



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Mission of mercy

Franciscan Alliance opens its first inpatient hospice facility, page 15.

CriterionOnline.com

January 15, 2016

Vol. LVI, No. 14 75¢

Religious liberty threatened in proposed state civil rights legislation

By Brigid Curtis Ayer

On the heels of a turbulent 2015 legislative session battle over the state's new Religious Freedom Restoration Act (RFRA), Indiana lawmakers returned to the Statehouse on Jan. 4 to address an ongoing controversy between supporters of religious freedom and advocates of an expansion of protected class status for the lesbian, gay, bisexual and transgender (LGBT) community.



and transgender (LGBT) community. A proposal to expand civil rights protection for sexual orientation and gender identity raises concerns of potential infringement on religious freedom, according to Glenn Tebbe, executive director for the Indiana Catholic Conference (ICC), who serves as the official public policy spokesperson for the Church in Indiana.

"The Catholic Church has a long history of supporting the dignity of the human person, including those with same-sex attraction. We also oppose unjust discrimination," said Tebbe. But he explained the current proposals leave too much room for interpretation, which could potentially result in Catholic ministries being forced to support behavior contrary to Church teaching.

"The Catholic Church and its affiliated institutions have a long tradition of service responding to persons of all faiths and those who profess none when they face a crisis or need," Tebbe added. "We provide opportunities for education and healing and comfort for people of all faiths and situations to live a full and fruitful life.

"In accordance with Catholic teaching, the Church has both the right and the duty to carry out its mission of mercy without having to cheapen the notion of mercy out of coercion or intimidation," he continued. "When seeking to assist someone in need, we do not first ask whether the person is Catholic. We serve others not because they

See ICC, page 2



In her work at A Caring Place, Cathy Lamperski Dearing has helped Lucian Jones recall his days as a preacher by sharing the words from Psalm 122:1. (Photo by John Shaughnessy)

Mother's life of kindness and mercy inspires daughter in her care for others

(Editor's note: Pope Francis has declared a "Holy Year of Mercy" in the Church that continues through Nov. 20, 2016. As part of the "Year of Mercy," The Criterion is inviting our readers to share their stories of how their lives have been graced by the mercy of God and other people—and how that mercy has made a difference. Here is the first in a continuing series of stories.)

By John Shaughnessy

As she shares the touching scene, Cathy Lamperski Dearing hopes to make a point about the immense power of a small act of mercy and kindness.

The scene happens regularly as Dearing and Lucian Jones take a walk together at A Caring Place, the Catholic Charities Indianapolis program that provides day care service for older adults—a program that's housed in a few rooms at Fairview Presbyterian Church in Indianapolis.

Dearing is the physical therapist at A Caring Place, and one of the people she helps is Jones, a husband, a father, a military veteran and a former deacon of a church. He uses a cane to walk,

and he has dementia.

"Every session, we go on long endurance walks," says Dearing, a member of St. Barnabas Parish in Indianapolis. "Being housed inside a large church building, we walk from our space through the sanctuary. We always go to the back of the sanctuary where hanging on the wall is an engraved plaque with Psalm 122:1."

The plaque reads, "I was glad when they said unto me, let us go into the house of the Lord" (Ps 122:1).

"I read those words out loud to him," Dearing notes. "He has significant language impairment because of his dementia, but he is able to repeat the words after I say them. He recites them back clearly, prayerfully. He sounds like a preacher again!"

"So I am moved every time by the way he speaks those words with such depth and emotion. I feel I give him something back—of who he was in his life as a preacher, in his love for God and Scripture. And every single time we finish that passage with, 'let us go into the house of the Lord' [Ps 122:1], he always says, 'Thank you.' I think he's saying 'thank you' to me and to God."

In this Year of Mercy, Dearing also finds herself saying

See MERCY, page 8

Church's credibility found in showing mercy, Pope Francis says in new book



Pope Francis

VATICAN CITY (CNS)—Being ministers of God's mercy, Church members overcome "prejudice and rigidity," taking risks like Jesus did in order to heal and to save, Pope Francis said.

In Jesus' day, lepers were cast out of the community "to avoid contamination: the healthy needed to be protected," but Jesus, at his own risk, "goes up to the leper and he restores him, he heals him," Pope Francis said in a new book-length interview on mercy.

"By welcoming a marginalized person whose body is wounded, and by welcoming the sinner whose soul is wounded, we put our credibility as Christians on the line," the pope told Italian journalist Andrea Tornielli in

See BOOK, page 8

POPE FRANCIS

THE NAME OF GOD IS MERCY

The best legacy children can receive from parents is faith, pope says

VATICAN CITY (CNS)—The best thing parents can pass on to their children is their religious faith, Pope Francis said as he baptized 26 babies.

Ensure this faith “not be lost, help make it grow, and pass it on as a legacy,” he told the infants’ parents and godparents.

The pope presided over the annual morning liturgy in the Sistine Chapel on Jan. 10, the feast of the Baptism of the Lord.

He told the parents that when he asked them, “What do you ask of God’s Church?” for their child and they responded, “Faith,” the ritual was part of “a chain” of handing on the faith throughout history.

“These children, as the years go by, will be taking your place with another child—your grandchildren—and they will ask the same thing: faith,” he said in his brief, unscripted homily.

“Don’t forget that the greatest legacy that you can leave your children is faith,” he said, adding he hoped they would always be capable of helping their children grow in the faith.

The infants, wearing their Sunday best—chiffon or lacy dresses, cotton cardigans or plush overalls—were baptized over a font supported by an ornately detailed bronze olive tree. One by one, the pope poured water from a gilded shell and gently caressed the head of each of the 13 girls and 13 boys.

As he has done in the past, he told the mothers not to hesitate in breast-feeding their babies during the ceremony.

Later in the day, before praying the Angelus with visitors gathered in St. Peter’s Square, Pope Francis said being baptized carries with it “the responsibility of following Jesus—the obedient servant—and reproducing in us his same likeness, that is, gentleness, humility, tenderness.”

Even though “this is not easy, especially if we are surrounded by so much intolerance, pride, rigidity,” he said, “it is possible with the power that comes from the Holy Spirit.

“The Holy Spirit, received for the first time on the day of our baptism, opens our heart to the truth, to the whole truth. The Spirit drives our lives along the challenging, but joyous path of charity and solidarity toward our brothers and sisters,” he said.

He reminded people to find out the date of their baptism if they didn’t know because it was an important day that merits celebrating every year.

“It is the date of our rebirth as children of God,” he said, and “celebrating that day signifies and reaffirms our belonging to Jesus with the commitment to live like Christians, members of the Church and a new humanity in which all are brothers and sisters.” †



Pope Francis pours water over the head of a baby as he celebrates the baptism of 26 babies in the Sistine Chapel at the Vatican on Jan. 10. The baptisms were held on the feast of the Baptism of the Lord. (CNS photo/L'Osservatore Romano)

ICC

continued from page 1

are Catholic, we serve because we are Catholic, obligated to do so by our faith. Our disapproval of one’s conduct or lifestyle should not cause us to shutter our institutions or ministries. Difference of opinion is not the same as discrimination.”

Sen. Travis Holdman, (R-Markle), said that given the firestorm that erupted during last year’s session over RFRA and concerns of potential discrimination of the LGBT community, he wanted to take a “more proactive approach” at balancing and protecting civil rights and religious freedom.

Senate Bill 100, authored by Holdman, adds sexual orientation, gender identity, active duty military status and veteran

status as protected classes under Indiana’s civil rights laws. It prohibits discrimination in employment, housing, public accommodations, education and access to credit.

Holdman said the bill was drafted to place certain protections against government sanctions on religious institutions. He added that he has done his best to work with staff attorneys to try to think through unintended consequences that would infringe upon the First Amendment right of religious freedom, but conceded that it is difficult to account for everything. He is offering an alternative proposal, Senate Bill 344, which addresses an expansion of civil rights, yet removes transgender persons from the bill to give more time to study the issue and how to address it.

Tebbe said that while he greatly respects

Holdman and his efforts to codify a balance of civil rights and religious freedom in Senate Bill 100 and Senate Bill 344, “as a matter of principle, religious liberty



Sen. Travis Holdman

demand more than a mere ‘exemption’ in the law.

“Religious freedom is a fundamental and foundational First Amendment right,” Tebbe noted. “Whether it is an institution or an individual, no one should be forced to act in a manner against conscience or creed.”

Tebbe expressed great concern over the vagueness of the terms “sexual orientation” and “gender identity” in the proposed bills.

“These terms are ambiguous, subjective, self-determined and problematic as they relate to the application in a state statute,” he said. “The legislation grants the [Indiana] Civil Rights Commission the latitude to shape the regulation and interpretation of the newly worded rights. Politics and trends affect the definition of these things which are subject to change.”

Tebbe said that he appreciates Holdman’s efforts to both uphold the dignity of the person with same-sex

attraction, and to accommodate for religious institutions and their affiliated organizations.

“In spite of these efforts, the fact remains that religious freedoms are not guaranteed for all,” Tebbe said of the bills. “Due to concerns about the terms and the effects of the law, we cannot support Senate Bill 100 or Senate Bill 344 in their current form.”

Tebbe said he is hopeful that he and others can continue to work on the proposals. “During the process, we must show mutual respect for one another so that dialogue and discernment can take place to ensure that no one in Indiana will face discrimination—whether it is for their sexual orientation or for living their religious beliefs.”

Both Senate Bill 344 and Senate Bill 100 have been assigned to the Senate Committee on Rules and Legislative Procedure, which is chaired by Sen. President Pro Tem David Long (R-Fort Wayne). Long said he intends to have the committee hear both bills later this month.

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information about the Indiana Catholic Conference, its Indiana Catholic Action Network and the bills it is following in the Indiana General Assembly this year, log on to www.indianacc.org.) †



‘During the process, we must show mutual respect for one another so that dialogue and discernment can take place to ensure that no one in Indiana will face discrimination—whether it is for their sexual orientation or for living their religious beliefs.’

—Glenn Tebbe, executive director of the Indiana Catholic Conference

Jan. 20 service in Indianapolis to mark Week of Prayer for Christian Unity

Criterion staff report

A prayer service for Christian unity will be held at Allisonville Christian Church (Disciples of Christ), 7701 Allisonville Road, in Indianapolis, at 7 p.m. on Jan. 20. Archbishop Joseph W. Tobin will participate, as will other Christian denominational leaders. All are invited.

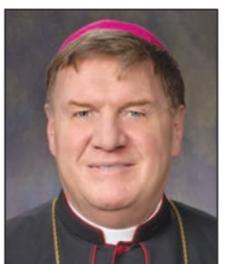
The service, which marks the Week of

Prayer for Christian Unity, is titled “Called to Proclaim the Mighty Acts of the Lord,” and will highlight the relationship between baptism and proclamation. All baptized persons are called to proclaim the mighty acts of God, especially the mighty act of God in Christ which has made us a chosen race, a holy people. The prayer service and resources are based upon 1 Peter 2:9.

Preaching will be Rev. Robert Welsh, president

of the Disciples’ Council on Christian Unity. As an ordained minister, he has been involved for more than 30 years in the ecumenical dialogue process in the United States between the Catholic Church and the Disciples of Christ.

Rev. Welsh has a unique perspective on ecumenism. His wife is Catholic. A daughter married a Catholic, and they are raising their three children in the faith. †



Archbishop Joseph W. Tobin

The Criterion

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Criterion office:..... 317-236-1570
Advertising..... 317-236-1454
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1425
Toll free: 1-800-382-9836, ext. 1425

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

Postmaster

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

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2016 Criterion Press Inc. ISSN 0574-4350.

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

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

Periodical postage paid at Indianapolis, IN.
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Postmaster:
Send address changes to:
Criterion Press Inc.
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Saint Meinrad Archabbey remains rooted in prayer, service to Church



(Editor's note: The Church's Year of Consecrated Life began in November 2014 and will conclude on Feb. 2, 2016. During that time, The Criterion is publishing a series of articles featuring the life and history of each of the religious communities based in the Archdiocese of Indianapolis. This is the fifth article in that series.)

By Sean Gallagher

ST. MEINRAD—On Sept. 2, 1887, a fire destroyed the monastery and part of the church of Saint Meinrad Archabbey, a Benedictine monastic community that was founded in 1854.

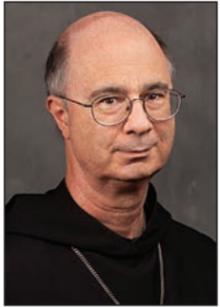
With the smoke still rising from the smoldering ruins of their home and place of prayer, the monks nonetheless gathered later that day to continue to pray the Liturgy of the Hours. Such was their dedication to prayer, their ultimate mission.

The life of Saint Meinrad Archabbey has changed much during its 162-year history, but the community's commitment to prayer remains the same.

"The basics of the life stay in place," said Benedictine Archabbot Justin DuVall, Saint Meinrad's leader since his election on Dec. 31, 2004.

"What gets changed is the color, the texture and the expression of them."

The determination of the monks of Saint Meinrad to continue in their life of prayer is rooted in part in its deep history.



Archabbot Justin DuVall, O.S.B.

Saint Meinrad was founded by Maria Einsiedeln, a monastery in Switzerland nearly 1,100 years old. And Benedictine life is traced back to the example and *Rule* of St. Benedict, who lived more than 1,500 years ago.

Yet over that time and in the many places around the world where Benedictine monasteries have been founded, monks have sought to apply the wisdom of their tradition to the particular needs of their time and place.

"If we only kept a tradition alive for the sake of what it was, then we'd be a museum in a way," said Benedictine Brother John Mark Falkenhain, Saint Meinrad's vocation director. "The brilliant thing about monks and Benedictines is that we've always managed to take what was essential to our tradition, and continue to make it relevant to our current times."

The monks of Saint Meinrad did that initially by ministering to the German-speaking Catholic immigrants of southwestern Indiana.

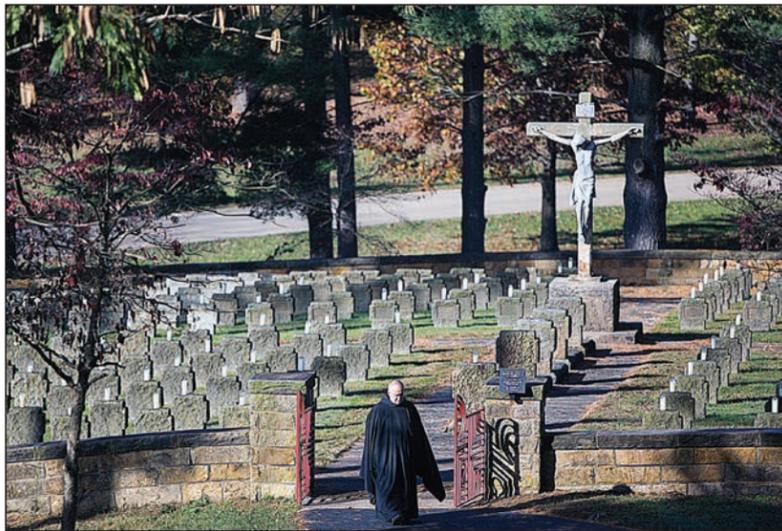
Within the first generation of monks at the monastery, though, the community quickly expanded that ministry to include missionary work among Native Americans in the northern plains and the formation of future priests, which still continues at Saint Meinrad Seminary and School of Theology in St. Meinrad.

