is terminated because those cells did not go to the baby for the full term of the pregnancy. They remain with mom for about 40 years."

McNamara explains that while death can end the life of the baby, it will never end the relationship with the baby.

"We can delay the grief, but we cannot deny that the grief will happen at some point in that mother's life. It is unhealthy to think that you can deny it. We can't deny the human grieving process," said McNamara.

"A mother who has lost a baby due to miscarriage has not given birth to medical waste" as current law classifies them, she noted. "These mothers first need to have their babies recognized," and then the mothers need to be given a chance for burial, proper grieving and closure.

Mary Glowinski, an Indianapolis resident who testified in support of the bill, told the committee, "In 1978, 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."

She 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 statues 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. Tebbe said he expects the bill to pass the Senate.

The Indiana General Assembly only has a few weeks left to conduct legislative business because the body must adjourn by March 14.

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information about the Indiana Catholic Conference, log on to www.indianacc.org. To explore the ICC's electronic public policy tool and join the ICC legislative network, go to the ICC website and click on "Legislative Action Center.") †

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:

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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 Afflicted': 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, 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," 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 sexual abuse."

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 openness 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 the pastoral statement on mental illness issued by the bishops of New York

Even though society has "made great strides" in its understanding and treatment of mental illness, they 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 continues to be 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.

It said mental health and medical professionals, "rightly, have always been required to report individuals who they believe pose an 'imminent threat' to themselves or others." But the new law requires those professionals to "report any individual who they believe 'is likely to engage in conduct that would result in serious harm to self or others.'"

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 reported." The Catholic 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 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 partnership with the state to "address the needs of mentally ill persons for their good, the good of their families, and the good of all society." †

Events Calendar

February 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "The Pope and Capitalism," presenter Peter Rusthoven, partner at Barnes and Thornburg LLP and former Associate Counsel to President Ronald Reagan, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

St. Pius X Church, 2100 Sarto Drive, Indianapolis. **Charismatic Mass, praise and worship**, 7 p.m. Information: 317-846-0705.

February 22

The Slovenian National Home, 2717 W. 10th St., Indianapolis. **Simply Cabin Fever Party**, 5 p.m., \$5 per person, please bring an appetizer, side dish or dessert to share. Information: 317-632-0619 or slovenianindy@gmail.com.

February 25

Northside Knights of

Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Radio of Indianapolis 10th anniversary celebration**, dinner, \$60 per person. Information: 317-870-8400.

February 26

The Columbus Bar, 322 4th St., Columbus. **Theology on Tap, "Could you speak up, Lord?—Listening to God's voice in your life,"** Father Eric Augenstein, presenter, 6:30 p.m., gathering, 7:30 p.m., program. Information: 812-379-9353, ext. 241.

February 28

Marian University, Library Auditorium, 3200 Cold Spring Road, Indianapolis. **Right to Life of Indianapolis, Pro-Life 101 Apologetics training for adults and young adults**, Mike Spencer, presenter, 7-9 p.m. Information: www.rtlindy.org.

March 1

Cathedral High School, Student Life Center Commons, 5225 E. 56th St., Indianapolis. **Right to Life of Indianapolis**,

Pro-Life 101 Apologetics training for students, Mike Spencer, presenter, \$5, 9 a.m.-1 p.m. Information: www.rtlindy.org.

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Health Ministry presentation: Serving the health needs of St. Joseph and St. Ann Parishes**, luncheon, reservations due no later than Feb. 23. Information: 317-339-6503.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Social and dinner**, 6 p.m., \$50 per couple. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 1-2

Kokomo High School, 2502 S. Berkley, Kokomo. Indiana **Holy Family Catholic Conference, "Faith, Hope and Love—Use It or Lose It?"** Admission \$50 per single adult, \$90 per married couple, \$30 per teenager (not registered with their family, \$125 per family. Information: 317-865-9964 or holyfamilyconference.org.

March 2

St. Malachy Parish, school gym, 330 Green St., Brownsburg. **Longaberger bingo**, 2 p.m. Information: 317-268-4238 or dlmtimko2@aol.com.

March 5

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

March 6

Primo Banquet Hall and Conference Center, 2615 National Ave., Indianapolis. **Sanctity 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/prolife/.

March 7

St. Mary Church, 317 N. New Jersey St., Indianapolis. **Young Adult Group, first Friday adoration**,

7 p.m., dinner and social, 8 p.m. Information: ksahm@archindy.org.

March 8

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

Another Broken Egg Café, 9435 N. Meridian St., Indianapolis. **Marriage on Tap, "Dream, Disappointment, and Discovery: The Cyclical Nature of Marriage,"** Deacon Rick and Carol Wagner, presenters, 7-9:30 p.m., \$35 per couple includes dinner. Reservations: www.stluke.org.

March 11

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 vlgmimi@aol.com.

March 13

St. Mark the Evangelist

Parish, Media Center, 541 Edgewood Ave., Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

March 14

Cardinal Ritter House, Community Room, 1218 E. Oak St., New Albany. **Cardinal Ritter Birthplace Foundation, Irish coffee and lecture**, Most Rev. Joseph E. Kurtz, D.D., Archbishop of Louisville, speaker, 7 p.m., no charge, **reservations requested by March 7**. Information: 812-284-4534.

March 23

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Disabilities Awareness Mass**, 9:30 a.m. Information: 317-787-8246 or www.stmarkindy.org. †

Retreats and Programs

February 21

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Girls' Night Out: Women Helping Women**, 7-10:30 p.m., \$45 per person with a portion of the proceeds going to the Julian Center. Information: 317-788-7581 or

benedictinn@benedictinn.org.

February 21-23

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **Silent Retreat for Women**. \$150 covers retreat, room, lunches and dinners. 7 p.m. Feb. 21-2 p.m. Feb. 23. Register by Feb. 19. Information: 812-923-8817 or retreats@mountsaintfrancis.org. †

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

The Department of Theology and Philosophy at Marian University, in partnership with the Bishop Simon Bruté College Seminary, both in Indianapolis, will host the third annual Bishop Simon Bruté 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, president-rector and associate professor 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."



Fr. Denis Robinson, O.S.B.

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

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

March 22 dinner marks foundation's 20th anniversary of aiding Christians in Holy Land

The Indiana region of the Franciscan Foundation for the Holy Land (FFHL) will hold its sixth Indiana regional benefit dinner and silent auction at the JW Marriott, 10 S. West St. in Indianapolis, from 6-10 p.m. on March 22.

This year's event marks the 20th anniversary of the founding of the FFHL. The anniversary theme, "Preserving the Remnant of the Family of Christ," refers to the FFHL's mission to safeguard the Christian presence in the Holy Land and stem their exodus from the area.

During its 20-year history, the foundation has developed 14 programs to help Christians in the Holy Land go to school, find good paying jobs and secure housing. Funds generated by the Indiana region support several of these programs.

The keynote speaker at the event is Franciscan Father Marwan Di'Des, who was born in Jerusalem. He served as pastor

of a parish in Bethlehem for three years, and is currently director of the Terra Sancta Schools throughout the Holy Land and of the Franciscan Boys Home in Bethlehem.

Archbishop Joseph W. Tobin and Bishop Christopher J. Coyne, vicar general, are scheduled to attend the event, and Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, will serve as emcee, along with Franciscan Father Peter Vasko, FFHL president.

The FFHL is an extension of the Franciscan Custody of the Holy Land, which is responsible to the Vatican for all Christian people, shrines and holy sites in the region.

For pricing information, to make reservations or to learn about sponsoring a table, e-mail info@ffhl.org, call 866-905-3787 toll-free, or log on to www.ffhl.org. †

Dedication of memorial at St. Francis Xavier Parish in Henryville on March 2

St. Francis Xavier Parish in Henryville will hold a dedication service for a memorial built in memory of the 34 people who died in Indiana and Kentucky as result of the March 2, 2012 tornadoes. The service will be held at the parish, 101 N. Ferguson in Henryville, after the 9 a.m. Mass on March 2.

In addition to honoring those who lost their lives, the memorial also gives thanks to the thousands of people who

came from near and far to help with the rebuilding efforts.

The brief service will include a blessing of an outdoor Way of the Cross, the Eagle Scout project of Alex Grover, a member of Most Sacred Heart Parish in Jeffersonville.

The granite memorial is located at the final station marking the resurrection of Jesus.