Some 80 percent of the current priests of the Archdiocese of Indianapolis received at least part of their priestly formation at Saint Meinrad.

"It has made a contribution to the Church all across the United States and now internationally around the world," said Archabbot Justin. "The work has remained. But it has certainly changed in the way that we [now] form ... candidates for the permanent diaconate, people in lay ministry and youths in our youth liturgical leadership program."

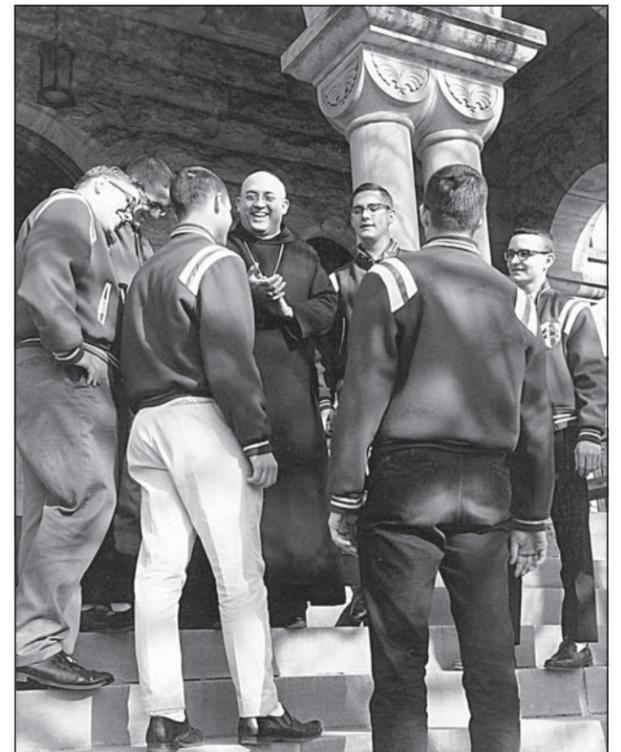


Monks and guests process out of the Archabbey Church of Our Lady of Einsiedeln on Nov. 2, 2015, at Saint Meinrad Archabbey in St. Meinrad. The Benedictine monastic community there has been dedicated to prayer and serving the Church since its founding in 1854. (Photos courtesy of Saint Meinrad Archabbey)



Above, a monk of Saint Meinrad Archabbey in St. Meinrad walks on Nov. 2, 2015, out of the monastery's cemetery. The Benedictine monks of Saint Meinrad strive to seek God through prayer and the various works and ministries they undertake.

Right, in this archive photo, Benedictine Archabbot Bonaventure Knaebel chats with students of Saint Meinrad Seminary and School of Theology during the 1963-64 academic year. The Benedictine monks of Saint Meinrad Archabbey in St. Meinrad have formed men for the priesthood since 1861.



The future priests from around the world who receive their formation at Saint Meinrad include monks from its Swiss motherhouse. The last two abbots of Maria Einsiedeln were both students at Saint Meinrad.

Likewise, Saint Meinrad sends some monks in initial formation to Maria Einsiedeln to experience the connection of their monastery that reaches back so far in Benedictine history.

"There's a real sense of connectedness to our roots that keeps going to Einsiedeln, to St. Benedict, to this great tradition that we have," said Brother John Mark. "It feels like such a sense of stability and rootedness."

Stability is at the heart of one of the vows that the monks of Saint Meinrad and all Benedictines profess.

Unlike most men and women religious who profess vows of poverty, chastity and obedience, Benedictines take vows of obedience, stability and "*conversatio morum*," which is often translated as "conversion to the monastic way of life." The last of these vows includes poverty and chastity.

The vow of stability connects a Benedictine to his or her particular monastic community.

For the monks of Saint Meinrad, their tie to their southwestern Indiana monastic community also has meant a bond with the Archdiocese of Indianapolis.

That is experienced profoundly through its formation of so many archdiocesan priests. And it is also seen in the leadership of Archbishop Emeritus

Daniel M. Buechlein, who was a monk of Saint Meinrad and president-rector of its seminary prior to becoming a bishop. He returned there to live in the monastery's infirmary after retiring in 2011.

At a more grassroots level, the tie between Saint Meinrad is nurtured through the many lay people who come to the monastery for retreats and who seek to live out Benedictine spirituality as oblates, which are similar to members of lay third orders in other religious communities.

While the life of faith of these lay people is strengthened at Saint Meinrad, the monks appreciate the witness that they receive from their guests.

"If lay people, who have families, children, soccer games, sometimes two or three jobs, can pursue a relationship with Christ, my hat is off to them," said Brother John Mark. "That's a great witness to us. We rely on each other for each other's witness. I hope that that makes a difference to the local Church and the larger Church."

Benedictine Father Noel Mueller has traveled to several states to help the oblates of Saint Meinrad grow closer to Christ.

He journeyed even farther in the late 1960s to serve as a missionary in the mountains of Peru in a monastery that Saint Meinrad founded there. It was later closed after an earthquake destroyed it.

The decade that Father Noel spent in Peru was filled with constant activity, but also prayer in the monastic community in Huaraz, more than 10,000 feet above sea level.

"One time I sat down and figured that I had eight full-time jobs," said Father Noel with a laugh. "Now, you can't do eight full-time jobs. But you do what you can. I didn't sleep a lot in those years. But I was young and full of energy and could channel that energy creatively."

"I have enjoyed every one of my jobs, because if you're obedient you just pour yourself out in whatever you can do."

Father Noel later taught in Saint Meinrad's college, which was closed in 1997. He now serves on the formation staff of its seminary.

A growing number of younger monks are joining the seminary's staff, and the monastery currently has five novices and seven "junior" monks who have professed vows for a three-year period.

"I think they bring an energy and a vitality," said Archabbot Justin of the novices and junior monks. "They bring a commitment to their faith. They bring a genuine desire to seek God, which, over the long term, will undoubtedly change the way the life at Saint Meinrad is lived out."

Brother John Mark assists in the formation of the novices and junior monks. And he isn't too far removed from his own initial formation, having entered the community in 2002.

"I feel like I could spend the rest of my life exploring what this life means and learning about it," he said. "I love it. I love this life."

(For more information about Saint Meinrad Archabbey, visit saintmeinrad.org.) †



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Editorial



Students from St. Luke the Evangelist School in Indianapolis pray after Communion during the Mass of solemn observance of *Roe v. Wade* at SS. Peter and Paul Cathedral in Indianapolis on Jan. 22, 2015. (Criterion file photo by Natalie Hoefler)

Stand up for life in nation's capital, at home or on a digital pilgrimage

Pro-life advocates will march again in our nation's capital next week, sharing a message by the hundreds of thousands about our support for all life—from conception until natural death.

The theme for the Jan. 22 March for Life—"Pro-Life is Pro-Woman"—will also share an appropriate mantra that too often gets lost or misrepresented in the secular media and through other avenues.

While the starting point of the March for Life moves to the Washington Memorial grounds this year, the new venue will again attract parishioners, Catholic school students and other pro-life supporters from across the country. But they will not be the only ones standing up for life.

As reported in the Jan. 8 issue of *The Criterion* and again on page 6 in this week's issue, the Archdiocese of Indianapolis will offer two events in solemn observance of the 1973 *Roe v. Wade* Supreme Court decision legalizing abortion.

The archdiocesan Secretariat of Pastoral Ministries will host a Vigil for Life on Jan. 21 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

The event is from 6:30-9 p.m., and will include music, a keynote address by Archbishop Joseph W. Tobin, pro-life speakers, the opportunity for the sacrament of reconciliation, exposition of the Blessed Sacrament, and Benediction.

On Jan. 22, two *Roe v. Wade* observances within the archdiocese will take place, one in Indianapolis and one in Terre Haute.

The annual archdiocesan solemn observance of the *Roe v. Wade* decision will be held in Indianapolis at SS. Peter and Paul Cathedral on Jan. 22. It will begin with a noon Mass celebrated by Archbishop Tobin, followed by a prayerful procession along Meridian and Pennsylvania streets. There will be exposition of the Blessed Sacrament for those who wish to remain in the cathedral. The observance will conclude with Benediction at 2:30 p.m. in the cathedral.

A *Roe v. Wade* event in Terre Haute will be a peaceful, prayerful, pro-life gathering at 1 p.m. in front of the Vigo County Courthouse located at 3rd Street and Wabash Ave.

While we commend archdiocesan parishioners traveling to Washington to take part in the national rally, we know getting to our nation's capital for the annual gathering is not possible for everyone.

Like that rally, the archdiocesan gatherings also afford each of us opportunities to show others how embracing all life is at the heart of our faith.

Those aren't the only ways we can show our support for life in the coming days. The U.S. bishops are asking people to participate in 9 Days for Life—a digital pilgrimage from Jan. 16-24.

You can download a novena online, or receive it through Facebook, e-mail, text message or an app. Each day you'll be able to access new intentions, brief reflections, suggested actions and more. Sign up at 9daysforlife.com.

As part of 9 Days for Life, the bishops are also asking you to share with others what it means to embrace a culture of life. One way you can do this is by posting on social media a video—five to 15 seconds in length—of why you are participating in 9 Days for Life, how you participated that day, or what being pro-life means to you.

You can also print out a sign from the website, fill in the sentence, "Being pro-life means . . .," and post a selfie with your sign.

Whether you share a video or picture, use the hashtag #9DaysforLife, and if you're posting on Instagram, Facebook or Twitter, be sure to tag @USCCB—they'll pick the best to share!

The ultimate goal of 9 Days for Life, the bishops note, is that these prayers and actions will last well beyond January.

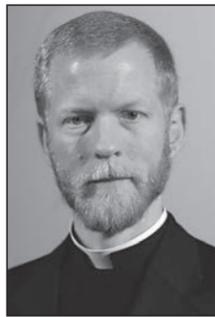
The digital pilgrimage is another way for us to build a culture that values every life—from conception until natural death. At the same time, it serves as a reminder that when it comes to changing hearts and minds, nothing is more powerful than prayer.

—Mike Krokos

Making Sense of Bioethics/Fr. Tad Pacholczyk

At the heart of the tragedy of addiction

Addiction can be extremely harmful, and in some cases, fatal for those individuals ensnared by it. It can



be seriously disruptive and damaging to those around them.

Who is to blame when it comes to addiction? Family and friends may think to themselves, "Why can't Jane

just stop drinking?" Or, "Doesn't Joe understand that his gambling addiction is bankrupting the family?" Or, "Can't Bob see how his pornography habit is destroying his marriage and his relationships?"

For those facing addiction, it seems they ought to be able to recognize their behavior as harmful, and turn away from it by a resolute decision. Family and friends, however, can face years of frustration when they see their loved ones fall into a slow motion "crash and burn," spiraling downward as they remain unwilling or unable to step away from their addiction.

The individual caught in the web of addiction objectively falls prey to a loss of personal freedom. His will becomes weakened, and he becomes enslaved in a way that limits his ability to recognize the right order of goods in his life. By repetitively choosing the addictive behavior, it becomes ingrained, and the ability to choose better, alternative behaviors becomes enfeebled, if not seemingly impossible.

For these reasons, there is almost always diminished personal responsibility in situations of addiction. To be accountable for our acts, we must freely choose those acts, but the internal pressure and downward spiral of the addiction may have already co-opted the individual's ability freely to choose otherwise.

Eventually, this bondage can appear to be permanent, and addicted individuals can imagine themselves pathetic and hopeless to such a degree that they almost give up. In the words of a formerly-addicted individual:

"I believe that I did not have a choice to stop. . . . It never became clear to me that I could live another way until a medical intervention from my physician and friends took place. Willpower plays a small role here, but it too cannot work if one has a malfunctioning brain. I speak for myself here. . . . I could not stop. Period. Now, I have stopped. Not just because of the intervention, but because I have turned my life and my will over to the God of my understanding. That is something 12-step programs have taught me."

This radical loss of freedom lies at

the heart of the tragedy of addiction. Because we are creatures of habit, the choices we make—either for good or for evil—form us in one direction or the other, so we become individuals who are either capable or incapable of choosing the good freely.

Virtue is a habit of good, while vice is a habit of evil. Early choices leading down the road toward addiction, freely made, can quickly snowball into vice, addiction and a loss of freedom. As one recovered addict graphically described it:

"My beef is with those who claim that they never chose to become an addict or never chose to hurt their families. . . . While we likely didn't intend to end up helpless, dysfunctional people who [hurt] our loved ones, the choices we made put us at risk of ending up in a sorry state where we were capable of doing things we would have never dreamed of.

"Unless you were raised on Mars, we all deep down knew the risk of our choices, especially if you're talking about coke, crack, meth or heroin, but we chose to roll the dice anyway," the recovering addict continued. "At a certain point, when I was starting to do coke almost every weekend, I knew that it would be wise to stop, but I chose not to because I was having fun, and I told myself it will never happen to me. By the end, I was going on solo three day benders with alcohol and cocaine, and I landed in treatment. . . . My point is that I made the choice to try the substance, the choice to begin to use the substance more regularly, and the choice not to quit when I could have."

While there may have been significant moral culpability at the beginning of an individual's descent into addiction, it is still critical for us to never stigmatize, patronize or abandon those who are in the throes of addiction. They may feel they are defined entirely by their addiction, unlovable and wretched, rather than seeing that they are, in fact, human beings who are precious to God and those around them, and even now endowed with some tiny space of remaining freedom.

That tiny space will become key to determining whether they ultimately choose the behavioral changes needed to improve their situation, and recover the human freedom that is rightfully theirs.

We should support, encourage and love them in ways that will help lead them toward those good choices and successful outcomes.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

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. †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

All are called to holiness, the fulfillment of Christian life

“After all the people had been baptized and Jesus also had been baptized and was praying, heaven was opened and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, ‘You are my beloved Son; with you I am well pleased’ ” (Lk 3: 21-22).

Last weekend, we celebrated the Baptism of the Lord. This powerful story of the emergence of Jesus of Nazareth from a private life into the public ministry that would end in both the tragedy of his death and the joy of his resurrection commands our prayerful attention. The Triune God is at work here in ways that are amazing to behold!

First, we see the intense longing of God’s Chosen People for the Messiah (the “anointed one”) who was to save his people from their bondage. Might John the Baptist be the one? John denies this emphatically. “I am baptizing you with water, but one mightier than I is coming. I am not worthy to loosen the thongs of his sandals. He will baptize you with the Holy Spirit and fire” (Lk 3:16). John’s humility is remarkable. He resists all

attempts to make himself more than he really is—the fulfillment of Isaiah’s prophecy: “A voice proclaims: In the wilderness prepare the way of the Lord! Make straight in the wasteland a highway for our God” (Is 40:3)!