All are welcome to attend the dedication service. †

40 Days for Life campaign begins on March 5 in Bloomington, Indianapolis

40 Days for Life, a focused pro-life campaign seeking to access God's power through prayer, fasting, and peaceful vigil to end abortion, will take place in Bloomington and Indianapolis on March 5-April 13.

The campaign includes having a praying presence in front of abortion

centers, with opportunities for individuals or groups to sign up for a selected hour or hours each week during the campaign.

For more information, log on to <http://40daysforlife.com/location.html>, scroll down to Indiana and select the desired city. From there, you will be re-directed to a local website. †



Final game

Two Catholic Youth Organization (CYO) cadet boys' basketball teams from St. Malachy Parish in Brownsburg prepare to compete in a game on Jan. 31. The game was the last CYO game to be held in the parish's old gym, Noll Hall. A new school and gym are currently under construction.



Money to help retired priests is well spent, says priest who still ministers

By Natalie Hoefler

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 say Mass. I love to hear confessions. I love to do anything that has to do with the faith

of the people."

Father Lutz served as chaplain at the Hermitage for three years, and now celebrates Mass there three days a week.

On Sunday, when the current chaplain of the Hermitage celebrates Mass, Father Lutz goes to serve his "own little parish."

"I say Mass at the Altenheim [Community] near the University of Indianapolis on Sundays," he says. "It's a normal retirement home, but there's usually 40-50 Catholics at Mass."

"I'm there on Sundays, Ash Wednesday, Good Friday, holy days. Since they don't need me [at the Hermitage on Sundays], I'm glad to go over there, sort of like having my own little parish," says the retired priest.

When he's not celebrating Mass, Father Lutz has plenty of other sacramental ministries he performs.

"We have confessions every Saturday, Benediction and adoration of the Blessed Sacrament on first Fridays, 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



Father Herman Lutz looks out of a parlor window at St. Paul Hermitage in Beech Grove in this Nov. 27, 2013, photo. The Hermitage is home to Father Lutz, who still ministers to the residents of the Hermitage and the Altenheim Community despite being retired.

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.

"With 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 readying 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 had nowhere else to live and no family who had the means to take him in.

He needed not just a home, but also the care of the nurses who work at the Hermitage.

"I was so sick I couldn't say Mass. I could barely move," says Father Lutz, who never received a specific diagnosis for his illness.

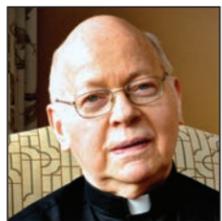
Through many medical visits and trial medications over the course of a year, the doctors finally arrived upon a combination of medicines that improved the priest's health and energy level.

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 317-236-1425 or 800-382-9836, ext. 1425.) †



'I can certainly vouch that the money people give [to the UCA] to help retired priests is well spent.'

—Retired Father Herman Lutz



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JOINT PAIN

Wednesday, March 5, 6 p.m.

Presenter: Dr. Jamieson Kay
Location: St. Vincent Fishers Hospital
13861 Olio Road, Classroom A

BACK PAIN

Thursday, March 6, 6 p.m.

Presenter: Dr. Meredith Langhorst
Location: St. Vincent Indianapolis Hospital
2001 W. 86th Street, Entrance 1

SHOULDER PAIN

Tuesday, March 11, 6 p.m.

Presenter: Dr. Jeffery Soldatis
Location: St. Vincent Carmel Hospital
13500 N. Meridian, Entrance 4, Suite 255

KNEE PAIN

Wednesday, March 12, 6 p.m.

Presenter: Dr. Brian Dierckman
Location: St. Vincent Carmel Hospital
13500 N. Meridian, Entrance 1



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DUNGY

continued from page 1

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 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 broomsticks, 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 I beat you 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 thing you've ever done with me?' He said something I'll never forget: 'Because it was the last thing we did.' And it made me understand 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 launching of *Uncommon Marriage*, the recently published book that he and his wife wrote with Nathan Whitaker.

"Just knowing where marriages are in this country and the fact that we don't hold them in 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—and a couple having 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. They're going to have difficult times. But if both spouses are focused on Christ and in following him, God will pull

you together. That's what we found, and that's really the basis of the book."

The Dungys also focus on two other key points in a marriage, with number two being commitment to each other.

"God puts marriages together permanently," Dungy said. "And so you really have to be committed—that that's what's going to happen no matter what."

"And number three is communication. That when times are difficult, to make sure you're communicating, you're talking, and you're *listening* to your spouse."

"If you have Christ in the center, commitment to each other, and communication, that's when you have the chance to have a great marriage."

Dungy's eyes shined when he talked about his wife.

"The Lord brought her into my life in a special way. We couldn't do what we've done if we had not done it together. We're totally different. We're very opposite in a lot of ways. But we've come to understand over the years that God put us together that way—not to be different, but to be complete. I don't know what I'd do without her."

Peyton tries to make another audible

In his talk, Dungy also focused on one of the great lessons he learned about family and football—a lesson that set the stage for one of his favorite, funny stories about Peyton Manning.

The lesson came from Chuck Noll, the only National Football League coach to win four Super Bowls. During Noll's tenure as the head coach of the Pittsburgh Steelers, Dungy played for him for two years and was a coach on his staff for another eight years.

"As coaches on the coaching staff, he made sure we got home 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 before a game open 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 went on. When I became a head coach, I wanted to do the same."

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

"In our first coaches' meeting, I said, 'I want everyone to know that our building is totally on-limits to your kids anytime.' I don't think the guys took me seriously.



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.

About two weeks later, we're in another coaches' meeting, and there's a big crash in the hallway. And nobody can figure out what was going on.

"Clyde Christensen, who also worked for me in Tampa, said, 'Oh, that's the Dungy kids in Tony's office, tearing up the building.' Once they knew my kids were there, they felt free to bring theirs around. That atmosphere was just tremendous."

Still, Manning wanted to make an audible—naturally—to one part of the family-friend plan.

"We used to do the Saturday morning kids' day here," Dungy said. "Our quarterback at the time didn't have kids. And if you know our quarterback, Mr. Manning, he's very focused and tunneled in. And about every three weeks, he'd come to me and say, 'I know it's great to have the kids here, but maybe we could keep them inside during practice so we could just keep our focus a little bit

sharper. I'd say, 'No, we'll be OK.'"

Dungy then shared one last twist of that story. It happened during Manning's first pre-season with the Denver Broncos two years ago. Dungy arrived in Denver to do an interview with Manning, by then the father of twins. Before he reached Manning, Dungy was greeted by another one of his former Colts playing for Denver.

"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. †

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

By John Shaughnessy

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 share a meal, time and compliments with each other.

It's a program that has spread to more than 1,150 chapters in 45 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.



Bill Bissmeyer, left, is pictured with Tony Dungy and sons, Bill 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 idea for this really came from Bill Bissmeyer," Dungy said later in his talk at the event. "Getting together, honoring your kids, showing them you care, spending one morning a month together, it all really started here in Indianapolis."

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 heartache that no father ever wants to know—losing a child.

For Dungy, the heartbreak 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.

Thoughts of John flowed again through his father's mind on Feb. 11. Still, publicly, Bissmeyer focused on what he calls "the magic" of Dad's Day.

"There's a magic in 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 strived 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.

Bissmeyer has also tried to create an atmosphere where fathers and children can start anew if their relationship is troubled.

"No matter how bad it is, no matter what is going on, you have the ability—with God—to work it out."

Just don't wait, he advises.

"There were a minimum of 15 families at Dad's Day [on Feb. 11] who had lost children since we started it."

A gift of love

In the 12 years since Bissmeyer started Dad's Day, he has often been thanked by fathers for making them see how much their relationship with their children means.

He and his wife of 38 years, Helen, have also been invited regularly to share in the happy moments of other families' lives.

"On average, we're invited to 50 birthday parties and 10 weddings a year," he said.

Still, he stresses how his efforts for Dad's Day are a way of returning the love that he has received.

"Dad's Day has allowed us to give back a tremendous amount of personal care that has been given to our family by a lot of people over the years."

The monthly breakfasts also remind him of the bond he had with his own father. As the youngest of five children, Bissmeyer was the last one at home when his dad took him, during his high school years, to breakfast a couple of times a month at a country diner.

Bissmeyer remembers that cherished time with his father.

He remembers the special times he had with his son, John.