John tells the people that the Messiah will bring a qualitatively different kind of baptism. He will baptize with the Holy Spirit and fire.

How are we to understand this new form of baptism? How is it different from the baptism of John? Water remains the sacramental sign of the new baptism, so what distinguishes the baptism of the Messiah from the baptism of John?

The baptism of Jesus was the work of the Trinity—Father, Son and Holy Spirit. It was an act of divine intervention in human history that changed the course of all our lives, making it possible for each of us to “die with Christ in order to live with him forever” (Rm 6: 3-11). The baptism of John was a symbolic cleansing of sin. The new baptism is a death and rebirth. It is a casting off of the old self in order to be reborn in the Spirit and united with the life, death and

resurrection of Jesus Christ.

John knew that he could not accomplish this kind of radical transformation simply by a symbolic baptism by water. What was needed was the power of the Holy Spirit that changes the sacramental sign (water) into a profound conversion of mind, heart and daily living that is powerful enough to set the world on fire!

St. Luke tells us that after all the people were baptized by John, Jesus entered the river Jordan and was baptized as well. At this moment, “heaven was opened and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, ‘You are my beloved Son; with you I am well pleased’ ” (Lk 3:21-22). What a rare, and powerful, depiction of the Holy Trinity at work in the world. What a profound affirmation of the importance of baptism in the life of Jesus and in our lives as well.

The Second Vatican Council stressed that “all Christians in any state or walk of life are called to the fullness of Christian life and the perfection of charity”

(“*Lumen Gentium*,” the “Dogmatic Constitution on the Church,” #40). This is the universal call to holiness—the call to die with Christ in order to be reborn by the Holy Spirit and fire! To accept this call, we must be humble like John. We must recognize that “one mightier than I” has come and has invited us to share in his own holiness. Above all, we must open our minds and hearts to let the power of God transform us.

When more than 1,000 people were welcomed into our own local Church at the Easter Vigil last year, the story of the Lord’s baptism was relived right here in the parishes of our archdiocese. Water was poured out on the newly baptized in the name of the Father, the Son and the Holy Spirit. And once again, the Triune God intervened in human history to change the lives of those who received this great sacrament. God willing, this same miracle will be repeated at this year’s Easter Vigil!

May each of us recall that we have been baptized with the Holy Spirit and fire. May we choose to die with Christ so that we can live with him in glory! †

Todos estamos llamados a la santidad: la plenitud de la vida cristiana

“Un día en que todo el pueblo estaba siendo bautizado, también fue bautizado Jesús. Y mientras Jesús oraba, el cielo se abrió y el Espíritu Santo descendió sobre él en forma de paloma. Entonces vino una voz del cielo, que decía: ‘Tú eres mi Hijo amado, en quien me complazco’ ” (Lc 3:21-22).

El fin de semana pasado celebramos el Bautismo del Señor. Este poderoso relato que narra la aparición de Jesús de Nazaret como figura pública y su ministerio, hecho que culminará en la tragedia de su muerte y en la alegría de su resurrección, exige toda nuestra piadosa atención. Resulta maravilloso contemplar aquí la obra de la Divina Trinidad.

Primero, vemos la intensa añoranza del Pueblo Elegido de Dios que clama por su Mesías (“el ungido”) quien ha de salvar a su pueblo de la esclavitud. ¿Acaso Juan el Bautista será el elegido? Juan lo niega enfáticamente. “A decir verdad, yo los bautizo en agua, pero después de mí viene uno que es más poderoso que yo, y de quien no soy digno de desatar la correa de su calzado. Él los bautizará en Espíritu Santo y fuego” (Lc 3:16). La humildad de Juan

es impresionante. Se resiste a todos los intentos de elevarlo por encima de su condición, el cumplimiento de la profecía de Isaías: “Una voz clama en el desierto: ‘Preparen el camino del Señor; enderecen en el páramo una calzada a nuestro Dios’ ” (Is 40:3).

Juan le dice al pueblo que el Mesías traerá consigo un tipo de bautismo cualitativamente distinto, que bautizará en Espíritu Santo y fuego.

¿Cómo podemos interpretar esta nueva forma de bautismo? ¿En qué se diferencia del bautismo de Juan? El agua sigue siendo el símbolo sacramental del nuevo bautismo, entonces ¿cuál es la diferencia entre el bautismo del Mesías y el de Juan?

El bautismo de Jesús era obra de la Trinidad—Padre, Hijo y Espíritu Santo—y nos permitió comprender que “si morimos con Cristo, creemos que también viviremos con él” (Rm 6: 3-11). El bautismo de Juan era una purificación simbólica del pecado; el nuevo bautismo es muerte y renacimiento. Se trata de desterrar al antiguo ser para volver a nacer en el Espíritu y en comunión con la vida, muerte y resurrección de Jesucristo.

Juan sabía que no podía lograr este tipo de transformación radical

meramente a través de un bautismo simbólico con agua. Hacía falta el poder del Espíritu Santo que transforma el símbolo sacramental (agua) en una profunda conversión de mente, corazón y vida cotidiana, lo suficientemente poderosa como para encender en llamas al mundo.

San Lucas nos dice que después de que Juan bautizó a todo el pueblo, Jesús entró en el río Jordán y también fue bautizado. En ese momento, “el cielo se abrió y el Espíritu Santo descendió sobre él en forma de paloma. Entonces vino una voz del cielo, que decía: ‘Tú eres mi Hijo amado, en quien me complazco’ ” (Lc 3:21-22). Qué imagen tan excepcional y poderosa de la obra de la Santísima Trinidad en el mundo. Qué reafirmación tan profunda de la importancia del bautismo en la vida de Jesús, así como también en la nuestra.

El Concilio Vaticano Segundo hizo énfasis en que “todos los fieles, de cualquier estado o condición, están llamados a la plenitud de la vida cristiana y a la perfección de la caridad” (“*Lumen Gentium*,” la “Constitución Dogmática sobre la Iglesia,” #40). Este es el llamado universal a la santidad, el

llamado a morir en Cristo para volver a nacer en el Espíritu Santo y el fuego. Para aceptar este llamado, debemos ser humildes como Juan. Debemos reconocer que “uno más poderoso que yo” ha venido y nos ha invitado a formar parte de su propia santidad. Por encima de todo, debemos abrir nuestras mentes y nuestros corazones para que el poder de Dios nos transforme.

El año pasado, cuando dimos la bienvenida a nuestra Iglesia local a más de 1000 personas durante la Vigilia Pascual, revivimos aquí en las parroquias de nuestra propia arquidiócesis la historia del bautismo del Señor. Se derramó agua sobre los nuevos bautizados en el nombre del Padre, del Hijo y del Espíritu Santo. Y una vez más, la Santísima Trinidad intervino en la historia humana para transformar las vidas de quienes recibieron este maravilloso sacramento. Si Dios quiere, este milagro se repetirá durante la Vigilia Pascual de este año.

Que cada uno de nosotros recuerde que hemos sido bautizados en el Espíritu Santo y el fuego. ¡Que elijamos morir con Cristo para poder vivir en la gloria con Él! †

Traducido por: Daniela Guanipa

Events Calendar

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

January 15

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "New Beginnings, Changed Lives and Goodwill," Kent Kramer, president and CEO of Goodwill Industries of Central Indiana, presenter, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

January 16

St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. **Luke: Stories on the Road, "Gospel of Mercy,"** Christian actor Frank Runyeon, presenter, 7 p.m., free-will offering. Information: 317-546-4065, ext. 23 or beiltra@sbccglobal.net.

Parish Hall of St. John Paul II Parish's St. Joseph Campus, 2605 St. Joe Road W., Sellersburg. **Human trafficking talk by Rebecca Niemerg, director of archdiocesan Office of Pro-Life and Family Life**,

10 a.m., lunch of soup and desserts, free-will offering for ministry to end human trafficking. Information: Phyllis Burkholder, 812-246-2252.

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

Our Lady of Mt. Carmel Parish, St. Thomas Aquinas Room, 14596 Oak Ridge Road, in Carmel, Ind. (Lafayette Diocese). **Presentation by Robert Muise, co-founder and president of the American Freedom Law Center**, the lead firm representing Priests for Life before the U.S. Supreme Court in their opposition of the HHS Mandate, 7 p.m., refreshments to follow, free-will offerings accepted. Information: Parish office, 317-846-3475.

January 17

St. Patrick Church,

1801 Poplar St., Terre Haute. **60th anniversary of church building**, 9 a.m. Mass celebrated by Archbishop Joseph W. Tobin, followed by reception and program. Information: 812-238-1656 or victorian1411@gmail.com.

January 17-19

St. Vincent de Paul Parish, 4218 E. Michigan Road, Shelbyville. **"Mercy Mission,"** actor Frank Runyeon performing an interpretation of the Gospels of John, Luke and the Book of James, 7 p.m. each evening, free-will offering. Information: 317-398-4028 or stvincent4218@gmail.com.

January 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Program, "Eucharist and the Year of Mercy,"** Richard Grebenc, presenter, 6 p.m. \$15 per person. Information: 317-748-1478.

January 19

St. Lawrence Parish, Social Room, 6944 E. 46th St., Indianapolis. **Life in the Spirit Seminar**, informational evening about seven-session

program that meets weekly from Jan. 26-March 8, offered by Catholic Charismatic Renewal of Indianapolis, 7 p.m. Information: Joseph Valvo, 317-546-7328 or j.valvo-indpls@comcast.net.

January 20

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

January 21

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

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

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Vigil for Life**, 6:30-9 p.m., address by Archbishop Joseph

W. Tobin, sacrament of reconciliation, adoration, eucharistic procession, pro-life witnesses and music, bring donation of baby items for Birthline. Registration and information: www.vigilforlife.eventbrite.com.

January 22

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Roe v. Wade Local Solemn Observance**, Noon Mass with Archbishop Joseph W. Tobin presiding, followed by prayerful procession along Meridian and Pennsylvania streets with option to remain in church for adoration, closing with Benediction at 2:30 p.m. Information: Rebecca Niemerg at 317-236-1569 or 800-382-9836, or niemerg@archindy.org.

Vigo County Courthouse, 3rd and Wabash streets, Terre Haute. **Peaceful prayer gathering in solemn observance of Roe v. Wade**, 1 p.m., signs provided, parking possibly available behind courthouse. Information: Tom McBroom, 812-841-0060.

January 26

St. Lawrence Parish, Social Room, 6944 E. 46th St., Indianapolis. **Life in the Spirit Seminar**, session one of seven, offered by Catholic Charismatic Renewal of Indianapolis, 7 p.m. Information: Joseph Valvo, 317-546-7328 or j.valvo-indpls@comcast.net.

January 28

Marian University, 3200 Cold Spring Road, Michael A. Evans Center for Health Sciences, Indianapolis. **Richard G. Lugar Franciscan Center for Global Studies Speaker Series, "The Future of Global Telecommunications,"** Jeffrey H. Smulyan, presenter, 6 p.m. Information: maple@marian.edu or 317-955-6775. †

Retreats and Programs

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

January 29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent self-guided days**, 8 a.m.-4 p.m., \$31 per person. Information: 317-545-7681 or www.archindy.org/fatima.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **5th Annual Girls' Night Out: Women Helping Women**, 7-9:30 p.m., \$25 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Evening reflection, "It's Not about the Silence,"** Mary Schaffner and Kathleen Sisk, presenters, 6:30-8:30 p.m., \$20 per person. Information: 317-545-7681 or www.archindy.org/fatima.

February 3

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, 3-4:30 p.m. free-will offering. Information: 812-933-6437 or

oldenburgfranciscancenter.org.

February 4

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **Lectio Divina Series**, session one of four, Providence Sister Mary Moloney, presenter, 10-11:30 a.m., \$40 per person for the series. Information: 812-535-2932 or provctr@spsmw.org.

February 5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. A Day of Reflection, **"Seven Deadly Sins, Seven Lively Virtues,"** 9 a.m.-2:30 p.m., \$41 per person includes materials, breakfast, lunch and program. Information: 317-545-7681 or www.archindy.org/fatima.

February 8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent self-guided days**, 8 a.m.-4 p.m., \$31 per person. Information: 317-545-7681 or www.archindy.org/fatima. †

Discerning a vocation to religious life? Attend Indy's Got Sisters weekend retreat

The archdiocesan Vocations Committee is sponsoring Indy's Got Sisters, a retreat for women discerning a vocation to the religious life, starting at 6 p.m. on Feb. 19. The free retreat, which is for single Catholic women ages 18-40, provides participants an opportunity to pray and share with sisters from different religious communities in the Indianapolis area to help in vocation discernment. The weekend is a great opportunity to serve and be a part of community life, while asking questions about discernment and getting answers in real time. For more information, call 812-963-7556 or e-mail sistertheresa.sullivan@doc.org. †

Right to Life of Indianapolis Memorial Service for the Unborn set for Jan. 17



Jennifer Trappuzano

Right to Life of Indianapolis (RTLII) will host its annual Service for the Unborn at the Indiana War Memorial, 431 N. Meridian St., in Indianapolis, from 2:30-3:30 p.m. on Jan. 17. The keynote speaker is Jennifer Trappuzano, widow of sidewalk counselor Nathan Trappuzano. The memorial commemorates the lives of those lost through abortion since 1973, and acknowledges the impact of that loss. It will be followed by a brief march for life around the Soldiers and Sailors Monument. Volunteers are needed for the traditional Rose Ceremony. If you are age 43 or younger, or if you would like to carry a rose to represent one of the years between 1972 and 2015, please call the RTLII office at 317-582-1526, or e-mail life@rtlindy.org. †

Jan. 20 lecture focuses on St. Mother Theodore Guérin's early letters

The Sisters of Providence of Saint Mary-of-the-Woods will offer a luncheon lecture on St. Mother Theodore Guérin's early letters from 1841-43 at the Providence Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, from noon-1:30 p.m. on Jan. 20. This is the third of five lectures led by Providence Sister Jan Craven. All are invited—attending past lectures in the series is not required. The cost is \$12 per session, which includes lunch. Upcoming sessions are on March 16 and May 18. For more information or to register, call 812-535-2946, e-mail ProvCtr@spsmw.org or register online at events.sistersofprovidence.org. †

Msgr. Paul Koetter to lead St. Agnes Parish mission on Feb. 7-8 in Nashville

All are invited to a parish mission at St. Agnes Church, 1008 McLary Road, in Nashville, at 1 p.m. on Feb. 7, and at 10:30 a.m. and 7 p.m. on Feb. 8.



Msgr. Paul Koetter

form at the church for \$3.

The theme of the mission is "The Joy of the Gospel," based on Pope Francis' first apostolic exhortation. The document will be available for purchase in book form at the church for \$3.

There will be a light lunch at noon preceding the first session, which lasts from 1-2:30 p.m. on Feb. 7.

Mass will be celebrated at 9 a.m. before the second session, which goes from 10:30 a.m. until noon on Feb. 8.