Those memories and emotions flow into Dad's Day. "The work that Helen and I put into this is very selfishly keeping John alive," Bissmeyer said. "It's a legacy to our parents, too. It's a legacy of families." †

Organizations weigh in on how Supreme Court should handle HHS mandate

WASHINGTON (CNS)—After ruling in 2012 that certain aspects of the Affordable Care Act (ACA) stand up to constitutional



WASHINGTON LETTER

scrutiny, the Supreme Court's next dip into legal challenges to the law focuses on whether for-profit secular employers can claim religious rights protections from some provisions.

In addition to the standard briefs and replies filed by the two sides in each of the cases, 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* and *Conestoga Wood Specialties v. Sebelius*.

The court is jointly hearing the cases, in which two federal appeals courts issued opposite rulings about the business owners' claims to a religious rights-based exemption from having to provide coverage for various forms of contraception in employee health insurance. The court is under no obligation to consider *amicus* briefs, but it typically does, and sometimes cites them in rulings.

There's been a great deal of attention within the Catholic Church, in particular, as to whether Church-affiliated institutions may be exempted from the contraceptive, sterilization and abortifacient provisions—widely described as a mandate. But the cases being heard in March deal only with how that mandate applies to for-profit, secular employers.

Cases over how the mandate is applied to nonprofit religious institutions, including the Little Sisters of the Poor, are still being addressed by lower courts and are unlikely to reach the Supreme Court before its next term.

Especially in comparison to the interest in lawsuits brought by dioceses, religious orders and Church-run universities, there may be less public awareness of 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 to how the 2010 health care law works—or doesn't.

Among legal issues the briefs raise are questions based on past rulings about the circumstances under which an employer may claim faith-based exemption 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 on both sides is *U.S. v. Lee*, a 1982 unanimous ruling which said an Amish employer could not be exempted from paying Social Security taxes for employees of his for-profit business.

The court found 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 on religious liberty by showing that it is essential to accomplish an overriding governmental interest.”

Amicus 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 they object, nor 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 incident to exercising every aspect of the right to practice religious beliefs.”

On the other side, the U.S. Conference of Catholic Bishops argued that applying *Lee* to the companies should mean “the court should accept at face value Hobby Lobby's and Conestoga's earnest belief 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



The front of the U.S. Supreme Court building in Washington is pictured in a file photo from 2012.

those convictions.

“In other words, rather than analyzing whether the mandate puts substantial pressure on Hobby Lobby and Conestoga to abandon their religious opposition to providing the mandated coverage, the government would have this court evaluate whether compliance with the mandate amounts to a substantial violation of their religious beliefs.”

The dozens of *amicus* briefs filed on either side include sometimes unusual combinations of religious institutions, civil rights organizations, politicians, academics and secular employers.

For instance, the partners in one brief supporting the for-profit employers were Drury Hotels, the National Catholic Bioethics Center, the Christian Medical Association and groups of pro-life nurses and doctors. In another, Ave Maria University, a Catholic institution, teamed up with the International Society for Krishna Consciousness, Crescent Foods and the Church of the Lukumi Babalu Aye, a Santeria church that brought a successful religious rights lawsuit against the city of Hialeah, Fla., over its law prohibiting animal sacrifices.

Among institutions filing solo briefs in support of the employers were the USCCB, the Knights of Columbus, the Catholic Medical Association, the Ethics and Public Policy Center and the Family Research Council.

Other joint briefs supporting the

business owners were filed by: 67 Catholic theologians and ethicists; several religion-related publishers and a coalition that includes the American Bible Society, the Anglican Church in North America, Prison Fellowship Ministries and the Church of Jesus Christ of Latter-day Saints.

On the other side, one large-coalition brief was submitted on behalf of two dozen participating organizations including several Jewish institutions; Dignity USA and New Ways Ministry, both of which minister to gays and lesbians; the Hindu American Foundation; Catholics for Choice; the Women's Ordination Conference and the Disciples of Christ Church.

A brief filed on behalf of 19 Democratic or independent senators in support of the government's position was countered by one filed for four Republican senators on the other side. Another represented 20 Church-state scholars who framed the cases in terms of Establishment Clause jurisprudence.

Also filing in support of the government was a group including the Freedom From Religion Foundation; Bishopaccountability.org and several other groups whose work focuses on support for survivors of sexual abuse.

(The American Bar Association's list of the briefs in the two cases may be found at: www.americanbar.org/publications/preview_home/13-354-13-356.html.) †

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

SEATTLE (CNS)—Washington state's Catholic bishops praised Gov. Jay Inslee for declaring a moratorium on the use of the death penalty in the state, and applauded him for urging there be “a public conversation on capital punishment.”

As pastoral leaders of the state's more than 1 million Catholics, “we favor abolishing the death penalty, but also recognize the obstacles to achieving that goal,” the bishops wrote in a Feb. 13 letter to the governor. “We therefore pledge our assistance by working to raise awareness among Catholic people and all people of good will about the moral and practical reasons for ending executions in our state.”

The letter was released by the Washington State Catholic Conference, the bishops' public policy arm. In it, they pointed Inslee to previous statements issued by the conference about the death penalty.

The most recent statement, released in 2009, “called into question the justification for the use of capital punishment.”

“At that time, we wrote: ‘The people of Washington are confronted with unanswered questions regarding

capital punishment. Is it fairly applied? Are innocent people executed? Are our motives revenge or safety? Is the punishment of death a cost-effective means of ensuring public safety?’”

The bishops told Inslee he took a positive step on Feb. 11 when he temporarily halted executions in Washington. “We hope this will lead to a fruitful discussion about the dignity of human life, help us find answers to the compelling questions surrounding the death penalty and eventually lead to permanently abolishing the practice of executions” in the state.

They said that like the governor, “we also recognize that criminals must be answerable for their crimes.

“The state must hold murderers accountable for taking an innocent human life, but also for the great suffering and pain they have inflicted on the victims' family and friends that will last a lifetime,” the bishops wrote. “The real tragedy of criminal murders, however, is that there is no way to 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 the name of retribution does not breed justice or 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 as pastors and various institutions of civil society must work together to “seek 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 J. Tyson of Yakima; and Auxiliary Bishop Eusebio Elizondo of Seattle. †

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

Criterion 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 play.

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 1937 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 chosen 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 first anniversary of Pope Francis' election as shepherd of the universal Church nears on March 13.

Send your response to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include 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 anywhere else.”

It was Gonzalez’s own experience in college that triggered his quest for answers. A Miami native who had never seen snow, he found himself completing his bachelor’s degree in graphic design at the Rhode Island School of Design, after graduating from Miami’s New World School of the Arts.

Immersed in snow and culture shock, 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.

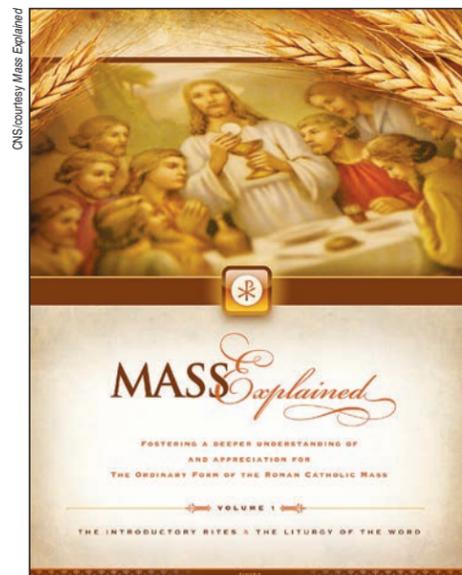
He’s made it as “visually compelling as possible,” he said, and wants people like him “to fall in love with the Mass.”

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.

“This 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

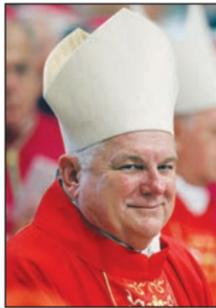


This is the cover of “Mass Explained,” an app that was created by Miami Catholic and graphic designer Dan Gonzalez, who made it completely interactive, with pictures, sounds and links to the *Catechism of the Catholic Church*, Church documents and much more.

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 strayed away from the Church or see little relevance in the Mass.” †



Archbishop Thomas G. Wenski

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An undying love inspires prayers for those who have died

By David Gibson

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 appreciation of their finest gifts.

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* points out 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 fully understand how—they 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.

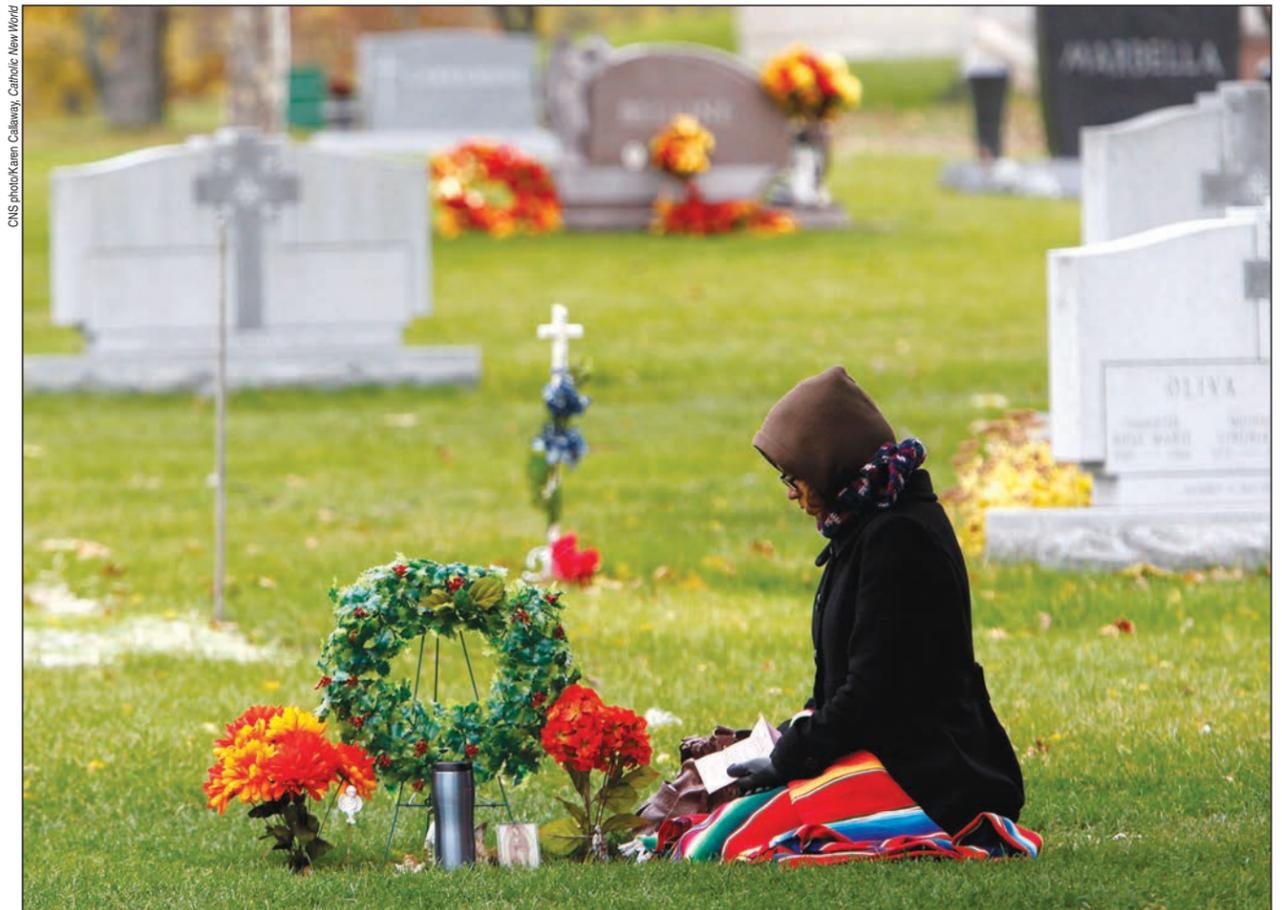
“Who would not feel the need to convey to their departed loved ones a sign of kindness, a gesture of gratitude or even a request for pardon?” (#48).

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 and 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).

But does that 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 introduction to that person.

Maybe we think that after “Harvey” dies that he was hardly perfect, though he was dear to us and good in ways many did not recognize. But should we worry that God,



Paulina Montiel prays after placing flowers and statues of saints on her son’s grave on Nov. 1, 2013, at Queen of Heaven Catholic Cemetery in Hillside, Ill. The Church’s practice of praying for the dead is rooted in its belief about the communion of the saints.

too, did not recognize Harvey’s goodness or found no reason to care for him?

My spirituality prompts me to believe that the people I love are loved even more by God. In praying for them, I try not so much to petition God’s presence to them as to refresh my faith that somehow God always is present to them in ways that genuinely matter.

Dominican Father Brian Shanley, president of Providence College in Rhode Island, spoke in a 2012 address about praying for others.

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.

“When we utter a petitionary prayer for someone else,” he continued, “we are not informing God of what [he] does not know 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 dies. 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.”

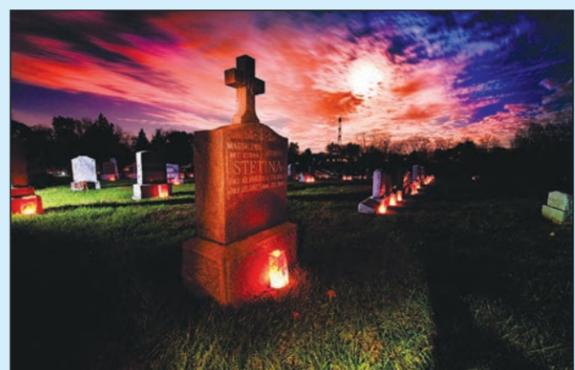
(David Gibson served on Catholic News Service’s editorial staff for 37 years.) †

Belief in purgatory, praying for the dead rooted deep 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 gave



The grave marker of a couple is illuminated with a candle as a full moon shines through clouds on All Souls’ Day at the cemetery of St. John Parish in Imperial, Mo. Belief in purgatory and the practice of praying for the dead go back to the earliest days of Church history.

rise to the practice of praying 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 Idumea, 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 Jews 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 Mc 12:43-45).

Our understanding of purgatory is really a logical consequence of praying for the dead. If they are in heaven, our prayers are not necessary; if they are in hell, our prayers would be useless.

So prayer for the dead assumes that there is an intermediate stage between this life and full union with God in heaven. In that stage, we believe that our prayers, as acts of love for those who have died, can help them grow in love and be purified of whatever selfishness and effects of past sins prevent them from full union with a God who is love.

In Protestant Bibles, 2 Maccabees is omitted or listed among the apocryphal (non-canonical) books, which is one reason they often find our belief puzzling. But the early Christians clearly prayed for the dead.

A fourth-century homily by St. John Chrysostom is cited in the *Catechism of the Catholic Church*, and includes this exhortation:

“Let us help and commemorate them. If Job’s sons were purified by their father’s sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died, and to offer our prayers for them” (#1032).

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

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 35, the Book of Genesis



tells about Jacob's decision to return to his homeland, where his father, Isaac, still lived.

Jacob worked for his uncle Laban, the father of Jacob's wives, Leah and

Rachel, for 20 years. By that time, Laban's attitude toward Jacob changed and they started to have serious disagreements. God told Jacob it was time for him to return to Canaan.

Genesis tells us how he had to outwit Laban to get away from him, but eventually he, Leah, Rachel and their children made their escape with Jacob's cattle, herds of sheep, and camels. Laban chased after them, caught up with them, and demanded the return of his daughters and grandchildren. Finally, though, the two men made a pact, Laban kissed his daughters and grandchildren goodbye, and

allowed them to continue their journey.

One night, Jacob had a wrestling match with another man, who turned out to be an angel. During the match, the angel wrenched Jacob's hip socket and, the Bible passage says, that explains why the Jews do not eat the sciatic muscle that is on the hip socket.

Jacob prevailed in the wrestling match, and in the morning the angel changed Jacob's name to Israel "because you have contended with divine and human beings and have prevailed" (Gen 32:29). Later, God appeared to him and confirmed the name change.

As Jacob and his huge contingent neared where his brother, Esau, lived in Edom, located south of the Dead Sea, he sent messengers ahead. The messengers returned, though, with the report that Esau was coming to meet Jacob with 400 men.

Jacob, naturally, was frightened. He planned to appease Esau with numerous camels, goats, sheep and cattle. However, after all those years, Esau's anger had cooled and the reunion was peaceful. Jacob and his family continued to Shechem, north of the Dead Sea.