The sacrament of reconciliation will be available from 5:45-6:45 p.m. before the third session, which lasts from 7-8:30 p.m. on Feb. 8.

Msgr. Koetter is currently the pastor of Holy Spirit Parish in Indianapolis. He served as administrator of St. Agnes Parish from 1985-97.

For more information, call the parish office at 812-988-2778 or e-mail stagnes5@iquest.net. †

Applicants sought for 'GIVEN: Catholic Young Women's Leadership Forum'

The council of Major Superiors of Women Religious, in collaboration with the Conrad N. Hilton Foundation, is seeking Catholic women applicants for "GIVEN: Catholic Young Women's Leadership Forum."

The event is a weeklong immersion in faith formation, leadership training and networking to be held at The Catholic University of America on June 7-12. The Forum will provide a platform for what St. John Paul II called "the feminine genius," and a response to Pope Francis' plea for a deeper understanding and activation of the unique gift of women in the Church and the world. Applicants must be between the

ages of 20-30 as of June 7, 2016; an American citizen who is practicing the Catholic faith; has received the sacraments of initiation or is currently preparing to enter the Church and is attending Rite of Christian Initiation of Adults classes; has a bachelor's degree or is enrolled in a university program; and desires to grow in her faith and develop her leadership skills.

Women who are accepted to attend GIVEN will receive a scholarship covering the cost of the Forum, including food, lodging and travel.

The deadline for applications is Feb. 2.

For more information or to apply, log on to www.givenforum.org. †

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BOOK

continued from page 1

The Name of God Is Mercy.

The book was scheduled for worldwide release on Jan. 12.

In the interview, the pope spoke about experiencing an overwhelming sense of mercy during confession when he was 17 years old, provided more details about stories he has recounted in homilies, explained his comment, “Who am I to judge” about a homosexual person seeking God, and discussed the need he saw to invoke a jubilee Year of Mercy.

He also talked about the relationship of mercy and justice, and addressed criticism that his focus on mercy amounts to watering down Church doctrine and tolerating sin.

Tornielli asked Pope Francis why he so frequently and negatively mentions the “scholars of the law” in his morning homilies. The pope responded that in the Gospels “they represent the principal opposition to Jesus: they challenge him in the name of doctrine,” and such an attitude “is repeated throughout the long history of the Church.”

Using the example of Jesus’ close contact with lepers despite the Old Testament law that lepers be excluded from the community, Pope Francis said it is obvious that the exclusion of lepers was meant to contain disease, but it led to social and emotional suffering and, what is worse, to a sense that lepers had committed

some sin which caused their disease. They were excluded from the community, but also from a relationship with God.

In literally reaching out to lepers, the pope said, Jesus “shows us a new horizon, the logic of a God who is love, a God who desires the salvation of all men.”

Jesus touched and healed the lepers, he continued. “He didn’t sit down at a desk and study the situation, he didn’t consult the experts for pros and cons. What really mattered to him was reaching stranded people and saving them.”

Pope Francis said a similar attitude by the Church today “provokes angry mutterings from those who are only ever used to having things fit into their preconceived notions and ritual purity.

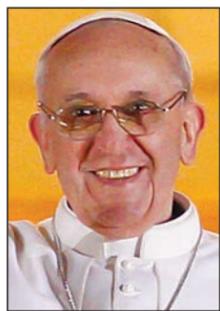
“Caring for outcasts and sinners does not mean letting the wolves attack the flock,” or jumping into the darkness with sinners, he said. It means being aware of the reality of sin and sharing the reality that God always is ready to forgive the sinner.

When the grace of God begins to help a person recognize his or her sin and need for forgiveness, the pope said, that person “needs to find an open door, not a closed one. He needs to find acceptance, not judgment, prejudice or condemnation. He needs to be helped, not pushed away or cast out.

“Jesus sends forth his disciples not as holders of power or masters of a law,” the pope said. “The Christian message is transmitted by embracing those in difficulty, by embracing the outcast, the marginalized and the sinner.”

Obviously, he said, the Church cannot and does not pretend sin is unimportant.

But “God forgives everyone, he offers new possibilities to everyone, he showers his mercy on everyone who asks for it,”



‘Jesus sends forth his disciples not as holders of power or masters of a law. The Christian message is transmitted by embracing those in difficulty, by embracing the outcast, the marginalized and the sinner.’

—Pope Francis

MERCY

continued from page 1

thanks—to the two people who have offered her the best examples of living a life of mercy.

‘A life of kindness, mercy and love’

“When I think about mercy, Jesus was the first person who came to mind,” she says.

“The way he lived, the way he died, was one act of mercy after another. We only know of those recorded in Scripture—healing the blind, forgiving sins, dying on the Cross. I think about all the small acts of mercy that Jesus must have performed in his life that were not recorded, that were not witnessed. And so I think about this aspect of mercy—the individual one-on-one encounters that happen where no one is watching.”

And that makes Dearing think of her mother.

“She constantly demonstrated small acts of kindness and mercy with great love.”

Dearing recalls how her mother would make a special dinner for her family of nine, fix an extra plate of food, and then drive to her godmother’s house to share the meal and a visit with a woman who was a shut-in and lived alone.

She also recalls how her mother and father were extraordinary ministers of holy Communion into their early 80s, bringing the sacrament to people who were homebound and in nursing homes.

“She always made it about the other person. Always,” Dearing says. “My mom was very aware of the mercy of Jesus in her life. Here is a story: When I took my mom to a retreat day, I brought my Bible, books to read, my journal, pencils and paper for poetry writing, and inspirational music. My mom brought herself.

“When we gathered in a prayerful space and sat down, I had all my wares with me while my mom just gazed up lovingly at the crucifix and silently entered into deep prayer. That is the example of prayer that I remember from my mom, and how out of her prayer life flowed her life of kindness, mercy and love.”

‘When we gathered in a prayerful space and sat down, I had all my wares with me while my mom just gazed up lovingly at the crucifix and silently entered into deep prayer. That is the example of prayer that I remember from my mom, and how out of her prayer life flowed her life of kindness, mercy and love.’

—Cathy Lamperski Dearing



Pope Francis greets Italian journalist Andrea Tornielli aboard his flight from Rome to Quito, Ecuador, in this July 5, 2015, file photo. Tornielli conducted an interview with the pope on the topic of mercy. The interview is contained in a new book titled *The Name of God Is Mercy*. (CNS photo/Paul Haring)

Pope Francis said. “We are the ones who do not know how to forgive.”

The pope told Tornielli he is convinced that God’s mercy is Jesus’ most important message, and that it is a message people today urgently need to hear.

“Humanity is wounded, deeply wounded,” he said. “Either it does not know how to cure its wounds, or it believes that it’s not possible to cure them.”

To preach the Gospel, the Church must counter an attitude that says there are sins that cannot be healed or forgiven, the pope said.

“The Church does not exist to condemn people, but to bring about an encounter with the visceral love of God’s mercy,” he said.

Priests, especially in the confessional, must do all they can to communicate God’s love and mercy. If they cannot offer absolution to someone, the pope said, they should at least offer a blessing. The fact that the person entered the confessional is a clear sign of God’s grace already

at work.

“As a confessor, even when I have found myself before a locked door,” he said, “I have always tried to find a crack, just a tiny opening, so that I can pry open that door and grant forgiveness and mercy.”

As for his “Who am I to judge” remark to reporters in July 2013 when asked about the Church’s attitude toward homosexual persons, Pope Francis said, “I was paraphrasing by heart the *Catechism of the Catholic Church* where it says that these people should be treated with delicacy and not be marginalized.”

Speaking to Tornielli, Pope Francis made no comment on homosexuality as such, other than to insist that “people should not be defined only by their sexual tendencies.

“I prefer that homosexuals come to confession, that they stay close to the Lord, and that we all pray together,” he said. “You can advise them to pray, show goodwill, show them the way and accompany them along it.” †

‘Their faith inspires my faith’

Dearing tries to follow her mother’s example—living life as a prayer.

“I wanted to emulate her in the way she lived,” Dearing says. “It was the primary reason I became a physical therapist. I felt called to a profession where I could show mercy and compassion because it was so integral to how I grew up, and who I was as a Catholic.

“The participants here at A Caring Place are all people of joy. We laugh and smile a lot. As I work with them individually to improve their strength, balance and safety, I demonstrate mercy through patience, active listening, affirmation, encouragement, respect and understanding. I feel the presence of God in these treatment sessions. This draws me closer to the person I am working with, and that in turn draws me closer to God.”

Dearing’s connections with the people she cares for show in the stories they share with her.

“They share joyful memories and some painful ones, and I listen,” says the mother of three. “I allow them to tell their stories, and their stories touch me deeply. In them, I recognize their acceptance of how life unfolded, accepting the good and the bad, and they entrust it all to God. Their faith inspires my faith. Their acceptance of God’s will helps me accept God’s will in my life. In many of the Gospel stories, Jesus saw people’s faith, and he was moved by it.”

Dearing is also moved by the families and caregivers of the people who come to A Caring Place.

“They have inspired me by the way they continually demonstrate unconditional support, care and mercy toward their

loved ones. I know that much of what they do for their loved ones probably goes unseen and is unheralded. But our heavenly Father ‘who sees what is done in secret will reward them’ ” (Mt 6:4).

She stresses that approach of mercy and compassion when she teaches physical therapy students, viewing it as the foundation of every encounter with patients and their families.

It’s the same approach she hopes everyone will embrace during this extraordinary Holy Year of Mercy.

“My prayer during this Year of Mercy is that each one of us discovers how to actively show mercy in very concrete ways in our daily lives. Often it is in those small acts of mercy that we can make all the difference.

“We will come to recognize and discover that these small acts of mercy aren’t so small after all.”

(The Criterion continues to invite our readers to share their stories of how their lives have been graced by the mercy of God and other people—and how that mercy has made a difference.

We are also seeking stories from our readers who have shown mercy and forgiveness to others—and how that act of mercy and forgiveness has made a difference to the person offering it.

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

U.S. bishop says Palestinians in Cremisan Valley 'have lost hope'

BEIT JALLA, West Bank (CNS)—A U.S. bishop visiting the Holy Land for the second year in a row said Palestinians whose land has been divided by the Israeli separation barrier "have lost hope."

"It was very sad to see the present situation where individuals have their lands confiscated and trees uprooted," said Bishop Oscar Cantu of Las Cruces, N.M. "This is a sign of something much larger. It seems to be a diminishing of the rights of Palestinians to be there, and a lack of acknowledgment of their legitimate right to be present whether in the state of Israel or in Palestinian lands."

Bishop Cantu and 12 bishops from Europe, South Africa and North America visited the Cremisan Valley on Jan. 10 as part of the Holy Land Coordination, in which they come to show solidarity with Palestinian Christians.

More than 55 Christian families had their land confiscated by Israelis in this agricultural valley adjacent to the village of Beit Jalla to make room for the Israeli separation barrier, despite years of legal attempts to have the route of the barrier moved. The barrier is a series of cement slabs, barbed wire fences and security roads snaking across part of the valley.

Meeting with Cremisan Valley landowner Nahleh Abu Eid, 76, who had 15 trees uprooted and lost free access to his remaining agricultural land, helped the bishops remember the situation was not "simply politics," but about "people's lives and about their dignity," said Bishop Cantu.

"They had held out hope the land would be saved," he said. "Getting their hopes up [only to have them broken] does no good."

Xavier Abu Eid, a Palestinian Authority spokesman and Nahleh Abu Eid's nephew, told the group that the same young people who, last year, had been attending Mass every Friday to bring attention to their plight were now throwing rocks at the Israeli checkpoint.

"They have lost hope," said Bishop Cantu.

The elder Abu Eid told the bishops their visit was a sign that they were sharing in the difficult situation of the Palestinians.

During the visit to the site where construction has started and a smoothed dirt road cuts through a wide swatch of the land where olive trees used to stand, border police arrived. After initially requesting that the bishops leave, they waited as the bishops received a briefing

from lawyer Raffoul Rofa of the Society of St. Yves Catholic Center for Human Rights. Rofa explained that, in theory, the landowners are to be allowed to reach their land to harvest their olives through a series of gates, but past experience has shown that such a system rarely works as it should and usually, in practice, the farmers are unable to gain access to the trees or to harvest as they normally would.

As they left, some visitors spoke with the border police, one of whom asked to be photographed with the bishops. South African Bishop Stephen Brislin of Cape Town was the only one who agreed to the photo.

"Coming from apartheid South Africa I realize ... that the people involved were not bad people, they were caught up in a particular situation, and they didn't question and didn't know what was going on," he said. "Therefore, I don't see these two soldiers as bad people, but they are part of a system, and they don't understand the injustice and oppression being caused."

At a Mass at the Beit Jalla's Annunciation Parish, concelebrated with Latin Patriarch Fouad Twal, the patriarch told the parishioners the bishops' visit was significant not only because the Holy Land Coordination has been coming in a show of support for the local community since 1998, but also because of the important work of advocacy they do when they go back to their countries.

"They are the voice of the local Christians and express our fears for the future," said Patriarch Twal. Their message, he said, was one of "prayer and pilgrimage."

"Military strength cannot give us the peace. The most important thing is the prayers. The world seems not to be listening, but we continue our prayers, and that is a very important message. With your faith, with your prayers, we can make a difference, we can make a change."

After greeting the parishioners as a Scout marching band regaled the bishops with bagpipes and drums, Bishop Cantu noted the importance of pilgrimages to the Holy Land, especially during difficult times.

"The violence has not hurt tourists and pilgrims. There are skirmishes here and there, but generally pilgrimages are very safe. It is most important to come on pilgrimage to support the Christian community here when tourists are staying away," he said.

"Christians are effectively being



Above, Bishop Oscar Cantu of Las Cruces, N.M., left, Latin Patriarch Fouad Twal of Jerusalem, and Bishop Declan Lang of Bristol, England, concelebrate Mass on Jan. 10 at the Church of the Annunciation in Beit Jalla, West Bank. The bishops were part of a delegation from North America, Europe and South Africa. (CNS photos/Debbie Hill)

Left, an elderly woman prays as Latin Patriarch Fouad Twal of Jerusalem concelebrates Mass on Jan. 10 with a delegation of bishops from North America, Europe and South Africa at the Church of the Annunciation in Beit Jalla, West Bank.

squeezed out and understandably at any opportunity they can, they [leave] ... because of the checkpoints, their inability to reach their jobs so they can make a living, in Gaza they can't get out to visit family," he added. "Our job is to encourage them to stay here if they can, and to advocate for them politically so they have the space and energy to work and live in peace and flourish."

Among the other bishops who took part in the Holy Land Coordination were

Bishop Declan Lang of Bristol, England; Auxiliary Bishop William Kenney of Birmingham, England; Bishop Lionel Gendron of St. Jean-Longueuil, Quebec; Bishop John McAreavey of Dromore, Ireland; and Bishop William Nolan of Galloway, Scotland.