Now Genesis gives us one of many salacious passages in the Bible. During the journey, Jacob's daughter, Dinah, went to visit some of the women of the land. While she was there, a man named Shechem (the same name as the city) raped her. Then he decided he wanted to marry her and sent his father to negotiate with Jacob.

Jacob's sons said that they could not give their sister to an uncircumcised man, but would do so if all the men in the village would be circumcised. The men actually agreed, and then, while they were in pain after the circumcisions, Jacob's sons massacred all the men, sacked the city, and seized all their flocks, herds and women. Not everything in Genesis is a pious story.

During their journey, Rachel was pregnant again. As they neared Bethlehem, she went into labor. She bore another son, Benjamin, but she died in childbirth and was buried there. Today, Rachel's Tomb in Bethlehem is one of the most popular Jewish shrines, especially for expectant mothers.

Jacob, now named Israel, settled in the land of Canaan with his 12 sons. †

Coming of Age/Karen Osborne

A 15-year-old's ultimate sacrifice for his friends

Not many reading this column will know much about 15-year-old Aitzaz Hasan, a student at a boys' high school in Pakistan.



Aitzaz was a student who wanted peace for his town and country. In January, he noticed a man wearing a bomb heading for his school. What he did next was a

superhero's feat: Aitzaz tackled the bomber before he could enter the school. The bomber activated a device on his vest and killed them both.

The boy's actions saved the lives of his classmates and teachers. To think anyone did this is jaw-dropping; to think that a teenager did this is beyond incredible.

Life is often cushy in the Western world. Next time you go to school, look around and notice the amenities your school has—desks, a gym, a cafeteria, teachers, textbooks.

You can join extracurricular clubs and compete on sports teams. Some schools have swimming pools, art galleries and high-tech computer centers. And yet

people complain about something—the homework, the reading, the boring classes, the difficult teachers.

In some places, students face serious obstacles to get an education. Some have to walk for miles to get to school, either because there's no transportation or it's too costly. Girls are blocked from getting an education because of their gender. And then there are teens who can't concentrate because of the constant threat of terrorism or gang violence.

Going to school is a profound act of courage. Getting an education is the only way some students will ever get out of grinding poverty. Having an educated populace active in commerce and civic life is one of the only ways countries can become prosperous. When it comes to good health, a good economy, a thriving culture, education makes it happen.

And yet, so many of us in the United States see school as boring, when hundreds of thousands of kids who don't have the basic combination of desk, book and textbook would love to have what we have.

Going to school means that you believe

in yourself and you believe in the people around you. Going to school means that you are taking a stand against ignorance and violence and people who would exploit that for selfish purposes.

You can honor Aitzaz Hasan by standing up for yourself and others.

You can speak against bullies where you can, enlisting the help of teachers or other adults to help make your school a safe place. You can help others get excited about learning, tutoring friends and classmates in subjects that are easy for you or that you feel passionate about. Enlist their help, too.

Reach out to younger kids to help them realize that education is important. Volunteer to read to children or see if you can volunteer with a community organization that teaches leadership skills and literacy to children.

And most of all, when you're walking down the halls at school, remember Aitzaz's sacrifice and what it meant for his town and for the world.

(Karen Osborne writes for Catholic News Service.) †

Making a Difference/Tony Magliano

Reflecting on my brief experience as a homeless man

For quite some time, I have had an interest in the plight of homeless people.



I have read about it, prayed over it, and have done small things to help.

But feeling that I could, and should, do more to make a difference, I concluded that

living as a homeless man—at least for a very brief period—was the best way to understand what it's like to have no place to call home.

I decided that St. Vincent de Paul Church, on the fringe of downtown Baltimore, would be my first stop.

Since the parish opens its basement to homeless people every Friday for a hot meal—and allows them to stay in the small park adjacent to the church—St. Vincent's was symbolically a very good place to start my day as a homeless man.

After praying before the Blessed Sacrament, I hit the sub-freezing streets with no money.

After walking several blocks, I reached Our Daily Bread Employment Center—a comprehensive facility run by Catholic Charities dedicated to supporting efforts of homeless people to secure stable employment and housing.

There I got into a line of men, women and children waiting to be admitted into the dining room where a free hot meal is served every day.

Once inside, I sat at a table with a young man who said he was trying to recover from drug addiction and was homeless as a result.

From there, I walked to Health Care for the Homeless—an organization dedicated to providing free medical care to people who have no permanent residence, and would otherwise go untreated. Inside were approximately 75 homeless women and men waiting to be seen by a nurse. There I spoke with an older man who had serious family problems that caused his homelessness.

Next, I stopped at a hotel and fast-food restaurant asking if they were hiring. They were not.

From there, I walked the streets of downtown Baltimore asking people—like some homeless persons do—for a little loose change to buy a cup of coffee.

I politely approached approximately 35 people. About 30 of them ignored me, said they didn't have any money, or simply said no. And I almost got arrested for approaching a police officer who sternly warned me that "panhandling" was a crime in Baltimore.

But five people did offer me a small

donation. I explained what I was doing, and thankfully declined their generosity.

Asking strangers for a small favor was a humbling experience.

Next stop was the Helping Up Mission—a multi-service nondenominational shelter where 53 homeless men can get a shower, laundry done, needed clothes, a clean bed, and a good supper and breakfast. But unfortunately, there was not enough room for everyone who came that cold evening.

At the mission, I talked with men of various ages who were down on their luck, had supper with them, and attended an inspiring Protestant chapel service.

Later that night, as I walked back to my vehicle, I realized that I was a richer person for having lived one day as a homeless man.

I thought about the homeless men and women I encountered, and their monumental problems.

And I more clearly understood God's call to each of us, our Church and our government, to work for the day when every human being has a decent place to call home.

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

Catholic Education Outreach/

Gina Fleming

Catholic schools help form 'new creations'

"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 in his surroundings to the Christian hope that inspires him." These words from Pope Benedict XVI's apostolic exhortation

"*Sacramentum Caritatis*" ("The Sacrament of Charity") resonate with me as I witness firsthand the beauty of a quality Catholic education in the Archdiocese of Indianapolis.

What could be more inspiring than surrounding oneself with faith-filled peers that have a shared mission and a true desire to know, love and serve God? Here is a snapshot of what happens in our Catholic schools every day as we strive to fully develop the whole person. I share that snapshot through my lens as a mother, a former teacher and principal, and superintendent.

As a mother of two boys, Drew and Noah, there are few things that bring me greater joy than my sons' happiness. As students in our Catholic schools, they are especially encouraged and taught how to reverently serve at Mass. How wonderful it is to witness children joyfully expressing their faith in such a meaningful way while we all celebrate the holy Eucharist together! I highly recommend participating in an all-school Mass at any one of our schools to experience this same elation and peace.

How grateful I am to every teacher who has impacted the lives of my children. The first-grade teacher who challenged Noah with a spelling list that included "transubstantiation," the second-grade teachers who helped both boys relish their first reconciliation and first holy Communion, the middle-school teacher who taught Drew the interrelationship of countries and cultures around the globe, and all of them who daily wove our faith into all aspects of the learning experience and loved my children as their own ... thank you!

"But the greatest among you shall be your servant" (Mt 23:11).

As a former teacher, there is great delight when participating in service with our youths. Even our smallest children in our pre-kindergarten programs learn early on that their physical size does not dictate the ways in which they can positively affect the lives of others. Whether students are preparing care packages for soldiers or writing letters to the elderly parishioners in their community, 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.

Similarly, there is incredible pride in students when they accomplish goals throughout their journey. I marvel at the creativity, problem solving and depth of their thinking while savoring the first time when a student who was non-verbal called 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 principals and teachers do for the honor and glory of God. As spiritual leaders, we rely heavily upon the power of prayer and the grace of God. With our wonderful team at the archdiocesan Office of Catholic Education, I am proud to stand beside these marvelous leaders, cheering them and their communities in our joint endeavor to produce successful, Christian citizens who share the ultimate goal of heaven.

As mother, teacher, principal and superintendent, I thank God for the opportunity to share in the glorious role of transforming these young believers into "new creations" who will lead and serve all for his honor and glory!

(Gina Fleming is superintendent of Catholic Schools for the Archdiocese of Indianapolis.) †

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

Sunday Readings

Sunday, February 23, 2014

- *Leviticus* 19:1-2, 17-18
- *1 Corinthians* 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 that no one must hate

another, using the term "brother" as if to emphasize the point (Lv 19:17).

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

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

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

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

The very wonders of Roman architecture and art reaffirmed the depth and greatness of human wisdom in the empire.

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

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

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

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

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

Reflection

God has revealed to us 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 at 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. †

Daily Readings

Monday, February 24

James 3:13-18
Psalm 19:8-10, 15
Mark 9:14-29

Tuesday, February 25

James 4:1-10
Psalm 55:7-11, 23
Mark 9:30-37

Wednesday, February 26

James 4:13-17
Psalm 49:2-3, 6-11
Mark 9:38-40

Thursday, February 27

James 5:1-6
Psalm 49:14-20
Mark 9:41-50

Friday, February 28

James 5:9-12
Psalm 103:1-4, 8-9, 11-12
Mark 10:1-12

Saturday, March 1

James 5:13-20
Psalm 141:1-3, 8
Mark 10:13-16

Sunday, March 2

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

Question Corner/Fr. Kenneth Doyle

Canon law requires that a sponsor at a baptism be a practicing Catholic

Q 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 in 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, but was told that only two godparents can sign her baptismal certificate and feels awkward about telling the couple that one of them cannot sign. What should she do? (Missouri.)

A First, we should be clear on the rule that governs such a situation. But we could also consider whether, while still following the rule, some accommodation might be made out of pastoral sensitivity.

The rule is clear: In the Church's *Code of Canon Law*, #873 states that "there is 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 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?

Assuming that they are baptized non-Catholics, why not have them both stand with the young woman at her baptism, endorsing 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 liturgy and in her choice.

Q My 54-year-old son, who was in a Catholic marriage for 27 years and has 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. (City of origin withheld)

A 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 that might eventually bring?

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

My Journey to God

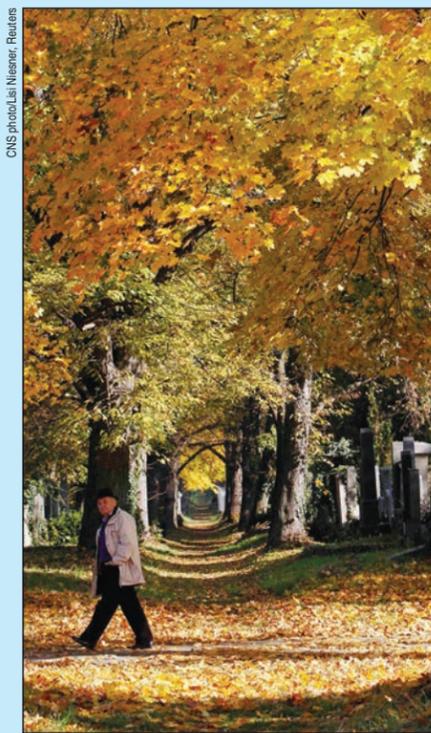
Blaze of Glory

By Madelyn Denniston 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 now 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.



Madelyn Denniston Keach is a member of Our Lady of Perpetual Help Parish in New Albany. A man strolls under a canopy of colorful trees during a sunny autumn day at the Central Cemetery in Vienna, Austria.

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.

BEIDELMAN, Martha A., 88, Holy Spirit, Indianapolis, Feb. 5. Sister of Kathryn Pfeiffer.

BOGENSCHUTZ, Anthony, 50, Holy Spirit, Indianapolis, Jan. 29. Son of Luella Bogenschutz. Brother of Teresa Hall, Deb Hartman, Judy Wilson and Tom Bogenschutz.

CARROLL, Charles R., Jr., 83, Most Sacred Heart of Jesus, Jeffersonville, Jan. 25. Husband of Frances Carroll. Father of Brian, Paul and Raymond Carroll. Brother of Marion Cramer, Sandy East, Rose Kempf, Mary Catherine McNeil and Judy VanWinkle. Grandfather of five. Great-grandfather of three.

CARTER, Patricia A., 75, St. Mary of the Immaculate Conception, Aurora, Feb. 3. Wife of Daniel Carter. Mother of Connie Lawless and Diana Stott. Daughter of Irene Peters. Sister of Charlotte Hastings, Linda Smithers, Donna VanOstrand, Kenny and Mike Peters. Grandmother of three. Great-grandmother of seven.

CUMMINGS, Maxine, 85, St. Mary, Richmond, Jan. 15. Mother of Marta Hartman, Terri Masters, Tyna Stover, Michael and Tom Cummings. Sister of Sharon Baker, Michael and Phillip Mills. Grandmother of 11. Great-grandmother of 17.

De la ROSA, Ruperta, 90, St. Jude, Indianapolis, Jan. 20. Mother of Jacinto, Emelinda, Erlinda, Manuel and Wilfredo de la Rosa. Grandmother of 15. Great-grandmother of one.

DIEHL, Susan Marie, 41, Our Lady of the Most Holy Rosary, Indianapolis, Jan. 31. Daughter of Theresa (Middleton) Diehl. Sister of Michael Diehl.

EASTHAM, Leona M., 91, Holy Spirit, Indianapolis, Jan. 31. Mother of Pat Shook, Bill and Marvin Fox. Sister of Dolores Keeler and Allen Butler. Grandmother of 10. Great-grandmother of 14. Great-great-grandmother of five.

FISCHER, Lucille M., 89, St. Michael the Archangel, Indianapolis, Feb. 7. Mother of Jacqueline Fischer-Hill, Jane Misch, John, Joseph and Thomas Fischer. Grandmother of 10. Great-grandmother of 14.

HERBERT, Lawrence, 80, St. Rita, Indianapolis, Feb. 9. Husband of Rosie Herbert. Father of Rosetta, Jerome, Lawrence and Marcus Herbert. Brother of six. Grandfather of seven. Great-grandfather of one.

HUNTER, Marian L., 88, St. Mary, Greensburg, Feb. 4. Mother of Tim Hunter. Sister of Rita Burkert, Dorothy Overpeck

and Ken Luken. Grandmother of four.

JAMES, Richard Warren, 93, St. Charles Borromeo, Bloomington, Jan. 26. Husband of Luisa Lopez James. Father of Nancy Hicks, Wendy Roper, Theresa Schmidt and Phillip James. Brother of Marjorie Ramey, Mildred and Robert James. Grandfather of 10. Great-grandfather of nine.

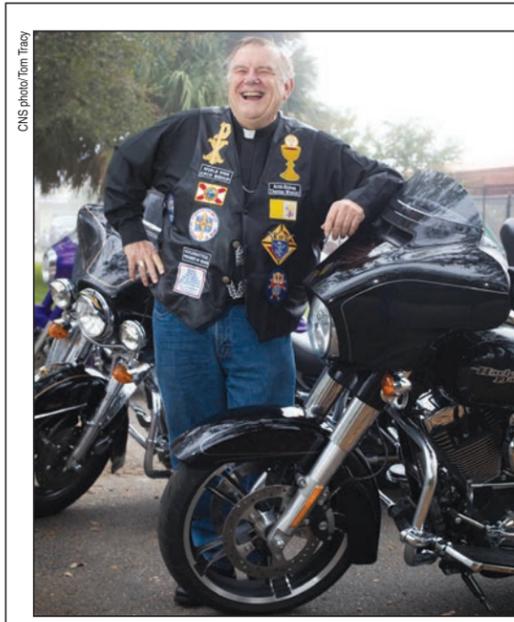
KELLY, Marilyn, 80, Sacred Heart, Clinton, Feb. 7. Wife of Bill Kelly. Mother of Mary Jo Beam, Trish, Bill and Mike Kelly. Grandmother of seven. Great-grandmother of seven.

LEE, Joe Ellen (Alhorn), 54, St. Vincent de Paul, Bedford, Jan. 15. Wife of Robert Lee. Daughter of Bernice Alhorn. Sister of Rebecca Bliss, Rosemary Clappitt, Bernadette Dippel and Richard Alhorn.

LINNE, June, 79, St. Michael, Cannelton, Feb. 6. Mother of Jenny, Kay, Bob and Mike Linne. Sister of Opal McCarthy. Grandmother of nine. Step-grandmother of one. Great-grandmother of 13.

McCORMACK, Mary Lee, 93, Holy Spirit, Indianapolis, Jan. 27. Mother of Suzi Bowman and Cindy Hunter. Stepmother of Sheila Hart. Grandmother of 10. Great-grandmother of 20. Great-great-grandmother of 10.