After two days of visits in the West Bank, the bishops left on Jan. 10 for Jordan, where they were to meet and celebrate Mass with Iraqi and Syrian refugees. †

What was in the news on Jan. 14, 1966? A new name for the Rhythm Service, prayer in public schools discussed, and the Index of Forbidden Books

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 Jan. 14, 1966, issue of *The Criterion*:

- **Commissions established to implement the council**
- **Addresses diplomats: Pope Paul VI pledges all-out peace effort**
- **Mission 'project': Scecina students aid refugee family**
- **Rhythm Service expands programs, changes name**
"Aided by a significant grant from the Indianapolis Foundation, the archdiocesan-sponsored instruction program in family planning techniques has launched a major expansion in services. ... The organization's name has been changed from Rhythm Instruction Service to Natural Family Planning Service. There are 12 Catholic couples presently available to offer counselling to individuals and groups. In addition to classes at the Catholic Information Center in downtown Indianapolis, instructors are available for parish-sponsored sessions and hospital classes."
- **Chancellor to take part in unity rite**
- **Nothing official on Fr. De Pauw, Baltimore says**
- **St. Meinrad monk scores plastics breakthrough**
- **Text of Church in Modern World schema**
- **Says Spain is awaiting Rome view of concordat**
- **Lutheran is ordained as Orthodox priest**
- **List rates of tuition**
- **Priest at strike accused by bishop of 'disobedience'**

• Editorial: Prayer furor

"New efforts will be made in this session of Congress to push through a constitutional amendment 'putting God back in the public schools,' although the ecumenical spirit generated by Vatican II has done much to rid this movement of whatever relevance it once had. The furor began in 1962 and 1963 when the Supreme Court ruled that devotional prayers, Bible reading and similar religious exercises were unconstitutional if they were prescribed by the state as part of the regular educational program. ... The best-known of the constitutional resolutions to restore prayers and Bible readings to public schools was the celebrated 'Becker amendment.' It and similar proposals were rejected after lengthy hearings in 1963, thanks in large measure to the testimony of eminent church leaders of a wide variety of faiths. ... There is no objection 'to study of the Bible or religion presently objectively... Eventually, the Supreme Court's decisions may well be looked back upon as landmarks in the everlasting search for a proper balance between church and state in a pluralistic society.'"

- **Become more involved, U.S. Sisters are urged**
- **Mission letter: Dueling is still practiced in Peru**
- **Psychoanalysis still being used in Mexican priory**
- **Holy Name vies with St. Gabriel for Quiz title**
- **Actor to priest to actor**
- **Latest in spiritual bouquets**
- **Conditions are clarified for gaining indulgences**
- **Future of Index deemed uncertain by Vatican official**
"VATICAN CITY—The Index of Forbidden Books as it now stands may become 'simply an historical

document,' an official of the recently renamed Doctrinal Congregation has asserted. The official said that in giving a new shape and name to the former Congregation of the Holy Office, Pope Paul VI abolished the office of the censor of books. However, he did specify that the reorganized congregation would still examine books, and if necessary disapprove of them formally."

- **Asks interfaith effort on behalf of the laity**
- **Pontiff ordains 62 priests in rare ceremony**
- **Indianapolis Brother serving unique educational internship**
- **Wounded priest faces prosecution**
- **Missionary bishop honored by queen**
- **Parish to host Rights session**
- **No approval given: Did not back Traditionalists, Catholic Spellman declares**
- **Pontiff may still visit Poland, officials feel**
- **Indianapolis DCCM slates quarterly meeting Jan. 19th**
- **Cardinal Wyszynski denies Red charges**
- **Two universities given Ford grants**
- **Author Barrett McGurn is speaker at the Woods**



(Read all of these stories from our Jan. 14, 1966, issue by logging on to our archives at www.CriterionOnline.com.) †

Pharmacists ask Supreme Court for review of conscience on contraceptives

WASHINGTON (CNS)—Two pharmacists and a family-owned pharmacy have asked the Supreme Court to review a Washington state law that would force pharmacists to sell abortion-inducing contraceptive drugs.

The pharmacists, Margo Thelen and Rhonda Mesler, and the Stormans family have been battling the issue in court since 2007, at first blocking the law's implementation the day before it was scheduled to go into effect.

They lost in July when a three-judge panel of 9th U.S. Circuit Court of Appeals reversed a 2012 court victory that would have permitted them to refuse to fill prescriptions for emergency contraception drugs such as Plan B and ella, and to refer customers to other pharmacies that would fill them.

At the time, the pharmacists said they would appeal the ruling to the full 9th Circuit. But the request before the high court, submitted on Jan. 4, asked the justices to look at the case.

"The Ninth Circuit reversed, ignoring the district court's extensive factual findings and adopting an exceptionally narrow interpretation of the free exercise clause. It held that any law can satisfy the free exercise clause, no matter how clearly it targets religious conduct in practice, as long as it might also be applied to nonreligious conduct in theory," said the petition.

It added, "For over 40 years, Congress and all 50 states have protected the right of pharmacists, doctors, nurses and other health professionals to step aside when asked to participate in what they consider to be an abortion. The [federal appellate court] decision ... authorizes a dangerous intrusion on this right, which can only exacerbate intense cultural conflict over these issues."

"It is absurd to force a pharmacy to sell drugs against their conscience when there are over 30 pharmacies within five miles that already sell the exact same drugs," said a Jan. 4 statement by Luke Goodrich, deputy general counsel of the Becket Fund for Religious Liberty, which is representing the pharmacists. "This law does nothing but punish people of faith."

The 9th Circuit panel rejected the free exercise claim lodged by the plaintiffs, as well as claims on equal protection and due process, the latter of which had been rejected by the lower court but was considered anew by the appellate court. The judges held that the rules, promulgated by the Washington Pharmacy Quality Assurance Commission, were neutral on their face.

Thelen and Mesler work at a Ralph's Thriftway grocery store in Washington state. It is owned by the Stormans family, which also owns the pharmacy located inside.

"A retail pharmacy like Ralph's typically stocks about 15 percent of available drugs," said the petition to the Supreme Court. "Decisions about which drugs to stock are based on a variety of factors, such as demand for a drug, cost of a drug, whether a drug is sold only in bulk, shelf space, shelf life, manufacturer or supplier restrictions, insurance requirements and reimbursement rates, administrative costs, monitoring or training costs and competitors' practices," it added.

"When a customer requests a drug that a pharmacy does not stock, standard practice is to refer the customer to another pharmacy. Pharmacies do this many times daily," the filing said. "Even when a drug is in stock, pharmacies routinely refer customers elsewhere for a variety of reasons—such as when a prescription requires extra time [like simple compounding or unit dosing], or when a customer offers a form of payment that the pharmacy does not accept. The state has stipulated that the referral is standard practice, and is often the most effective way to serve a customer."

But in the pharmacists' case, it added, they are "Christians who believe that life is sacred from the moment of conception. Because of their religious beliefs, petitioners cannot stock or dispense the morning-after or week-after pills—collectively, 'Plan B'—which the FDA has recognized can prevent implantation of an embryo. ... Dispensing these drugs would make them guilty of destroying human life." †



Partners in faith

Archbishop Joseph W. Tobin poses with Father Jose Gabriel Bastin Cadalso on Nov. 30 in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. Father Cadalso ministers in the cathedral of the Archdiocese of Camaguey, Cuba, a sister archdiocese of the Archdiocese of Indianapolis. He visited the archdiocese in late November. (Photo by Sean Gallagher)

Seek out signs God offers everyone for finding Jesus, Pope Francis says

VATICAN CITY (CNS)—Go out and seek the signs God is offering everyone today that will lead to Christ, Pope Francis said.



Pope Francis

The thirst for God is present in everyone, and it is the Church's task to help those with "a restless heart" by pointing them to the true light of Christ, the pope said on Jan. 6, the feast

of the Epiphany, which marks the manifestation of Jesus as Savior to the world.

In his homily during Mass in St. Peter's Basilica, the pope said the Church's mission is to help people "know the face of the father" by first receiving "God's light and then to reflect it. This is her duty."

The Church must always remember, however, that the light it shares is the glory of the Lord. "The Church cannot deceive herself into thinking that she shines with her own light. She cannot," he said.

"Christ is the true light shining in the darkness. To the extent that the Church remains anchored in him, to the extent she lets herself be illuminated by him, she is able to bring light into the lives of

individuals and peoples," he said.

It is only by receiving this divine light that Christians can be true to their vocation of proclaiming the Gospel, which is not proselytism, not a mere profession and "not simply one option among many," but an obligation, he said.

The Three Wise Men who come from afar seeking the promised king show that "the seeds of truth are present everywhere, for they are the gift of the Creator, who calls all people to recognize him as the good and faithful father," the pope said.

"The Church has the task of recognizing and bringing forth more clearly the desire for God, which is present in the heart of every man and woman," he said.

"Like the Wise Men, countless people, even in our own day, have a restless heart, which continues to seek without finding sure answers," he said. "They, too, are looking for a star to show them the path to Bethlehem."

But Christians must also keep asking and looking for the Christ child as well, especially in today's age, and "to seek the signs which God offers us, realizing that they require our diligence in order to interpret them and, therefore, understand his will."

"And once we have found him, let us worship him with all our heart, and present him with our gifts: our freedom, our intelligence, and our love," the pope said. †



'It is absurd to force a pharmacy to sell drugs against their conscience when there are over 30 pharmacies within five miles that already sell the exact same drugs. This law does nothing but punish people of faith.'

—Luke Goodrich, deputy general counsel of the Becket Fund for Religious Liberty

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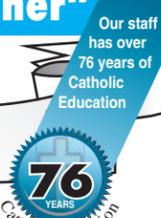
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Alleviating forms of hunger is a key work of mercy

By David Gibson

Hunger as a byproduct of war and conflict all too often helps to drive individuals and families out of their homelands, and into unfamiliar, unfriendly territories where they rediscover themselves as homeless, lost refugees.

Their struggle continues in this new environment. Will they be left to feel not only unwanted but also degraded?

The physical hunger that gnaws away inside people is tragic. It screams for nourishment.

Other human hungers demand to be fed too, such as the hunger for an education that enables people to find their way in 21st century societies and generates a new sense of hope in life. People hunger for a secure home, good friends, an answer to heartfelt prayers and love.

How is mercy shown to people whose lives are dominated by a great hunger? This is a basic question of the Church's current Holy Year of Mercy.

I suspect that in the face of profound human hunger, Christians tend to feel not so much merciless as powerless. They wonder whether the little they can do will matter at all.

Merciful people do not have the solution for every large, painful problem they encounter. But this does not suggest that people intent on living mercifully should give up on that goal.

There is a path of mercy that Pope Francis encourages believers to follow. It is an essential path for Christians, he believes.

"The mercy of God is his loving concern for each one of us," the pope wrote in an April 2015 document called a "Bull of Indiction" proclaiming the Holy Year of Mercy. God "feels responsible; that is, he desires our well-being, and he wants to see us happy, full of joy and peaceful," the pope said.

That, he stressed, "is the path that the merciful love of Christians must also travel. As the Father loves, so do his children. Just as he is merciful, so we are called to be merciful to each other."

Thus, the signposts along the path of mercy point in the direction of "loving concern" for others, a sense of responsibility for their situations and a desire for their well-being and happiness.

Perhaps this path of mercy represents a sort of starting point for living mercifully. Right from the start, however, it is clear that the call of mercy is demanding and that its demands are not easily met.

If people of faith travel the path of mercy intent on assuaging the physical hunger that weakens bodies and shuts many millions off from the promise of the future, they are bound in a world like ours to encounter obstacles.

Physical hunger wreaks disastrous consequences. According to 2015 statistics from the United Nations' World Food Program, 795 million people in the world do not have enough food to lead a healthy active life,



People receive food rations at a community soup kitchen in Buenos Aires, Argentina, on Feb. 13, 2014. Giving food to those who are hungry is a principal work of mercy for Christians. (CNS photo/Enrique Marcarian, Reuters)

and up to 3.1 million children die each year because of poor nutrition.

Naturally, malnutrition is hunger's companion. Malnutrition's wretched effects mean that some 17 million children "are born underweight annually, the result of inadequate nutrition before and during pregnancy," according to the World Food Program.

The World Food Program observes that "a hungry mind cannot concentrate, a hungry body does not take initiative, a hungry child loses all desire to play and study."

It concerns Pope Francis that our planet's citizens might grow acclimated to the hunger and poor nutrition that are the common lot of so many. In a January 2015 interview, he described two adjacent parts of Buenos Aires in his native Argentina, one where hunger was common, the other where food, to say the least, was abundant.

There was, he explained, a "new area called Puerto Madero, up to the train station, and then the start of the Villas Miserias, poor people, one after another. On one side, there are 36 upscale restaurants. If you eat there, you pay dearly. Yet over there, there is hunger. One right next to the other. And we have a tendency of getting used to this."

Do people slide unwittingly into indifference when

it comes to the truth about hunger? In his message for the 2016 World Day of Migrants and Refugees, Pope Francis warned that "indifference and silence lead to complicity whenever we stand by as people are dying of suffocation, starvation, violence."

Mercy calls for action. But surely any action I take today or tomorrow will be a mere drop in the ocean of human hunger. Do I care? Yes. Do I really know what I could or should do? Maybe not.

But mercy needs to begin somewhere. I could begin walking with others along the path of mercy that Pope Francis describes in order to see where it leads. Isn't this what the Holy Year of Mercy suggests?

Consider something else Pope Francis said in his World Day of Migrants and Refugees message: "Today, more than in the past, the Gospel of mercy troubles our consciences, prevents us from taking the suffering of others for granted and points out ways of responding which, grounded in the theological virtues of faith, hope and charity, find practical expression in works of spiritual and corporal mercy."

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

The Bible shows that God calls his followers to feed the hungry

By Daniel S. Mulhall

Feeding the hungry is one of the corporal works of mercy. This teaching of Jesus comes from the Gospel of St. Matthew where, in a parable, Jesus identifies himself with those who suffer from hunger: "For I was hungry and you gave me food, I was thirsty and you gave me



Migrants receive food at a railway station in Tovarnik, Croatia, on Sept. 18, 2015. God through the Scriptures calls his followers to show mercy to those who are hungry. (CNS photo/Antonio Bronic, Reuters)

drink" (Mt 25:35).

The responsibility to provide food and drink for those in need is found throughout the Old and New Testaments. For example, in Deuteronomy, God instructs the Israelites to share freely the gifts of the land with those in need:

"The land will never lack for needy persons; that is why I command you: 'Open your hand freely to your poor and to your needy kin in your land'" (Dt 15:11).

In Deuteronomy, we are also told that a part of every harvest belongs to the poor: "When you reap the harvest in your field and overlook a sheaf in the field, you shall not go back to get it. ... When you knock down the fruit of your olive trees, you shall not go over the branches a second time. ... When you pick your grapes, you shall not go over the vineyard a second time; let what remains be for the resident alien, the orphan and the widow" (Dt 24:19-21).

This practice is known as gleaning. We do this, Deuteronomy says, "so that the Lord, your God, may bless you in all your undertakings" (Dt 24:19).

There are moments in Scripture where feeding the hungry takes on a miraculous nature. For example, in 1 Kings 17:10-15, the prophet Elijah repays a woman's generosity by promising that her "jar of flour shall not go empty, nor the jug of oil run dry" (1 Kgs 17:14) until

a famine ends.

In 2 Kings 4:42-44, the prophet Elisha feeds the masses on 20 barley loaves. Then, of course, there is the example of Jesus feeding 5,000 people with five loaves and two fish (Lk 9:10-17).

What is important to understand in all of these readings is that there is more going on than simply providing nourishment to someone in need. Each of these events shows God's amazing power at work.

When we feed the hungry, we come in touch with the divine. We participate in God's ongoing work of mercy, which each of us experiences in some way.

When we open our hearts and act with generosity toward those in need, we allow God to work through us.

And when that happens, amazing things occur far beyond our own limited imaginations, as Abraham discovered when he fed two travelers in Genesis 18:1-15 and became the father of a nation. The person you are feeding is a representative of God.

As Jesus says in the Gospel of Matthew, "Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me" (Mt 25:40).

Now that is food for thought.

(Daniel S. Mulhall is a catechist. He lives in Laurel, Maryland.) †

From the Editor Emeritus/John F. Fink

Medieval Church: Seven popes lived in Avignon

(Twenty-first in a series of columns)

Catholics in the 14th century became accustomed to having the pope reside in Avignon, modern France, instead of in Rome. Seven popes did so, from 1309 to 1377.



The first one, Clement V, who moved the curia to Avignon, pretty much did what King Philip IV of France wanted.

He consolidated the French influence in the College of Cardinals, creating 10 new cardinals, nine of them French (including four nephews).

After Clement died in 1314, it took the cardinals more than two years to agree on a successor, finally choosing a man who took the name John XXII, a feeble man who nevertheless reigned for 18 years.

During this time, King Louis IV of Bavaria marched into Rome, had himself crowned emperor by a member of the Colonna family, declared Pope John deposed, and had the Roman clergy elect

Pietro Rainalducci as Pope Nicholas V, now listed as the 32nd antipope in the Church's history.

The third Avignon pope, Benedict XII, was a good pope. He reformed some abuses in the Church, and it was during his papacy that new constitutions were written for the Cistercians, Franciscans and Benedictines. He began the construction of a permanent palace for the pope in Avignon. I have visited this palace; it's well worth a tour.

From a good pope to a bad one: Pope Clement VI is known for keeping a luxurious court, with sumptuous banquets and colorful festivities. He is said to have remarked that his predecessors had not known how to live as popes. He also lavished offices and gifts on relatives and countrymen.

Pope Innocent VI's papacy stretched from 1352 to 1362. He wanted to return the papacy to Rome, but by that time the Papal State in Italy was dominated by petty tyrants and the pope had to finance military operations to restore their allegiance to the Holy See.

The sixth Avignon pope, Urban V, did manage to return to Rome—for

a while. A holy man who continued to live as a Benedictine while he was pope, he and his curia arrived in the Papal State on June 3, 1367. He was met by Cardinal Alborno, whose military victory made the pope's return possible. The two entered Rome with a strong military escort on Oct. 16.

By that time, the Lateran, where previous popes lived, was uninhabitable, so Pope Urban moved to the Vatican. He began to repair dilapidated churches, completely rebuilding St. John Lateran. The political situation in Italy, though, deteriorated. After Perugia revolted, and then Rome, Urban sought refuge in Viterbo and then Montefiascone. He finally gave up and returned to Avignon in 1370. He died three months after his return.

Pope Gregory XI finally took the papacy back to Italy to stay. St. Catherine of Siena is credited with convincing him to do so. Before he could do so, though, he had to commission an army led by Cardinal Robert of Geneva to reconquer the Papal State. Once back in Italy, he found it impossible to live in Rome, so he made his residence in Anagni. †

Cornucopia/Cynthia Dewes

Sometimes we can learn from what's not exactly true

Some time ago, there was an article in the local newspaper about Dick the Bruiser. Dick was a popular professional wrestler who



appeared on national television in loud, violent and often funny grudge matches with hated opponents. One of the wrestlers was always the good guy, and one the

bad guy, and their contest followed an up-and-down battle.

They were supposed to be fights-to-the-death, in which the two guys would destroy each other permanently. Until next time. The thing was, there was always a next time with a loser rising from the ashes to threaten the previous winner, with lots of cursing and insulting going on. These events were popular in the 1950s and '60s, and my dad was a big fan of them. He swore to the day he died that the matches were totally honest, with no pretense or fake scoring involved.

Those of us who lived in Dick's neighborhood knew better. On the day following a particularly vindictive match with his most hated opponent, we'd pass

by Dick's house and look into his back yard. There, diving into Dick's swimming pool, would be this hated person, and everyone there was laughing and chugging a beer.

Dick was muscle-bound and covered with scars. He had a rough, raspy voice caused by an injury to his throat when he was playing professional football in his younger years. He loved to intimidate people, especially kids, and then treat them to his biggest, most charming smile.

A couple of our sons were Dick's paper boys. When they knocked on his door to collect for the newspaper, he'd snarl, "Who's there?" and snatch open the door. Son Peter always answered the call just as loudly, "ME!" and they'd both laugh.

One early winter afternoon, I looked out the window to see a horse running through my front yard. It took off across the street and out of sight. Then, from the same direction, ran Dick dressed in a pair of shorts on this 50-degree day. "It's roundup time, heh, heh," he called as he raced by. Then a car pulled up into my driveway, Dick jumped in, and they drove off after the horse.

Now, to TV viewers, Dick may have seemed like a mean person. He was gruff and loud, and he threw people around an

arena like rag dolls. He appeared to be impervious to kindness or decency. But in truth, Dick was a marshmallow. He had a wife and kids, lots of friends, and he was a good neighbor.

It's too bad that newspaper boys have gone the way of the dinosaurs because that job gave them the opportunity to learn so much about people and all their little peculiarities. The boys were also privy to neighborhood gossip and events, which they shared widely. It's one reason that neighbors knew their neighbors better back then.

We even learned a few valuable life lessons from Dick. Number one, people are not always what they seem and we should never judge them without more evidence. Number two, an entertainment as mindless and corrupt as professional wrestling can still demonstrate for us the eternal struggle between good and evil. Somehow, in Dick's matches, the good always prevailed.

And that, after all, is the Christian view that good will prevail. Happy New Year to everyone, and may it be good.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Your Family/Bill Dodds

Create treasured times for young and old in the kitchen

"When it comes to making gravy, there are two kinds of people," I said to my



10-year-old grandson this past Christmas. "Flour people and cornstarch people. We're cornstarch people."

He nodded.

At some point last year, I decided he was old enough to learn how to make gravy. Now at family dinners and holiday gatherings, he's called to the kitchen to go to work. A roast beef is removed from the Dutch oven handed down to us from my late wife Monica's aunt, and all that goodness in the bottom of the pan is transformed into something even better.

Then it's poured into a ceramic pitcher, a family-proclaimed "gravy pitcher" that belonged to Monica's grandmother.

During the recent cold, dark, wet days of early winter in the Seattle area, I've been thinking about gravy and other recipes, dishes and dinner favorites that have been handed down from one

generation to the next.

And I've come to realize there's more to a family's comfort food than just the food. There are memories, too. There are stories. Histories. Legends. It seems a family tree can have recipes flapping from nearly every branch.

Sharing them, or at least talking about them, is a custom, a tradition, an obligation, that I want to continue so that my grandchildren know something about my parents and grandparents, about my childhood, about my life more than half a century ago. And about their grandma's parents and grandparents, her childhood and her life.

My grandkids seem amazed and amused that as a child, I never tasted sweet and sour pork or a quesadilla. On the other hand, I know they'll never taste a "true" Cool Whip chocolate cake because at some point (my family thinks), the company altered Cool Whip's ingredients.

And my grandchildren will never know the hot, greasy, sweet goodness of my grandmother's homemade doughnuts, fried in lard (yes, lard) with bacon fat added for extra flavor.

I explain to them that I was born and spent my early formative years in Iowa (proud origin of the Snickers salad, which includes cubed Granny Smith apples, Cool Whip and chunks of Snickers bars), while in Seattle they have grown up eating Japanese dumplings.

With all this in mind—and before I have to stop and go get a snack—there are a few points to keep in mind when cooking and baking with your children and grandchildren, your nieces and nephews. First, a battered recipe box or nearly falling apart cookbook is a wonderful conversation starter, and a source for an old favorite dish or dessert you haven't thought of in years.

Kids soon learn that knowing how to cook (and bake) is a practical skill with delicious rewards. Children in a kitchen mean more of a mess, but it's a happy mess, a memorable mess, a mess your children or grandchildren may one day be describing to their children or grandchildren as they try to duplicate your famous family recipe.

(Bill Dodds writes for Catholic News Service.) †

For the Journey/Effie Calderola

Approaching the Year of Mercy as an opportunity to grow in faith

January can be a drag, a real letdown. The remaining Christmas cookies are



stale crumbs and the tree, once so respected, has been ingloriously dragged out of the house to be recycled into mulch. One by one, the Christmas lights in the neighborhood have gone out, as if some festive power grid is failing, and

night seems a little darker.

After the Epiphany, even the liturgical excitement has waned and we slip rather disconsolately into that oh-so-well-named "ordinary time."

For me, the first lines of Christina Rossetti's beautiful Christmas poem are more appropriate for the grim days of January than December's dazzle: "In the bleak midwinter, frosty wind made moan, Earth stood hard as iron, water like a stone."

But the new year heralds good things as well, and provides opportunity for growth. It brings with it a sense of order re-established. My house never looks cleaner and less cluttered than the day I vacuum up the departed tree's last needles.

January invites us to dig deeper into the mystery we have just commemorated. Leaving the eggnog and the parties behind, we ask ourselves just what the Incarnation really means in our lives. That's a hard question. Its best answer must be found in prayer.

One of my favorite lines from the Advent readings is from Micah: "He shall be peace" (Mi 5:4). The early prophet was not saying Israel's future king would bring peace or foster peace. No, much deeper, much more encompassing than that. He will be peace.

It reminds me of what Jesus said: "I am the way, and the truth and the life" (Jn 14:6). I'm not merely showing you the way, spelling out for you the truth. I am the way.

This can only mean, for us, that we must engage in relationship with Jesus. We aren't just called to do good in this world, but to grow with him who is good, he who is the image of the invisible God. This is a call we cannot neglect.

Put yourself in the mind of a Jewish person at the time of Christ. Your faith has taught you that a Messiah will appear someday, to save the people of God from their grievous suffering. All of the prophets point to a future king in David's line. If the Gallup Poll existed back in Jesus' day, the average Jewish person would probably have described for the pollster this Messiah in terms of military might and power.

At the time of Christ's birth, Judah and Galilee, the towns of Bethlehem and Nazareth, and even Jerusalem, were all under the crushing heel of the boot of the Roman Empire. If you dreamed of liberation from this mighty force, you probably saw it in terms of revolution, the kind of revolution you imagined your Savior would bring.

Could you have visualized your salvation coming in the form of a baby born to the poor? Worse, a man who would eventually be killed in the most ignominious execution the times would allow? How can this be our Messiah?

In some ways, those questions still haunt us. Why does our world still suffer so? Where is our salvation? Why didn't Jesus change everything?

And moreover, if Jesus surprised his people, how often does he come to us and we fail to see him because we have preconceived ideas of who he is?

Let January be your classroom, Jesus your teacher. Ask him these questions. Take up the challenge of the Year of Mercy, and ask Jesus how you can merge yourself into his mind, how he can change everything for you.

(Effie Calderola writes for Catholic News Service.) †

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

Sunday Readings

Sunday, Jan. 17, 2016

- Isaiah 62:1-5
- 1 Corinthians 12:4-11
- John 2:1-11

The Book of Isaiah furnishes this weekend's Liturgy of the Word with its first reading. Knowing the history of ancient Israel helps in understanding this reading.



The kingdom of Israel, carefully crafted by King David and given glory by David's son, Solomon, split after Solomon's death in a power duel among would-be successors.

Two kingdoms then formed. Weakened, dismembered and chronically unsure as to national mission, the two kingdoms were easy prey to aggressive outsiders.

One such outsider was the great Babylonian Empire, centered in Babylon, located in modern Iraq, no longer an important city. Militarily strong, with aggressive ambitions, the Babylonians easily overwhelmed God's people in both their kingdoms. Many died, but some were taken to Babylon, not exactly as hostages but certainly not as honored guests.

These displaced Hebrews, and then their children, yearned to go home. Generations passed. Finally, Babylonia itself fell to its more powerful neighbor, the Persians. Cyrus, the Persian king, allowed the Hebrew exiles to go home.

The author of this section of Isaiah saw the defeat and exile of God's people as the direct result of their sins. Yet he also assured them that God still loved them. He provided for them in their exile, and used Cyrus as an instrument to give them new life.

St. Paul's First Epistle to the Corinthians gives us the second reading.

Corinth presented Paul with many challenges. The people were slow in abandoning old ways. They quarreled and flirted with the old paganism. Paul constantly corrected them, but he also encouraged them.

In this reading, St. Paul calls all the Christian Corinthians to the unity and unified life of the Church. One Spirit empowers all. Among all are many talents.

St. John's Gospel supplies the Gospel reading. It is the story of the wedding feast at Cana where the Lord miraculously replenished the wine being served. Typical of John, it is a passage literally overflowing with powerful lessons and references.

First, it is the beginning of the Lord's ministry. His ministry did not begin with some spectacular show of power in the sky, for example. Instead, it began in a gesture of love in the face of ordinary human need.

Secondly, the miracle was in response to human faith. The faith is evident in Mary's trust in Jesus. Moreover, she collected in herself the sense of need of the others, and she turned to Jesus, knowing that Jesus was the answer.

Thirdly, it identifies Jesus as the Messiah. Prophets had written that with the anticipated Redeemer "sweet wine would flow." Also, in popular perception, wine had life. Jesus gave this wine in abundance, and the wine provided by Jesus was the best wine of all.

Finally, probably everyone at the feast was Jewish. Jesus said that his "hour had not yet come" (Jn 2:4). The hour comes for John's Gospel when Jesus encounters gentiles. The lesson: The Lord came to save all people.

Reflection

The late biblical scholar, Father Raymond Brown, saw in this narrative from John a magnificently revealing message, precisely in its words about Mary.

In this reading Mary is totally human—and completely Christian. She is a model for us. We are humans. We aspire to be perfect Christians.

She believed that Jesus was the Messiah, the almighty Son of God, and so told the servants at the wedding, "Do whatever he tells you" (Jn 2:5).

The Cana story reveals the Lord's divinity, supplying human need. Revealing also is the term, "hour." The Lord's hour came when the gentiles heard the Gospel.