McCULLOUGH, Anna M., 84, St. Mary, Greensburg, Feb. 12. Mother of Patty Carson, Margaret Derflinger, Sharon Drake, Ruth Griffith, Beverly Maggard, Carolyn Richards, Donna Swinford, David, Lebanon, Simon and William McCullough. Sister of Ruth Hamilton and Edward Dwenger. Grandmother of 50. Great-



CNS photo/Tom Tracy

Biker bishop

Miami Archbishop Thomas G. Wenski smiles as he leans on his Harley Davidson motorcycle on Feb. 9 at Mary Help of Christians Church near Fort Lauderdale, Fla., before the opening Mass for the second annual Archbishop's Poker Run charity ride to benefit Miami Catholic Charities' St. Luke's Center for alcohol and drug rehabilitation. Archbishop Wenski led more than 100 men and women on the 72-mile ride from the Fort Lauderdale area to south Miami.

grandmother of 69. Great-great-grandmother of two.

MESIANA, Wanda L., 78, St. Barnabas, Indianapolis, Feb. 5. Mother of Mary Bleizeffer, Angela Mesiana-Frazer and Joseph Mesiana Jr. Sister of Wilma Engle and Charles Stringer. Grandmother of eight. Great-grandmother of two.

NEAL, Delbert T., 92, Sacred Heart of Jesus, Indianapolis, Jan. 13. Husband of Betty Neal. Father of Debbie Neal and Patty Todderud. Grandfather of three.

NEWTON, Joyce Ann (Stump), 72, St. Bernard, Frenchtown, Jan. 29. Mother of Lori Mehnert, Chris and Joe Newton. Sister of Marie Adkins. Grandmother of seven.

PEARSON, Lee R., 90, SS. Francis and Clare, Greenwood, Feb. 11. Husband of Martha (Metcalf) Pearson.

Father of Ann Marie Emery and Ted Pearson. Grandfather of six. Great-grandfather of four.

RILEY, Mary L., 84, St. Joseph, Corydon, Jan. 30. Mother of Gene, Mark and Samuel Riley.

ROTHWELL, Jackie A., 67, Holy Spirit, Indianapolis, Jan. 27. Mother of Kelly Miller, Carrie Wehlage and Jason Rothwell. Grandmother of three.

RUSSELL, Ruth E., 86, St. Bartholomew, Columbus, Jan. 30. Mother of Kimberly Gore, Karen Turner and Kevin Russell. Sister of Estella Bellotte. Grandmother of five.

SHULL, Wayne Thomas, 67, St. Mary, Greensburg, Jan. 30. Husband of Jane (Lohman) Shull. Father of Jennifer Schutte. Son of A. Joyce (Owens) Lucas-Richey.

TEBBE, Virgil J., 87, St. Michael, Brookville, Feb. 3.

Husband of Mary Tebbe. Father of Brenda and Carolyn Eckerle, Jenny Hazelwood and Gary Tebbe. Brother of Pat Deaton, Lee Propes, LaVerne Sauerland, Glenn, Keith and Merle Tebbe. Grandfather of 11. Great-grandfather of 22.

WAGERMAN, Michael Roy, 51, St. Rose of Lima, Franklin, Jan. 17. Husband of Janet Wagerman. Father of Trevor Wagerman. Grandfather of one.

WOLFE, Verona, 88, St. Mary, New Albany, Jan. 22. Mother of Patricia Naulty, Donald and William Wolfe. Grandmother of three. Great-grandmother of one.

WONNELL, Francis Xavier, infant, St. Louis, Batesville, Feb. 8. Son of Nic and Amy Wonnell. Brother of Isabelle, Lilly and Brady Wonnell. Grandson of Ruth Messerschmidt and Susan Wonnell. †

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Stem-cell method offers another alternative to embryonic research

BALTIMORE (CNS)—A new method of creating versatile stem cells from a relatively simple manipulation of existing cells could further reduce the need for any stem-cell research involving human embryos, according to leading ethicists.

Although the process has only been tested in mice, two studies published on Jan. 29 in the journal *Nature* detailed research showing success with a process called stimulus-triggered acquisition of pluripotency, or STAP.

Scientists from Japan's RIKEN research institute and Harvard's Brigham and Women's Hospital in Boston were able to reprogram blood cells from newborn mice by placing them in a low-level acidic bath for 30 minutes. Seven to 9 percent of the cells subjected to such stress returned to a state of pluripotency, and were able to grow into other types of cells in the body.

"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," said Father Tadeusz Pacholczyk, director of education at the National Catholic Bioethics Center in Philadelphia. "This is clearly a positive direction for scientific research."

Father Pacholczyk, a priest of

the Diocese of Fall River, Mass., who holds a doctorate in neuroscience from Yale University, said the only "potential future ethical issue" raised by the new STAP cells would be if scientists were to coax them into "a new degree of flexibility beyond classical pluripotency," creating cells "with essential characteristics of embryos and the propensity to develop into the adult organism."

"Generating human embryos in the laboratory, regardless of the specific methodology, will always raise significant ethical red flags," he said.

The Catholic Church opposes any research involving the destruction of human embryos to create stem cells.

Richard Doerflinger, associate director of the U.S. bishops' Secretariat for Pro-Life Activities, said if the new method were used to create stem cells so versatile that they could form placenta tissue and make human cloning easier, "then we would have serious moral problems with that." But there is no indication so far that the scientists could or would do so, he added.

"You could misuse any powerful technology, but the technique itself is not problematic" in terms of Catholic teaching, Doerflinger said.

David Prentice, senior fellow for life sciences at the

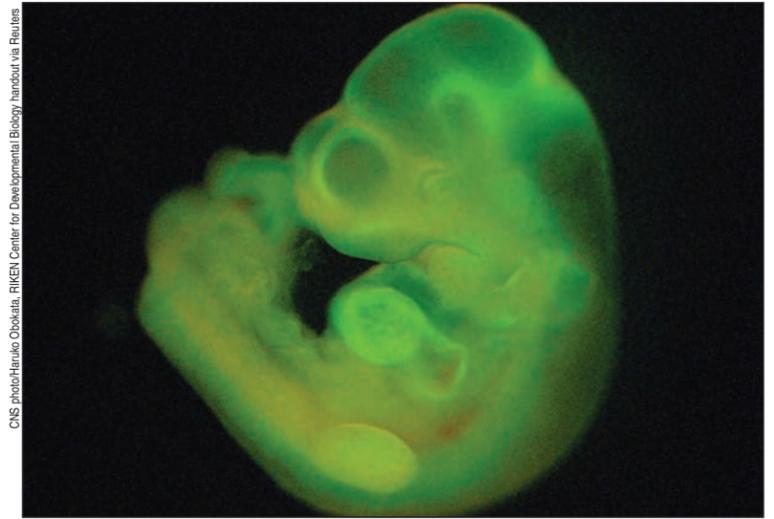
Family Research Council in Washington, said the new STAP process is yet another indication that "there are all these different ways to create stem cells without ever having to endanger a human being."

He said adult stem cells—drawn from living human beings without harming them, as well as from umbilical cord blood or bone marrow—are the only stem cells that have ever proven to help a single patient." More than 60,000 patients around the world are receiving treatments for a variety of diseases from adult stem cells, he added.

Another type of adult stem cells, called induced pluripotent stem cells, or iPS cells, is still being used only in animal models, said Prentice, who holds a doctorate in biochemistry and was a founding member of Do No Harm: The Coalition of Americans for Research Ethics. Japanese scientist Shinya Yamanaka received the 2012 Nobel Prize in Physiology or Medicine for his discovery of the iPS technique.

A recent report by the Charlotte Lozier Institute, research arm of the Susan B. Anthony List, showed a turnaround in funding for adult versus embryonic stem-cell research in at least two states—California and Maryland.

The California Institute for Regenerative Medicine devoted



A mouse embryo formed with cells created through a process called stimulus-triggered acquisition of pluripotency, or STAP, is seen in this image released by RIKEN Center for Developmental Biology on Jan. 28. A new method of creating versatile stem cells from a relatively simple manipulation of existing cells could further reduce the need for any stem-cell research involving human embryos, according to leading ethicists.

all of its \$121 million in funding in 2007, its inaugural year, to embryonic stem-cell research, while the Maryland Stem Cell Research Commission funded 11 embryonic stem-cell projects and four using adult stem cells that year, the report said.