We are gentiles, if not by ethnicity then by estrangement from God.

Also remember, the Blessed Mother advocates for us as she advocated for the hosts at the Cana feast. †

Daily Readings

Monday, January 18

1 Samuel 15:16-23
Psalm 50:8-9, 16b-17, 21, 23
Mark 2:18-22

Tuesday, January 19

1 Samuel 16:1-13
Psalm 89:20-22, 27-28
Mark 2:23-28

Wednesday, January 20

St. Fabian, pope and martyr
St. Sebastian, martyr
1 Samuel 17:32-33, 37, 40-51
Psalm 144:1b, 2, 9-10
Mark 3:1-6

Thursday, January 21

St. Agnes, virgin and martyr
1 Samuel 18:6-9; 19:1-7
Psalm 56:2-3, 9-13
Mark 3:7-12

Friday, January 22

Day of Prayer for the Legal
Protection of Unborn
Children
1 Samuel 24:3-21
Psalm 57:2-4, 6, 11
Mark 3:13-19

Saturday, January 23

St. Vincent, deacon and martyr
St. Marianne Cope, virgin
2 Samuel 1:1-4, 11-12, 19, 23-27
Psalm 80:2-3, 5-7
Mark 3:20-21

Sunday, January 24

Third Sunday in Ordinary Time
Nehemiah 8:2-4a, 5-6, 8-10
Psalm 19:8-10, 15
1 Corinthians 12:12-30
or 1 Corinthians 12:12-14, 27
Luke 1:1-4; 4:14-21

Question Corner/Fr. Kenneth Doyle

The Church has no objection to people having hyphenated surnames

Q My question centers around a Catholic couple, now divorced, who



are having a strong disagreement as to what should be the last name of their two children. The father is adamant that the children's surname should remain the same (i.e., his own), while the mother has filed court papers to

have the children's last name be changed to a hyphenated one (i.e., her own maiden name followed by the father's last name).

My question is whether the Catholic Church would be opposed to their having a hyphenated last name. Does the Church have a fixed position on this? (Virginia)

A I am not aware of any Church teaching on the use of hyphenated last names, nor do I believe that one exists. The question of what name a woman will use after marriage, it seems to me, is cultural rather than religious.

In some places in Latin America, for example, it is customary for a married woman to retain her family's name as well as that of her husband. Even in other cultures in Western Europe, it has not been unusual for a married woman to keep her family's name, particularly when that name would be more recognized in the area where they intend to live.

In my own state of New York, the marriage license itself provides a space for a woman to indicate by what name she wishes to be known after marriage.

Interestingly, research in America shows that, from the mid-1970s onward, there was a rise in the number of college-educated women keeping their surname (corresponding to a rise in feminism as well as an increase in the number of women who had an established professional career before being married.)

In the 1990s, however, that trend slowed, and subsequent studies show that women in the United States are largely choosing to take their spouse's last name.

In the case to which you refer, it is unfortunate that the choice of the children's last name has created such acrimony because that can only hurt the children. Perhaps the couple should see a counselor about working out a solution more amicably. Also, I do not know the ages of the children, but if they have reached the age of reason, they probably should be consulted on this because they will be the carriers of whatever

name is chosen.

Q I know that Pope Francis has spoken against big retail corporations as contributing to economic injustice in the world. I am currently employed by a national pet supply corporation, which, as far as I know, tries to do good things to help both people and animals.

In my job, I do feel that I have lots of opportunities to be the face and hands of Jesus for my customers. But the pope's remarks now have me concerned. It may be that I don't fully understand the wrongs that this (or any) corporation might be committing on a larger level.

Do you think that employees of big box stores have a duty to quit their jobs and try to find different, smaller-scale employers? What would Pope Francis recommend to someone in my position? (Virginia)

A It is true that Pope Francis has regularly spoken out in defense of the poor and against unbridled capitalism. In particular, in a talk in Bolivia last July, he challenged a world economic system that "has imposed the mentality of profit at any price, with no concern for social exclusion" and said that poor countries should not be reduced to being providers of raw material and cheap labor for developed nations.

That does not equate, though, to the condemnation of every large-scale corporation, and each one must be evaluated separately. Since most of us have neither the time nor the talent to do this, it helps to rely on such organizations as Christian Brothers Investment Services or the Interfaith Center on Corporate Responsibility, which regularly screen large companies for the ethics of their business and employment practices.

In your specific case, I commend you for seeking to live out your faith in your workplace.

If you became aware of unjust business practices carried out by your employer, I would advise you to seek, as much as your position allows, both to advocate for its change and to avoid entangling yourself in it. But unless you were directly responsible for such a practice and were obligated by the employer to continue it, you would be free to remain employed there.

Indeed, if you are supporting a family through your employment, remaining in your job could be obligatory, especially if other job opportunities in your area were scarce. †

My Journey to God

God is Hope and Optimism

By Thomas J. Rillo

Our God is both hope and optimism for us
He is not like a glass that is half full or half empty
He is like a glass that is fully full and abundant
He is joy and peace that completely fills our hearts.
God is Hope and Optimism

Hope in God is like the harmony of our soul
Optimism in Him for He will not abandon us
Optimistic in that God is omnipotent in all things
Peace in the hope God gives us is like music to us.
God is Hope and Optimism

Hope that if we listen to God's voice all is well
Optimism in that we wait for God to act in His time
We learn to act not in haste in hope that God will listen
We are optimistic in the waiting in God's own time.
God is Hope and Optimism

Hope in that where we are at the moment is His will
Optimistic in that God knows what is best for us
Hope that our journey to God will bring us to heaven
Hope that we put the heavenly realm first and trust in God.
God is Hope and Optimism

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad.)

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.

ADAMS, Charles Joseph, Jr., 78, St. John the Baptist, Starlight, Dec. 27. Husband of Phyllis (Lynch) Adams. Father of Kim Kruer, Charles III, Mitchell and Todd Adams. Grandfather of nine. Great-grandfather of five.

BECHT, Dorothy C., 93, St. Mary, Navilleton, Dec. 25. Mother of Mary Jacobi, Veronica Messmer, Suzanne, John, Lawrence and William Becht. Grandmother of 14. Great-grandmother of 16. Great-great-grandmother of two.

BEYL, Minnie Elizabeth (Phillips), 83, Holy Family, New Albany, Dec. 30. Mother of Laura Crowley. Grandmother of one.

BILLINGS, Stewart Richard, 75, St. Charles Borromeo, Bloomington, Dec. 31. Father of Jennifer Barnes, Courtney Crum-Hieftje, Stephanie Eberle, Susan Hendrickson and Roberta Stadtmiller. Grandfather of 13.

BISHOP, Michael William, 50, St. Mary of the Immaculate Conception, Aurora, Jan. 2. Son of Mary Bishop. Brother of Elinor Kelnhofer. Uncle of two.

BODENBENDER, Norman, 78, Holy Family, New Albany, Dec. 27. Husband of Helen (Faulkner) Bodenbender. Father of Cynthia, Roger, Todd and Travis Bodenbender. Brother of Gaye Casey, Gary, Greg and Randal Bodenbender. Grandfather of eight. Great-grandfather of five. Great-great-grandfather of one.

BREDE, William, 91, St. Lawrence, Lawrenceburg, Jan. 1. Husband of Helen Brede. Father of Jeff and Jim Brede. Grandfather of two.

BROCKMAN, Bonnie (Oldman), 90, St. Joseph, Corydon, Dec. 30. Mother of Bonita Baker, Mary Martin, Bill, Joe and Philip Brockman. Grandmother of six. Great-grandmother of three.

CARROLL, Beverly S., 77, St. Augustine, Jeffersonville, Dec. 21. Mother of Kimberly and Donald Carroll Jr. Sister of Donald Stemler.

CHAPMAN, David R., 70, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 15. Husband of Rita (Cavallaro) Chapman. Brother of Carol Starr and Ron Chapman.

COURTEAU, Patricia Elizabeth, 77, St. Mark the Evangelist, Indianapolis, Dec. 26. Wife of Donald Courteau. Mother of Kathryn and Kevin Courteau. Sister of Robert Franklin. Grandmother of three. Great-grandmother of six.

CROOK, Anne M., St. Luke the Evangelist, Indianapolis, Dec. 25. Wife of Ken Crook. Mother of Katie Fox, Bryan, David and Timothy Crook. Sister of

Don, Gerry, Robert and Vincent Keenan. Grandmother of seven.

DENNEY, Linda M. (Leppert), 54, St. Pius X, Indianapolis, Dec. 21. Wife of Bart Denney. Mother of Bradley and Bart Denney. Sister of Cyndy Sampsell, Cheryl Schwab, Debbie Swope, Bobby, Gregg, Rick and Steve Leppert.

DUCOTE, Harold Augusta, Jr., 72, Immaculate Heart of Mary, Indianapolis, Nov. 28. Husband of Ellen (McWilliams) Ducote. Father of Nicole Fry, Natalie Loomis, Bryan, Harold III and John Ducote I. Son of Inez (Finch) Ducote. Brother of Bryan and Stuart Ducote. Grandfather of 15.

ELSEY, Nova A. Mounts, 86, Sacred Heart of Jesus, Indianapolis, Jan. 1.

GREER, Shannon, 42, St. Gabriel, Connorsville, Dec. 17. Mother of Amanda Alcorn and Ashley Lane. Stepmother of Megan Anderson, Tiffany Lane and Rene Mackey. Sister of Leah Brown, Sherry Lovely and Billy Alcorn. Grandmother of 10.

GUIMONT, Colleen, 62, St. Matthew the Apostle, Indianapolis, Dec. 17. Wife of Richard Guimont. Mother of Jennifer Caddell, Jon, Michael and Todd Guimont. Sister of Carol Carnes, John, Kevin and Richard Hennessey. Grandmother of three.

HAUSER, Betty A., 78, St. Paul, Tell City, Jan. 1. Mother of Barbara King, Lisa Lutgring, Dan, Jake, John, Mike and Tom Hauser. Sister of Don and Jim Schroeder. Grandmother of 18. Great-grandmother of three.

HELDMAN, Ruth Marie, 85, St. Anthony of Padua, Clarksville, Dec. 25. Mother of Brian, Greg and Stephen Heldman. Grandmother of two.



Black Nazarene

Pilgrims carry a replica of the Black Nazarene during a Jan. 7 procession in Manila, Philippines. Many Filipinos believe the sacred statue of Christ has miraculous powers. (CNS photo/Francis R. Malasig, EPA)

HOWELL, Kathryn M., 85, St. Augustine, Jeffersonville, Nov. 29. Aunt of two.

KAVANAUGH, V. Leo, 90, Holy Spirit, Indianapolis, Dec. 25. Father of Mary Mercer. Brother of Franciscan Sister Timothy Kavanaugh, Howard and Tom Kavanaugh. Grandfather of one. Great-grandfather of one.

KRININGER, Deanna Lee (Risley), 69, St. Mary, New Albany, Dec. 21. Wife of Joseph Krininger. Mother of Brooke, Nicole, Brett and Marc Krininger. Sister of Patricia Tucker. Grandmother of five.

LITTLE, Julia R., 57, Holy Family, Oldenburg, Nov. 1. Sister of Kay Little Blackwood, Carol Crays, Denise Daro, Betty Gabbard, Monica Steidinger, Linda Wenning, Dan, Jim, Joe and Paul Little. Aunt of several.

LOYD, Shirley Rosetta Nathan, 92, SS. Peter and Paul Cathedral, Indianapolis, Dec. 22. Wife of Frank Loyd Sr. Mother of Karen Turner, Frank Jr. and John Loyd. Grandmother of five. Great-grandmother of 10.

MANNIX, Alvina Margaret, 96, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 22. Mother of Jeanne Scheuring. Grandmother of several. Great-grandmother of several.

MARION, Henrietta (Keys), 96, SS. Peter and Paul, Cathedral, Indianapolis, Dec. 16. Mother of Pheola Bowens-Akers, Rita Nibbs, LaVon Wilson, Marsha and Michael Marion. Grandmother of 14. Great-grandmother of 31. Great-great-grandmother of one.

MAXWELL, Therese E., 82, St. Roch, Indianapolis, Dec. 30. Mother of Terri Burgess, Rita Hicks, Grace, Kristi, Matthew and Thomas Maxwell. Sister of Mary Ann Risch, Kathleen Turk and Daniel McCarthy. Grandmother of 16. Great-grandmother of one.

McGAR, Eric Scot, 55, former member St. John the Baptist, Starlight, Dec. 24. Father of Justin Gephart. Son of Eva (Sanford) McGar. Brother of Barbara Bierman and Mark McGar. Grandfather of three.

MONBOUQUETTE, Kathryn (Welch Hill), 95, Immaculate Heart of Mary, Indianapolis, Dec. 12. Mother of Mary Ellen, James, Michael and R. Martin Hill. Stepmother of Bernard, Brian, Paul and Peter Monbouquette. Grandmother of one. Step-grandmother of six.

NEDDE, Dolores (Steinhauer), 85, St. Lawrence, Indianapolis, Dec. 27. Wife of Norman. Mother of Cindy, Julie and Larry Neede. Sister of Don Steinhauer.

O'GARA, Thomas Joseph, 87, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 28. Husband of Jeanne O'Gara. Father of Dr. Mary Jeanne Burger, Karen Hartnett, Kathleen Johnson, John and Tom O'Gara. Brother of Kathleen White. Grandfather of 12.

ORTMAN, Arthur B., 99, Immaculate Conception, Millhousen, Jan. 3. Husband of Velma Ortman. Father of Nancy Huff, Danny, Jim and Michael Ortman. Grandfather of 10. Great-grandfather of 30. Great-great-grandfather of one.

PEAY, Michael W., 66, St. John the Baptist, Starlight, Dec. 22. Husband of Barbara Peay. Father of Ashley Balmer-Dones, Davy Boha, Wendy Hubbs, Darren Oglesby, John and Joseph Peay. Son of Romanus and Margaret Peay. Brother of Marlene Howlett, Kathy Melton, Donna Wilson and Ronnie Peay. Grandfather of nine.

POWER, Jerald L., 57, St. Augustine, Jeffersonville, Dec. 28. Husband of Laura (Broy) Power. Father of Lilli Power. Stepfather of Michael Broy. Brother of Mindy Power Kulczar and Jimmy Power. Grandfather of five.

RADOSEVICH-CLENDENIN, Paula Sue, 63, Immaculate Heart of Mary, Indianapolis, Dec. 7. Wife of Jim Clendenin. Sister of Barbara Swanson, Larry and Robert Radosevich.

RASELL, Mary Catherine, 80, St. Patrick, Terre Haute, Dec. 13. Mother of Paula Egan, Constance Marrs, Dan, Dave and Herman Rassel III. Sister of Margaret Anne Weust. Grandmother of 14.

SANTAROSSA, Mary Jane, 64, St. Pius X, Indianapolis, Dec. 22. Wife of David Santarossa. Mother of Allison, Bobby and Domenic Santarossa. Sister of Rebeka Franklin, Ann Greer and Jill Schaffer. Grandmother of two.

SAXON, Kenneth, 69, St. Michael, Brookville, Nov. 20. Husband of Marita Saxon. Father of Judith Resler and Kenneth Saxon II. Brother of Patricia Banta, Regina Leising, Teresa Nigh, Alfred, Donald, Herbert and John Saxon. Grandfather of six.

SCOTT, Jessie Jo, 82, St. Paul, Tell City, Dec. 14. Wife of Burke

Scott. Mother of David, Jay and Kent Scott. Grandmother of three.

SPIEGL, Julius F., 91, St. Lawrence, Indianapolis, Dec. 22. Husband of Theresa (Anderson) Spiegl. Father of Janet Stephens and Donald Spiegl. Grandfather of six.

TIMPE, Michael R., 67, Sacred Heart of Jesus, Indianapolis, Dec. 14. Brother of Mary Ann Ullrich and Patrick Timpe.

TUOHY, Frances Jane, 85, St. Luke the Evangelist, Indianapolis, Dec. 29. Mother of Mary Beth Lamberson, Sue MacGill, Bill and Brian Tuohy. Grandmother of 12. Great-grandmother of one.

WALKER, Marguerite S., 91, St. Lawrence, Indianapolis, Dec. 30. Mother of Barbara, Kathleen and Thomas Walker. Sister of Irene Middendorf. Grandmother of six.

WEIDNER, Nicholas B., 55, St. Augustine, Jeffersonville, Dec. 17. Husband of Karen Weidner. Father of Chastity and Robert Jeffers and Bryan Weidner. Son of Martin Weidner. Brother of Jackie Clemmons, Susan, Teresa and William Weidner. Grandfather of eight.

WIGGENHORN, Ruth E., 90, Immaculate Heart of Mary, Indianapolis, Dec. 29. Mother of Paula Hartz, Jane Tarpey, Susan and Robert Wiggenghorn. Sister of Charles and Edward Bramlage. Grandmother of six.

WILSON, Barbara Jean (Firsich), 76, St. Gabriel, Connorsville, Dec. 18. Mother of Paula Coffman, Sheila Griffin, Tina Jobe, Monica Lee, Belinda Suggs and Randy Wilson. Sister of MaryAnn Wilhelm, James and Leon Firsich. Grandmother of eight. Great-grandmother of three.

WINGERTER, Robert B., 91, St. Mary, Lanesville, Jan. 5. Husband of Rita Wingerter. Father of Rene Wingerter Buchanan, Randall, Robert Jr. and Ronald Wingerter. Grandfather of nine. Great-grandfather of 16.

WOLTER, Carl E., 91, St. Catherine of Siena, Decatur County, Dec. 19. Brother of Thelma Grossman, Evelyn Kiefer and Louis Wolter.

ZUPANCIC, Suzanne M., 62, St. Martin of Tours, Martinsville, Dec. 26. Wife of Charles Zupancic. Mother of Laurie, Libby, Craig and Wade Zupancic. Sister of Charles and John Gatewood. Grandmother of six. †

Marriage ANNOUNCEMENTS

Be a part of our Spring Marriage Edition

Feb. 5, 2016, issue of *The Criterion*

If you are planning your wedding between Jan. 30 and July 1, 2016, we invite you to submit the information for an announcement on the form below.

E-mailed photos

Photos should be saved in jpg format and be a minimum 300 dpi resolution. Color photos are preferred. We recommend if possible, to have a photo where the couple's faces are close to each other. Please send your photo as an attachment to the e-mail: MKlein@archindy.org. Subject line: Spring Marriage (Last name). In the e-mail, please include the information in the form located at the bottom.

If you are unable to e-mail a photo, you may mail us a photo to scan with the bottom form. Please no photocopy photos. If you want the photo returned, please include an returning addressed envelope with a postage stamp on it.

Deadline

All announcements and photos must be received by 10 a.m. on Monday, Jan. 21, 2016. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

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Right, Archbishop Joseph W. Tobin elevates a chalice during a Jan. 6 Mass at the chapel of Franciscan Hospice House in Indianapolis, which welcomed its first patient on Dec. 9, 2015. Also pictured is master of ceremonies Loral Tansy. The liturgy was the first Eucharist celebrated in the facility's chapel. (Photos by Sean Gallagher)

Below, a statue of St. Francis of Assisi marks the entrance of Franciscan Hospice House in Indianapolis on Jan. 6.



Franciscan Alliance opens its first inpatient hospice facility on south side of Indianapolis

By Sean Gallagher

The day after the Church's Holy Year of Mercy was inaugurated on Dec. 8, a new effort to show mercy to the dying and their families began when the first patient was admitted to Franciscan Hospice House on the south side of Indianapolis.

It is a ministry of Franciscan St. Francis Health and is located on the network's Indianapolis campus.

On Jan. 6, Archbishop Joseph W. Tobin praised the mercy that is at the heart of the facility's mission when he blessed its chapel, celebrated the first Eucharist there, and visited with its staff and some of its patients and their relatives.

"I think [Pope] Francis would really be happy, because in his letter on mercy he says that mercy has to be concrete," Archbishop Tobin said in closing remarks at the Mass. "It's not a theory. We have to practice it. And this is a place of mercy."

Franciscan Hospice House was made possible through the generosity of many donors who contributed over the past decade to a campaign guided by the Franciscan Alliance Foundation Central Indiana that raised \$10.3 million.

The facility features 12 patient suites, a chapel and rooms for the families of patients, including a large kitchen, living rooms and a play room for children and youths.

Franciscan Alliance, a Midwest health care network that includes three hospitals in central Indiana, is a ministry of the Mishawaka, Ind.-based Sisters of St. Francis of Perpetual Adoration.

It has been involved in hospice care for more than a century, but Franciscan Hospice House is its first inpatient hospice facility.

Kristina Basicker, director of the facility, said it can serve hospice patients who do not have caregivers at home that can provide the level of care that they need. The facility can also house hospice patients for five days as a respite for caregivers who are friends or relatives.

Franciscan Hospice House, however, primarily cares for

patients near the end of life who need hospital-level care.

"They have symptoms that are out of control and can't be controlled in the patient's home environment," Basicker said. "They might have agitation or seizures or pain that is out of control, nausea or vomiting."

Although an inpatient hospice facility is new to Franciscan Alliance, Basicker said that it is in harmony with its original mission.

"It certainly meets the mission as far as us being stewards of Christ and giving that type of loving care," Basicker said. "Our staff, with our chaplains, supports the [patients] and their families. That's a huge part of what hospice is."

In his homily during the first Mass in the facility's chapel, Archbishop Tobin noted that "God will reveal himself in this house."

"God will reveal himself in the particular care that is given to people who will come here," he said. "They recognize that they're not a piece of meat or a motor. They're a human being made of body, soul, mind and spirit, calling for a pastoral care that recognizes and embraces all of those facets."

"God will reveal himself because preparing for death is often a time for healing of relationships in families and restoring family unity. God will reveal himself to the people who work here, because the dying teach us so much about acceptance, about trust and, finally, hope in the final revelation of God when we meet God face to face."

After the Mass, Franciscan Sister Marcene Franz, vice president of mission integration for Franciscan St. Francis Health, spoke of the hospice facility and the spirit of St. Francis of Assisi.

"This is what we're here for, to see babies being born and now [to provide] a place where the terminally ill can be with their families," said Sister Marcene. "I think this is what St. Francis would want us to do, to be here at the end of life, especially in these days when you hear so much negativity about how we should live and die." †



Archbishop Joseph W. Tobin tours Franciscan Hospice House on Jan. 6 in Indianapolis with Beth Keultjes, chief operating officer and vice president for Franciscan Visiting Nurse Service, which oversees hospice programs for Franciscan St. Francis Health.



Franciscan Sister Marcene Franz, vice president of mission integration for Franciscan St. Francis Health, kneels in prayer during a Jan. 6 Mass at the chapel of Franciscan Hospice House in Indianapolis.

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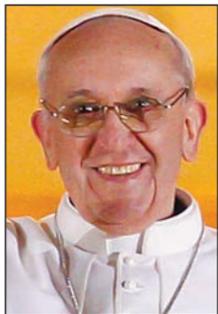


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Warmth of mercy can overcome cold indifference, pope tells diplomats

VATICAN CITY (CNS)—Cold indifference to migrants, the poor, the hungry and the persecuted must be



Pope Francis

overcome through the warmth of mercy, which can transform people into artisans of peace, Pope Francis said.

In a lengthy speech on Jan. 11 to diplomats accredited to the Holy See, the pope called on the world's governments to work together to combat the effects of a "culture of waste" that sacrifices "men and women before the idols of profit and consumption."

Dialogue, he said, is the antidote that can heal the world of the "individualistic spirit" growing in today's culture, causing indifference toward those who suffer, particularly migrants who only seek to "live in peace and dignity."

Biblical and human history is marked by countless migrations of those seeking a better life or fleeing circumstances such as war, persecution, poverty or the effects of climate change, Pope Francis said. Unfortunately, their suffering has begun to "appear normal" to too many people.

Making a special appeal on behalf of those fleeing war and religious persecution, the pope said they often find themselves at the mercy of the "powerful who exploit the weak," or turn to human traffickers where they "may well lose their possessions, their dignity and even their lives." The pope called for an end to human trafficking, adding that "it turns human beings, especially the weakest and most defenseless, into commodities."

Countries who are taking in migrants, he said, also face hardships and fears, especially due to the growing threat of international terrorism. Despite the difficulties, the pope affirmed his conviction that Europe has the means to "balance between its twofold moral responsibility to protect the rights of its citizens, and

to ensure assistance and acceptance to migrants."

Expressing gratitude for initiatives in welcoming migrants, the pope recognized the efforts of countries such as Lebanon, Jordan, Turkey and Greece, who have continued to help and not close their borders. He also commended the Italian government's commitment to saving lives in the Mediterranean, and its taking responsibility for "a massive number of refugees."

"It is my hope that the traditional sense of hospitality and solidarity which distinguishes the Italian people will not be weakened by the inevitable difficulties of the moment but that, in light of its age-old tradition, the nation may prove capable of accepting and integrating the social, economic and cultural contribution which migrants can offer," he said.

The cultural implications of migration, particularly in regard to different religious affiliations, also must be addressed, he said. Without "sincere and respectful dialogue," growing diversity can lead to fears and to viewing others as enemies due to "closed-mindedness and intransigence."

"Extremism and fundamentalism find fertile soil not only in the exploitation of religion for purposes of power, but also in the vacuum of ideals and the loss of identity—including religious identity—which dramatically marks the so-called West," he said.

Recalling his apostolic visits in 2015 to Africa, North and South America and Asia, the pope said that mercy was the common thread that linked his journeys, particularly in areas suffering due to war, poverty, social inequality and persecution.

He also warned that the centrality of the family as "the first and most important school of mercy" is threatened by growing efforts to redefine the institution of marriage, "by relativism, by the culture of the ephemeral, by a lack of openness to life."

"Today there is a widespread fear of the definitive commitment demanded by the family; those who pay the price are the young, who are often vulnerable and uncertain, and the elderly, who end up being neglected and abandoned," the pope said. †



Epiphany blessing

Archbishop Joseph W. Tobin on Jan. 5 blesses the Office of Catechesis in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis using a prayer recalling the magi. Ken Ogorek, archdiocesan director of catechesis, looks on as the archbishop writes 20+C+M+B+16 representing traditional names of the wise men, and a prayer for the New Year. Follow the Office of Catechesis on Twitter at @IndyCatechesis. (Submitted photo)

Bishops' conference files amicus brief on behalf of Little Sisters of the Poor

WASHINGTON (CNS)—The general counsel for the U.S. Conference of Catholic Bishops (USCCB) filed an amicus brief with the U.S. Supreme Court in support of the Little Sisters of the Poor, who have asked the court for relief from being forced to comply with the federal contraceptive, sterilization and abortifacient mandate.

The brief was filed on Jan. 8 in the *Zubik v. Burwell* case, which the court will hear this year. The case will determine whether the Little Sisters of the Poor and other ministries can be forced to comply with the mandate of the



Pope Francis greets Sister Marie Mathilde, 102, during his unannounced visit to the Little Sisters of the Poor residence in Washington on Sept. 23. (CNS photo/L'Osservatore Romano)

U.S. Department of Health and Human Services (HHS).

Under the Affordable Care Act, all health insurance plans are required to provide coverage for birth control drugs and procedures. Churches themselves and other institutions that primarily employ and serve members of the churches are exempt.

Nonprofit religious entities such as Church-run colleges and social service agencies are not exempt, but the federal Department of Health and Human Services created what it calls an "accommodation" under which such organizations morally opposed to the coverage may file a particular form or notify HHS that they will not provide it.

The coverage is then provided to those organizations' employees, but through third parties, and with no cost or further involvement to the employer. Entities that refuse to comply with the mandate are subject to significant fines.

The Little Sisters of the Poor and other organizations that sued say that the acts of filling out the form or notifying HHS are a substantial burden on their religious rights because the steps implicate them in the ultimate provision of contraceptives, sterilization and abortifacients. The 10th U.S. Circuit Court of Appeals disagreed in a July 14 ruling, saying the sisters were not substantially burdened by procedures set out by the federal government by which they could avoid the requirement to provide contraceptive, sterilization and

abortifacient coverage in employee health insurance.

The USCCB brief argues that the mandate not only damages religious freedom, but society as a whole.

"If the petitioners abide by their religious beliefs, they face the loss of the ability to sponsor health coverage for their employees and millions of dollars in fines, threatening financial ruin. No one benefits from such an outcome—not the organizations, their donors, their clients, or their employees," the brief said.

The brief also highlighted the major contributions made by Catholic and other religious charities and social services by assisting millions of people every year. Seven other Catholic and non-Catholic organizations signed onto the USCCB brief: Association of Catholic Colleges and Universities; Catholic Relief Services; Family Research Council; Institutional Religious Freedom Alliance; The Cardinal Newman Society; Thomas More Society; and World Vision.

Other amicus briefs were filed by leaders from other faiths and members of Congress.

"We have great admiration for the Little Sisters who are standing up not just for themselves and the elderly poor they serve, but for the rights of all people of faith, including Jews," said Rabbi Mitchell Rocklin in a statement. "Their courage is an example to all of us," added the rabbi, a member of the executive committee of the Rabbinical Council of America.

Sister Loraine Marie Maguire, mother provincial of the Little Sisters, based in Denver, said the sisters are "overjoyed and deeply grateful for the diverse outpouring of support we have received from such a variety of people and groups."

"We have been serving the elderly poor for over 175 years, and are simply asking the government to allow us to continue our life's work without being forced to choose between our faith and millions in government fines," she said in a statement.

Sister Loraine Marie and Sister Constance Carolyn Veit, director of communications for the Little Sisters of the Poor, were invited by House Speaker Paul D. Ryan, R-Wisconsin, to attend President Barack Obama's State of the Union address on Jan. 12. †

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