But in 2012, the most recent year for which figures are available, the California institute funded 15 nonembryonic projects for some \$50 million and gave only six grants totaling \$19 million to projects that involved the destruction of human embryos. Maryland's grants in 2013 were to one stem-cell project using embryos and 28 not using them.

Doerflinger said he is also seeing a shift in the respect accorded to adult stem-cell research even by the most ardent supporters of embryonic stem-cell research.

When Yamanaka won the Nobel Prize in 2012, Julian Savulescu, a longtime

proponent of embryonic research, said the Japanese scientist "has taken people's ethical concerns seriously about embryo research and modified the trajectory of research into a path that is acceptable for all. He deserves not only a Nobel Prize for medicine but a Nobel Prize for ethics."

"Even the severest critics [of adult stem-cell research] are admitting that the promise people had been holding out [for embryonic research] is being



Richard Doerflinger

pursued without any moral problem," Doerflinger said. "The alternatives that the Church had been encouraging for so long are really succeeding." †



'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.'

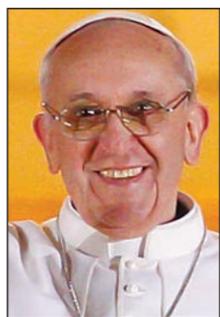
—Father Tadeusz Pacholczyk, director of education at the National Catholic Bioethics Center in Philadelphia

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 accepting 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 gift of 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 difference it makes in their lives and the lives of their parishes.



Pope Francis

Do you go to Mass because it's a habit or a time to see your friends? the pope asked. "Or is it something more?"

"When we go to Mass, we find ourselves with all sorts of people," the pope said. "Does the Eucharist we celebrate lead me to consider all of them as brothers and sisters? Does it increase my ability to rejoice when they do and to weep with those who weep?"

Pope Francis said it is not enough to say one loves Jesus. It must be shown in love for those he loved.

Ask yourself, he said, if going to Mass helps you reach out to the suffering or "am I indifferent, or am I gossiping? 'Did you see how that one's dressed?' Sometimes people do that after Mass. But this shouldn't happen."

Attendance at Mass also should lead to "the grace of feeling forgiven and able to forgive others," he said.

Pope Francis said he knows that some people wonder why they should bother going to church when the church is filled with people who sin like everyone else.

"In reality, those who participate in the Mass don't do

so because they think or want to believe they are superior to others, but precisely because they know they are in need" of God's mercy, he said.

"We go to Mass because we know we are sinners and want Jesus' forgiveness," the pope said. "When, at the beginning of Mass, we say, 'I confess,' it's not something pro forma. It's a real act of penance."

In the Eucharist, Jesus truly gives us his body and blood for the remission of sins, he said.

Celebrating the Eucharist also should make a difference in the way a parish community lives, he said. At Mass, Christ gathers people around him "to nourish us with his word and his life. This means that the mission and identity of the Church begin and take form there."

"A celebration could be perfect from an aesthetic point of view—it can be beautiful—but if it does not lead us to an encounter with Jesus Christ, it risks not giving any nourishment to our hearts and lives," the pope said. There must be "coherence between our Eucharist and our lives." †

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Woman who saved dozens wants to stay in community she loves

TACLOBAN, Philippines (CNS)—Mention the name of Maria Rosevilla Margate and many of the residents of the community known as Barangay 54A nod approvingly. They know exactly where to find her.

People tell stories of her kindness and friendship. Maria and her husband, Emmanuel, have lived in the community just a block from Redemptorist-run Our Lady of Perpetual Help Church since 1983. For years, they say, Maria Margate has helped her neighbors in need.

Just like on Nov. 8, 2013, the day Typhoon Haiyan made a shambles of much of the central Philippines.

Maria Margate's effort to shelter dozens of neighbors in her family's concrete-walled home at the peak of the storm is well-known in the barangay. For that, people are grateful.

She considers her actions nothing extraordinary. "I'm just a good neighbor, maybe," she told Catholic News Service (CNS) on Feb. 10, seated at a small table in her dining room that is protected only by a tarp.

But her story illustrates the close bonds she has forged in her community, and the devout Catholic faith she practices in prayer and attending daily Mass.

She recalled awakening before dawn that day, hearing the wind rising in intensity, driving heavy rain onto the roof of her two-story home.

"I saw the wind is getting stronger and stronger. So I go down and I call all my neighbors. 'Please come up. Please come up. The wind is getting stronger and stronger.'

"Some of them said we'll cook our food, we will keep our stuff. I told them, 'No, it's not important. The important [thing] is to come up. Please come up.'"

She continued door to door as the waters began to rise. One family, two families, three more. Finally, she had to get to safety herself. She thought that as many as 80 people were in the small house.

They first gathered in the dining room on the first floor with a few in an upper bedroom. The roof above the dining room began vibrating in the wailing wind. Realizing it could be torn off at any moment—eventually it was—she ushered everyone upstairs to the bedroom, where a sturdier portion of the roof offered more protection.

With everyone safely inside, Maria Margate wanted to get one more look outside to see what was happening. She opened the door leading to a small terrace across from the bedroom. Maybe one more person was out there who needed help, she thought.

"I saw the water. It was so black. Black water, very, very black. When I pushed [the door] to close again, the water rose up."

She described what she saw as a vortex, spinning round and round, swallowing everything in its path.

She recalled three surges over the course of about an hour, the final one being the highest—perhaps 15 feet—and the strongest. It caused her home to shudder. It was then she considered the possibility of dying.

"The last word I said was, 'Lord, thy will be done,' and I closed my eyes."

That's when the flood waters vanished, leaving behind death and destruction.

"I know it was a miracle because outside of our house the water was here," Maria Margate said, raising her right arm to her chest. "But in our bedroom, it was just this high," she said, pointing to her ankles.

When people finally began emerging, they saw little left of their community. One-story wooden and metal houses had become matchsticks. Only a few taller houses made of stronger materials remained standing, but even they were severely damaged. Not one had a roof.



Emmanuel and Maria Rosevilla Margate pose for a photo with family members outside their home in Tacloban, Philippines on Feb. 10. The family huddled together in their block home on Nov. 8, 2013, as Typhoon Haiyan made shambles of many homes in their community known as Barangay 54A.

Some of the dead could be seen where the houses once stood.

"When I came down here, I didn't see any stuff. 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 Lhoreigne 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 have called home since 1983. But a monthly pension of 11,900 pesos—about \$266—from the university only goes so far.

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



This photo taken on Feb. 10 from the home of Emmanuel and Maria Rosevilla Margate shows homes left in ruins in Tacloban, Philippines.

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. †

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: Haiti ousts all Jesuits, closes major seminary
- Interracial Council opens drive

- Msgr. James P. Galvin named to pastoral post
- Shared time under study in Chicago
- Wins 'loving cup': Brebeuf Prep scholar off on 'moon shot'
- School fire law hassle brewing in St. Louis
- Three Protestants given papal award
- English version of pontiff's book due off the press
- Conscience, authority seen mutually dependent
- Layman is named to chancery staff
- Education display planned for Fair
- Legion praises 'Becket' 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. ... The other question is easier. ... Some changes are obvious enough. ... 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 lost. ... In past ages, the question concerning Communion under both kinds was: Is it necessary? Is it essential? And the Church's answer was no. Today the question is different: Is it desirable? Is it profitable spiritually? And the Church's answer, given by the pope and the other bishops, is yes. ... The [times when this practice may be used] may seem rare; this is no widespread return to ancient practice. But it is a beginning and, at the very least, it shows the willingness of the Church to attempt a renewal."

- Eastern Rite prelate asks mutual movement

- Raps 'loaded question' in birth control poll
- Chauffeur gets papal honor
- Raps critics of schools
- Former Anglican is named bishop
- Table tennis tourney to open play Sunday
- Exert social impact, Catholics are told
- Priest rents wedding gowns
- Parish is holding Bible Devotions
- News Service gives report on Radziwill marriage
- 42,990 Cubans are relocated
- Pope Paul honors NCCW president
- Voice of authority seen primary need of Protestantism
- Steady progress noted on new encyclopedia
- Pre-Cana conferences slated at New Albany
- Cincinnati nuns to 'update' garb
- Fair to exhibit replica of Apostle's tomb
- President at St. Louis: Asks education 'for all'
- Bishop defends schools
- Chatard and Ritter name athletic heads
- Decries lax morality of youth

(Read all of these stories from our Feb. 21, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †