



The

Criterion

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Steward of God's gifts

New director of Fatima Retreat House eager to help others in their spiritual lives, page 3.

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'It's a big part of who I am'

Faith, family and football mark the heart of Marian coach's two special journeys

By John Shaughnessy

Within six months, Mark Henninger experienced two of the most memorable journeys of his life.

In June, the head football coach of Franciscan-based Marian University in Indianapolis traveled to Italy as part of a university-sponsored pilgrimage to Rome and Assisi, the hometown of St. Francis.

That trip also led him to a remarkable moment in the Vatican near the tomb of St. John XXIII, the pope who is the namesake of Roncalli High School in Indianapolis—where Henninger graduated in 1992.

"Being a Roncalli grad, that was the most special time to me," he says. "I was selected to do a reading [during Mass] that day. The chapel was full, and there weren't that many seats so I had to sit up at the altar. I'm three feet away from his tomb. I shouldn't tell you this, but I didn't pay a whole lot of attention to Mass that day. Going to Roncalli and learning so much about Pope John XXIII, and then being that close, it was just amazing."

So was the feeling Henninger had on Dec. 19 when his football team completed its season-long journey by winning a national championship—defeating Southern Oregon University by a score of 31-14 to earn the 2015 title for the National Association of Intercollegiate Athletics (NAIA).

During an interview with *The Criterion*, the 42-year-old Henninger shared his thoughts on the pilgrimage, the championship, his faith, his experience with Catholic education, and his life with his wife of 16 years, Jen, and their three children, 13-year-old Jack, 9-year-old Mary and

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Marian University head football coach Mark Henninger, who led his team to the 2015 championship of the National Association of Intercollegiate Athletics, has a passion for the sport, his family and his Catholic faith. (Submitted photo)

Saint Meinrad Archabbot Justin DuVall announces resignation

By Sean Gallagher

Benedictine Archabbot Justin DuVall, leader of Saint Meinrad Archabbey in St. Meinrad, announced on Jan. 13 that he will resign as abbot of the monastic community. His resignation will be effective on June 2, the day on which the election of his successor will take place.

Archabbot Justin has served as the ninth abbot and sixth archabbot of the 162-year-old Benedictine community for more than 11 years. He was elected on Dec. 31, 2004.

Unlike the superiors of most religious communities who serve for a specified term of office, those who are chosen to lead Saint Meinrad are elected to an indefinite term.

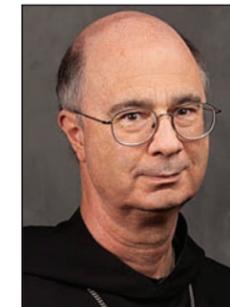
In an interview with *The Criterion*, Archabbot Justin spoke about his reason for resigning at this time.

"Fundamentally, I believe this time is right for me to resign now," he said. "My discernment took into account the strengths and needs of the community, as well as my own, and putting both together, I concluded that it is the right time for another to assume the responsibility—and the privilege—of holding the place of Christ in our good community. The key to me is the right time, not necessarily a particular date or number."

During his tenure as abbot, Archabbot Justin has overseen several significant building projects, including the final stage of construction of the monastery's Guest House and Retreat Center and the renovation of St. Gregory Hall, St. Bede Hall, Newman Hall and the St. Martin Center.

Most recently, extensive repairs are under way in the 33-year-old monastery,

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Archabbot Justin DuVall, O.S.B.

Dialogue, remembrance and peace are highlighted as pope visits synagogue

ROME (CNS)—While the Catholic Church affirms that salvation comes through Jesus, it also recognizes that God is faithful and has not revoked his covenant with the Jewish people, Pope Francis said.

Interrupted repeatedly with applause at Rome's main synagogue on Jan. 17, the pope said the Church "recognizes the irrevocability of the Old Covenant and the constant and faithful love of God for Israel."

The statement, which he already had made in his 2013 apostolic exhortation, "The Joy of the Gospel," was repeated in a recent document by the Pontifical Commission for Religious Relations with the Jews. The document reaffirmed Pope Benedict XVI's teaching that the Church "neither conducts nor supports" any institutional missionary initiative directed toward Jews.

While frigid winter temperatures finally arrived in Rome, Pope Francis received the warmest of welcomes at the synagogue.

The visit featured an exchange of standing ovations. Members of the Jewish community greeted the pope on their feet applauding, and bid him farewell the same way; he stood and applauded with the congregation when honor was paid to the handful of survivors of

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Pope Francis and Rabbi Riccardo Di Segni, the chief rabbi of Rome, hold a codex containing five pages of Jewish biblical commentary during the pope's visit to the main synagogue in Rome on Jan. 17. The 14th century codex was the pope's gift to the Jewish community of Rome. (CNS photo/Paul Haring)

ARCHABBOT

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including an addition to the infirmary and the installation of a geothermal heating/cooling system.

He also led the final 18 months of the Archabbey's largest-ever fundraising campaign, which raised nearly \$43 million for renovations, endowment and operating expenses.

"Our community at present is healthy and strong," Archabbot Justin said. "We have had a recent influx of vocations. Our Seminary and School of Theology is flourishing. We are also able to continue our service to the Church through the good work of those monks who serve in parishes, schools and chaplaincies. The community is well positioned for change and the need to move forward."

Some 80 percent of the priests of the Archdiocese of Indianapolis received at least part of their priestly formation at Saint Meinrad Seminary and School of Theology. And nearly all archdiocesan seminarians beyond college seminary are enrolled there.

Additionally, monks of Saint Meinrad currently serve as pastors of three parishes in the Tell City Deanery.

Archabbot Justin expects the historic close relationship between the monastery and the archdiocese will remain strong during this transition of leadership at Saint Meinrad.

"Any change in leadership sets in motion a series of effects," he said. "However, I would have every confidence that the solid and mutually beneficial relationship between the archdiocese and the archabbey, built and strengthened over so many decades, will remain fundamentally in place. Since it is a relationship of respect and trust, it is the basis for facing challenges together, as well as sharing benefits together."

When Archabbot Justin steps down from office, Saint Meinrad will have five previous leaders of the monastery in its community. Additionally, a retired abbot of the former Blue Cloud Abbey in South Dakota is now a member of the community, and Archbishop Emeritus Daniel M. Buechlein resides in the monastery's infirmary.

Archabbot Justin hopes after resigning to speak with these leaders about their



Benedictine Archabbot Justin DuVall delivers a homily during a July 11, 2013, Mass in the St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology in St. Meinrad during the seminary's One Bread One Cup youth liturgical formation program. The leader of Saint Meinrad Archabbey in St. Meinrad, Archabbot Justin announced on Jan. 13 that he would resign effective on June 2. (Photo courtesy of Saint Meinrad Archabbey)

experiences and wisdom.

"I think there is an untapped resource there, and I would like to gather some basic information from them and then see if I might be able to produce an article or perhaps some other document that would be helpful to particular houses or monastic congregations," he said.

Being a leader of the monastic community, he said, involves nurturing the leadership qualities of its younger monks.

"One responsibility of any leader is to recognize and promote the next generation of leaders," Archabbot Justin said. "This is true for abbots as well, and in this regard, Saint Meinrad has been blessed immensely."

"I am grateful to my predecessors who trusted me with positions of responsibility earlier in my monastic life, and in this way gave me experience from which to learn. I have tried to 'pay it forward' during my time, so that the next abbot—or even abbots—will have the blessings that I had."

When the election of Saint Meinrad's

next archabbot takes place on June 2, the monks of the community who have professed lifelong vows, known among Benedictines and other religious as solemn vows, will serve as electors. There are currently 79 monks in solemn vows at Saint Meinrad.

For a monk to be elected archabbot, he must receive 2/3 of the votes of the electors during the first three rounds of voting. In subsequent rounds, only a simple majority is required.

A native of Toledo, Ohio, Archabbot Justin professed vows as a monk of Saint Meinrad in 1974 and was ordained a priest in 1978. He earned a master of arts degree in library science in 1979 from the University of Michigan.

From 1979-93, he was the assistant librarian in the Saint Meinrad Archabbey Library. In 1984, he was appointed prior (second in leadership) of the monastery and served in that capacity until 1995. Other assignments have included master of

ceremonies, assistant to the novice/junior master, and chairman of the monastery's Liturgical Advisory Committee.

Archabbot Justin served as associate dean of Saint Meinrad Seminary and School of Theology from 1995 to 1996, when he was named its provost and vice rector, a position he held until his election as archabbot.

"Saint Meinrad Archabbey has been my home for almost 45 years," Archabbot Justin said. "The monks whom I first got to know when I came here to college have been a tremendous influence in my life, although at the time I had no idea how that was true."

"I am grateful for the privilege of being able to give back to the community in some small way for all that it has given me. In all things, may God be glorified."

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

SYNAGOGUE

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the Nazi Holocaust who were present for the event.

"Their sufferings, anguish and tears must never be forgotten," the pope said. "And the past must be a lesson to us for the present and the future. The Shoah teaches us that maximum vigilance is always needed in order to intervene quickly in defense of human dignity and peace."

Pope Francis was the third pope to visit the Rome synagogue, and Rabbi Riccardo Di Segni, the chief rabbi of Rome, said that in Jewish tradition "an act repeated three times becomes 'chazaqa,' a fixed tradition."

The pope, the rabbi, the president

of the Rome Jewish community and the president of the Union of Italian Jewish Communities all recalled the visits of St. John Paul II in 1986 and of Pope Benedict XVI in 2010. And they all spoke of the "new era" in Catholic-Jewish relations that began with the Second Vatican Council and its declaration "Nostra Aetate" on relations with non-Christian religions.

But continued violence in the Middle East and the specter of terrorism also were on the hearts and minds of all the speakers.

"Conflicts, wars, violence and injustice open profound wounds in humanity and call us to reinforce our commitment to peace and justice," the pope said.

"The violence of man against man is in contradiction with every religion worthy of the name and, particularly, with the

three monotheistic religions" of Judaism, Christianity and Islam.

Human life is a sacred gift of God, Pope Francis said. "God is the God of life and always wants to promote and defend it, and we, created in his image and likeness, are obliged to do the same."

Catholics and Jews must pray intensely that God would help bring peace, reconciliation, forgiveness and life to the Holy Land, the Middle East and all places where conflict and terrorism are sowing death and destruction.

Interreligious dialogue, he said, must be based on a recognition that all people are children of the same God, who calls them to praise him and to work together for the good of all.

However, he said, the relationship between Christians and Jews is unique because of Christianity's Jewish roots.

"Therefore, Christians and Jews must see themselves as brothers and sisters united by the same God and by a rich, common spiritual heritage."

In his speech, Rabbi Di Segni said the Rome Jewish community was welcoming the pope "to reaffirm that religious differences, which should be maintained and respected, must not however be a justification for hatred and violence."

"The Near East, Europe and many other parts of the world are besieged by wars and terrorism," the rabbi said. After decades in which Nazism, communism and other totalitarian ideologies led to such suffering, now "violence has come back and it is fed and justified by fanatic visions inspired by religion."

Dialogue and respect are the answers, he said, and the pope's visit to the synagogue is a sign of that approach. †

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State lawmakers consider expanding protections for the unborn

By Brigid Curtis Ayer

While pro-life advocates around the United States recognize the importance of January as the month in which is marked the anniversary of the 1973 *Roe v. Wade* Supreme Court decision that legalized



abortion across the country, members of the Indiana General

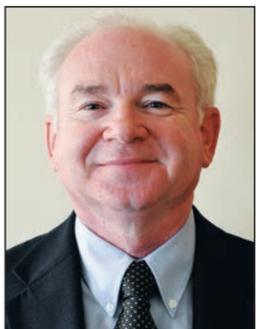
Assembly are considering several bills aimed at enhancing laws to protect the unborn.

Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC), who serves as the legislative and public policy spokesperson for the Catholic Church in Indiana, said, "It's important that the concern for human life is and continues to be a topic of the legislature. Indiana laws in terms of restrictions and limitations on abortion and promoting life are good, but it's always important that we keep finding opportunities to enhance those laws to make them stronger. That's why we are interested in these bills."

Protecting victims of sexual assault is the subject of two bills this year. House Bill 1064 is authored by Rep. Hal Slager, R-Schererville, and Senate Bill 82 is authored by Sen. Ed Charbonneau, R-Valparaiso. The measures remove the parent-child rights from the perpetrator of a rape when a child is conceived.

"The parent-child termination bill does affirm the child's life, and affirms the birth mother by providing a way for her to not be victimized again as it removes paternity rights from the child's father who perpetrated the crime," Tebbe said. "Right now, it looks like a version of this bill has a good chance of passing the legislature."

House Bill 1064 received a hearing in



'While it's too early to predict which bills will pass this year, I suspect many of these pro-life concepts and bills will be rolled into one bill, and move out of the Senate. We will be reporting on those aspects in greater detail once we have a handle on which proposals lawmakers as a whole and legislative leaders in the House and Senate want to move forward.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference

the House Judiciary committee on Jan. 11, and was passed by the panel. Tebbe said he expects Senate Bill 82 to move in the Senate.

The use and sale of aborted fetal body parts, which has drawn increased criticism of Planned Parenthood nationally and led to an effort to defund the group, will be addressed by lawmakers in the form of proposals dealing with fetal tissue. Senate Bill 77, authored by Sen. Jim Banks, R-Columbia City, reaffirms the state's public policy that aborted fetal body parts are not to be used by a state educational institution or unit of government in Indiana. The proposal prohibits state funding, the use of state facilities or its employees to knowingly participate in research involving these parts.

Senate Bill 5, authored by Sen. Jim Tomes, R-Wadesville, increases the penalties for unlawful acquisition, reception, sale or transfer of fetal tissue. Another fetal tissue bill, Senate Bill 314, authored by Sen. Liz Brown, R-Fort Wayne, requires that a pregnant woman be informed before her abortion that the fetal tissue will not be used or sold.

Lawmakers will also revisit the issue of perinatal hospice care. Senate Bill 313 provides support for parents who receive

a diagnosis of a lethal fetal anomaly. In 2015, lawmakers heard testimony from families who decided not to abort their preborn baby, oftentimes going against the medical prognosis and recommendation that doctors provided. Senate Bill 313, authored by Sen. Travis Holdman, R-Markle, requires physicians to provide information about perinatal hospice care to a woman considering an abortion because the child has a diagnosis of a disability.

Proposals have been filed to enhance and amend Indiana's informed consent law and waiting periods before an abortion. Senate Bill 374, authored by Brent Waltz, R-Columbus, extends the waiting period for an abortion from 18 hours to 48 hours, and increases penalties for abortion-related violations. A bill to improve informed consent for the parents when a minor seeks an abortion has also been introduced before the Indiana General Assembly.

Senate Bill 392 proposes that when the abortion physician receives written consent for the minor to have an abortion, the information must be included in the patient's medical record. The bill, authored by Sen. Erin Houchin, R-Salem, also tightens up reporting for termination of pregnancy and attaches new penalties for an abortion provider's failure to report

suspected sexual trafficking or child abuse. Rep. Casey Cox, R-Ft. Wayne, is authoring House Bill 1337, a bill to provide informed consent material prior to an abortion in a private setting.

"While it's too early to predict which bills will pass this year, I suspect many of these pro-life concepts and bills will be rolled into one bill, and move out of the Senate," Tebbe said. "We will be reporting on those aspects in greater detail once we have a handle on which proposals lawmakers as a whole and legislative leaders in the House and Senate want to move forward."

"The Indiana Catholic Conference will continue to work to promote laws that protect the unborn," Tebbe continued, "and the good news is Hoosier lawmakers also seem to be in tune with advancing more protections for the unborn."

As the ICC tracks bills, it posts legislative updates on its Web page. To receive legislative updates via e-mail, join the Indiana Catholic Action Network (ICAN). These and other public policy resources are available at www.indianacc.org.

(Brigid Curtis Ayer is a correspondent for The Criterion.) †

New director of Fatima Retreat House is eager to help others in their spiritual lives

By John Shaughnessy

Georgene Beiriger shakes her head in amusement when she thinks about the plans she had for retirement—and the different plan that God has for her.

Instead of retiring in a year from her leadership position with an Indianapolis engineering company, Beiriger has agreed to become the new director of Our Lady of Fatima Retreat House in Indianapolis.

"I am very excited to join the staff at Fatima," says Beiriger, a member of St. Barnabas Parish in Indianapolis who has served on Fatima's advisory board. "When I first heard of the opportunity, I felt a deep sense that this is where I am to find my purpose and meaning, that this is where God wants to use me at this time in my life. God and I definitely have different ideas about what retirement is."

The plan is for the 58-year-old Beiriger to officially start as Fatima's director by May 1. She will succeed Father James Farrell, who has led the retreat center since 2008.

"Georgene brings a perfect mix of business acumen and deep faith to her role and responsibilities at Fatima," says Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Spiritual Life and Worship. "It seems that God has been preparing her for this ministry for a long time. With her skills in business and ministry, she has the

experience to lead people while at the same time safeguarding and expanding the mission of one of our archdiocesan spiritual centers."

Father Beidelman also praised Father Farrell, calling him "in so many ways, the face and the heart of Fatima."

"This gives us the opportunity to transition Father Jim to a position that allows us to utilize the best of his gifts without placing more administrative duties on this hard-working and dedicated priest," Father Beidelman says. "Along with many capable and passionate co-workers, Father Jim has held the mission of Fatima in sacred trust and has encouraged others to do so, too."

Father Farrell will continue to be involved at Fatima, leading retreats and serving as the center's director of mission advancement. He will also continue as the pastor of St. Pius X Parish and the priest moderator of St. Andrew the Apostle Parish, both in Indianapolis.

Father Farrell also praised the selection of Beiriger, noting how he worked with her often during his six years as pastor of St. Barnabas Parish from 2002 to 2008.

"Immediately, she struck me as a conscientious, prayerful and talented steward of God's many gifts," Father Farrell recalls. "Georgene organized and coordinated various spiritual opportunities, and then she led them. Balanced and faithful in her spiritual life,

Georgene brings to Fatima a Spirit-led desire to accomplish the will of God in her life. Georgene's experience and education seem uniquely suited to support and guide Fatima."

Beiriger's excitement for leading Fatima flows from the difference she has seen it make to so many people, including her, as "a holy place of rest and revelation of God's love and mercy."

"I am so impressed with the work Fatima does," she says. "I believe and fully support what we are doing within the archdiocese, not only for spiritual renewal and enrichment of Catholics and people of all faiths, but also the programs that reach out to those of us in pain and those of us who are disadvantaged in life for various reasons. In response to the Holy Father's call to be a Church of Mercy, I want to see Fatima's presence and impact grow significantly in the archdiocese."

Beiriger has been married 37 years to her husband Joe, and she is the mother of a grown daughter. Beyond the 30 years of business and administrative experience that she will bring to her new role at Fatima, she also has a deep faith background. She has served in retreat ministry in the past, and she is currently a certified spiritual director.

"I am invested in using my gifts to the benefit of the spiritual growth of others. This is my passion," she says. "But while the foundation of this work is faith in Jesus Christ, the essential work that Fatima does by so many gifted and talented staff members, presenters and volunteers requires a sound organizational framework within which to flourish. Building upon its current sound framework is where I desire—and feel called—to give back to my Church."

Through the next few months, Beiriger will be assisted in her transition to becoming Fatima's director by Father Farrell and Sandy Pasotti, the retreat center's longtime associate director of guest services and operations.

Pasotti announced in October that she

would be leaving her position at Fatima in the spring of 2016 to become the associate director of development and events at Providence Cristo Rey High School in Indianapolis.

"We were blessed at Fatima to benefit from Sandy's leadership for these past 11-plus years," says Father Farrell. "Through the years, her job as associate director kept growing. Sandy hosted groups that came in to rent the facility, she prepared the annual budget, and she oversaw the entire daily operation of the retreat house. She also worked alongside the board in solidifying the annual Gala and overseeing the Annual Spring Appeal, both of which have grown tremendously."

"Sandy has done much more than required of her, and did it all without drawing attention to herself. She uses her variety of talents in loving service to the Body of Christ."

In a letter to "friends of Fatima" in October, Pasotti wrote, "I am excited for this new opportunity ahead of me, and I do believe it is where I am being called. At the same time, it is always difficult to leave a place where friendships and strong connections are made, and where I have tried to use my gifts to the best of my ability to support a critical and important ministry for those in our archdiocese and beyond."

At the time, Pasotti also noted, "I believe this is an opportunity for the leadership of the archdiocese to continue to grow the ministry of Fatima in the direction that our God and our Holy Father are calling us to."

The archdiocese embraced that opportunity, and it has led to a desire of the heart for Beiriger. Fatima's new director says, "I am delighted to have the opportunity to employ my experience and gifts to the benefit of something much greater than I ever imagined."

(For more information on Our Lady of Fatima Retreat House, log on to www.archindy.org/fatima.) †



'I am so impressed with the work Fatima does. I believe and fully support what we are doing within the archdiocese, not only for spiritual renewal and enrichment of Catholics and people of all faiths, but also the programs that reach out to those of us in pain and those of us who are disadvantaged in life for various reasons.'

—Georgene Beiriger, new director of Our Lady of Fatima Retreat House



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Editorial

Christians are the face of mercy, not perfect but forgiven

Have you seen the bumper sticker that says: "Christians aren't perfect—just forgiven"? Even if you're not a fan of bumper sticker theology (or politics), you have to admit there's a lot of truth in this simple statement. We are not perfect, by a long shot, but we are forgiven. That's why Pope Francis has proclaimed this Holy Year of Mercy. He wants us to be people of mercy, who are not perfect but who have been redeemed by God's love.

We acknowledge that we are a sinful people, and that our imperfections hurt us and others in ways that can be very damaging. As sinners, we usually hurt the people who are closest to us—our parents, spouses and children, friends and co-workers. We make promises that we don't keep. We often take advantage of others' generosity, and we abuse their trust. We break all 10 of the commandments, and then we wonder why we feel isolated, unhappy and afraid.

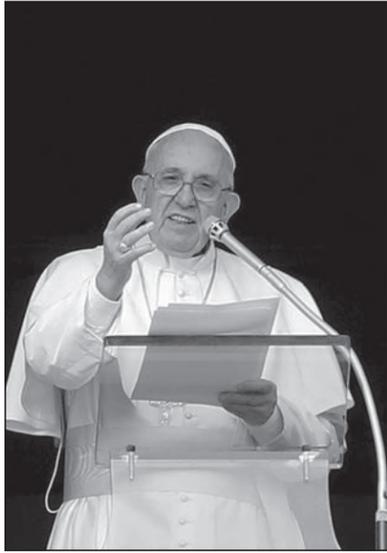
Finally, when we've sunk as low as any human being can possibly go and we're desperate, we cry out for help: "Father, I have sinned against heaven and before you. I am not worthy to be called your son" or daughter (Lk 15:11-32). How does our heavenly Father respond? By rejoicing! By celebrating the fact that we were lost and are now found; we were dead, and have now been returned to life! This is the prodigal love of God, the endless mercy and forgiveness that are available to us through the power of Jesus' passion, death and resurrection.

Pope Francis tells us that no sin is greater than God's ability to forgive, and no sinner is unredeemable. If we can open our hearts, letting go of our stubborn pride, we will discover that we have already been forgiven—whether we realize it or not—by the grace of God through the passion, death and resurrection of Jesus Christ, the face of mercy.

We do not need to be stuck in our sins. The cross of Christ has redeemed us. Our sins have been forgiven, and we have been set free. We're not perfect, but we are forgiven.

Our God is a forgiving God who is slow to anger and rich in mercy. We are keenly aware of the lengths to which our loving God is willing to go to redeem us from our selfishness and sin.

St. Luke's story of the prodigal son—really the story of two brothers and their generous and loving father—has captured the imagination of many great artists and writers during the past 2,000 years. It is a story of love and forgiveness that can't fail to inspire us. We can all identify with the two brothers. At times, we're



Pope Francis leads the *Angelus* from the window of his studio overlooking St. Peter's Square at the Vatican on Jan. 10. (CNS photo/Giampiero Sposito, Reuters)

like the younger brother who wastes his inheritance on loose living and sins of the flesh. At other times, we can feel the older brother's pain and resentment:

"Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. But when your son returns who swallowed up your property with prostitutes, for him you slaughter the fattened calf" (Lk 15: 29-30)!

The father's response speaks directly to our hardened hearts: "My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found" (Lk 15:31-32).

There is no greater joy than the joy that flows from the experience of forgiving love. (The Hebrew word for "forgiving love" is *hesed*, which means the boundless loving mercy of God.) This is what the father feels when his long lost son returns. It is surely what the son who was lost feels when his father greets him with such overwhelming love and mercy. And it is what the older son is invited, and challenged, to feel if he can overcome his anger and resentment and learn to share his father's joy.

During this Year of Mercy, we too are invited, and challenged, to experience the joy of God's love and forgiveness. Yes, we are sinners—imperfect people who hurt ourselves and others. Yes, we too often waste the gifts that God has given us, and we can be resentful and angry when we should be profoundly grateful for all that God has given us. ("Everything I have is yours.")

We are not perfect, but we are forgiven. Let's thank God for his boundless mercy! Let's be the face of mercy, the face of Jesus, to everyone we meet!

—Daniel Conway

OPINION

Be Our Guest/John Woods

Faith in a work of fiction fit for the Year of Mercy

That Jesuit Father James Martin is one of the most popular and prolific Catholic writers around is no secret. He has for many years



been editor-at-large of the Jesuit weekly magazine *America*, whose West 56th Street offices are located directly across town from *Catholic New York's* offices in the New York Catholic Center.

During a recent phone conversation, I told him he is

probably the hardest-working writer in the Catholic press, a remark he kiddingly offered to use as a future book blurb. With nonfiction books such as *The Jesuit Guide to (Almost) Everything*, *Between Heaven and Mirth* and *Jesus: A Pilgrimage* already to his credit, you wouldn't have to go far to finish making the case.

A good place to start would be his latest published work, a novel called *The Abbey* that I read over Thanksgiving weekend. The first fictional work in the Jesuit's repertoire stacks up very well, indeed. Though definitely not autobiographical, it combines some familiar themes and landmarks from Father Martin's real life in a well-written, engaging story that had its beginnings in a dream.

The abbey of the book's title is the fictional SS. Philip and James Trappist Monastery outside Philadelphia, which happens to be where Father Martin grew up. He has also spent a good deal of time over the years at St. Joseph's Abbey in Spencer, Mass., which he conceded was a basis for its fictional counterpart.

The street where Anne, the main character, lives is modeled after the one where Father Martin, now 54, was raised. Her tenant, Mark, who works at the abbey, lives a couple of houses down the block.

The opening scene, where a baseball crashes through Mark's window, was straight out of Father Martin's dream. The priest awoke with a start, saying to himself, "Hey, that's a pretty good story," and started to write it all down.

Living Well/Maureen Pratt

For those who are sick, stepping aside can be a loving gesture

When we are ill, there's often nothing more uplifting than an encouraging word from a friend or family member. But if we are very ill or we



are caring for a loved one, the person who is a constant stream of questions, requests for updates and inquiries can unintentionally be exhausting and seem more hurtful than helpful.

Recently, two of my friends fell gravely ill, alerting me to their hospitalizations via e-mails. Of course, I immediately offered what support I could. I visited one of them in the hospital days before she died. I kept in close touch with the other one via e-mail as her condition improved.

In both cases, the communication was fragmented. So much went on between visits and e-mails that I could tell it was difficult for either friend to give me the full story, and I had to rein in my concern and questions because I didn't want to add to their fatigue. Both had strong family support, so I understood that their presence and assistance would take precedence over mine—rightly so.

But still, I wanted to be as informed as possible so as to be as helpful as possible. How can this be accomplished without being a burden on the friend/patient or their family members and those who are close to them?

Some hospitals have portals that operate much like a social network that allows a patient, or his or her family, to be in touch with others and communicate updates, messages or greetings.

At first, he thought he might have an e-book in the making. Then his publishers at HarperOne said they'd be delighted to publish a hardcover version, which they did in October.

The story centers on Anne, who grieves the loss of her teenage son, Jeremiah, killed three years earlier when he was hit by a car while riding his bike with friends.

You'll have to read the 212-page book for the details, but when I suggested to Father Martin that his treatment of religious life as experienced by Trappist monks made this a perfect book for the Year of Consecrated Life, he did me one better by saying that it would be just as appropriate for the just-beginning Holy Year of Mercy convoked by Pope Francis, because of the compassionate spiritual counseling Anne receives from Father Paul, the abbot of the monastery.

I told Father Martin that I really liked the passage when Father Paul explained that he "liked helping people who didn't have as many invitations to see God in their lives" as the monks did. He believed that mothers and fathers, and doctors and lawyers, and teachers and janitors, a lot of them anyway, were holier than monks. "They had to make room for God in a world that often crowded out God," Father Paul thought.

By the time he had finished writing, Father Martin said he loved the characters he had created. He said Anne's questions about the spiritual life, and her relationship with God, which was affected by the anger she felt over the loss of her son, are experiences based on real life. "I tried to incorporate some of the struggles a lot of readers would have," he said.

Setting out to write a book that would help people feel more comfortable about their relationship with God, Father Martin found that telling the stories of his characters' lives was an effective way to accomplish that.

"I had a great time doing that, being with these three characters, given to me by God in a dream," he said.

(John Woods is editor-in-chief at *Catholic New York*, newspaper of the Archdiocese of New York.) †

These are password protected and are accessible by invitation only from the administrator (usually a close family member, spouse or other person acting as guardian). There are also other web-based services that offer the same kind of private account.

A personal website or one of the many social media sites can be a hub, too, although it might be more difficult to honor the privacy of the patient. It is always best to ask the patient what he or she prefers before proceeding.

Names of sick members of our Church communities are usually either read during Mass or listed in the weekly bulletin. Some parishes also have "prayer circles," where the patient or family member reaches out to the circle leader who relays the information to a small group of parishioners. They dedicate time to praying for Church members who are ill.

Within the circle of people directly involved with a patient's care, it helps to have one or two point people who can understand what needs to be said, as well as how others might help.

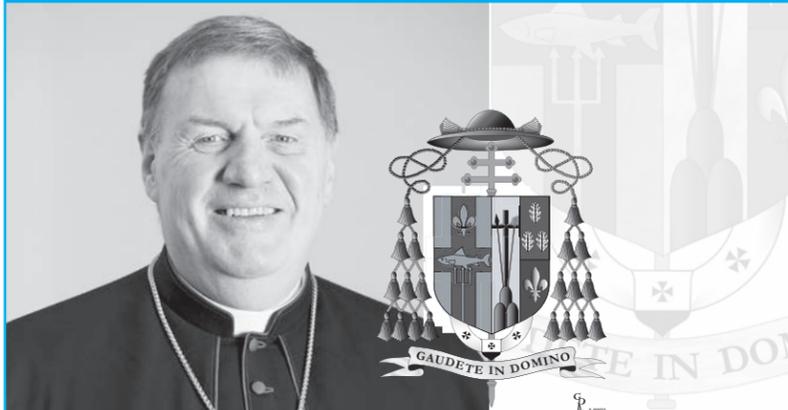
But if a request for casseroles gets out to too many people, the refrigerator and freezer will undoubtedly overflow with love and leftovers.

A serious illness is stressful and exhausting for a patient and his or her loved ones, and it can also be a time of emotional sadness. The more we ease the burden of those who suffer and those who care for them, the more we are of help.

And during the times when we're waiting for word of their condition, we can still be helpful by remaining as loving as ever, ready and willing to be a true friend.

(Maureen Pratt writes for *Catholic News Service*.) †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

All life is sacred, especially the most vulnerable

All life is sacred, especially the lives of those who are most vulnerable—the aged, infirm, disabled and unborn. All life is sacred, from the moment of conception to the moment of natural death. All life is sacred, even the lives of heinous criminals, terrorists and psychopathic killers. All life is sacred. Period.

In society today—and even in the Church—we too often look for exceptions to this rock solid principle of our Christian faith. Sure, we believe life is sacred, but aren't there times when we have to soften our stance? Self-defense is surely an example of a situation where it's OK to take the life of another.

What about extreme cases such as rape or incest? Isn't abortion permissible (even if regrettable) under these circumstances?

What about a serial killer? Isn't capital punishment the surest way to guarantee the common good?

What about end-of-life situations or terminal illnesses where no "quality of life" appears to exist? Isn't it an act of mercy to help someone "die with dignity," or escape from certain excruciating pain?

No. Even self-defense, which is the one clear-cut, morally acceptable exception

is a tragedy, an act of violence caused by one who forces us to defend ourselves. Self-defense is permissible, even necessary, but it is not "OK." Any time a human life is taken, the sanctity of life is diminished.

All life is sacred. *All* life is sacred. All *life* is sacred. All life is *sacred* (holy, of God).

Year after year, especially on Jan. 22, the anniversary of the tragic decision by the Supreme Court of the United States to make abortion legal throughout our nation, we repeat this fundamental article of our Christian faith. And year after year, we witness the advance of socially acceptable and legally protected violations of the sanctity of life.

Surely in this Holy Year of Mercy, we should beg God's forgiveness for our failure to uphold the sacredness of all human life. We know that God forgives us. Can we forgive others? Indeed, can we forgive ourselves for the callous indifference to life that has come to characterize so much of our society today?

Since his election as the bishop of Rome nearly three years ago, Pope Francis has been a consistent advocate for the sanctity of life. He has urged us to throw

off complacency, and become directly involved in proclaiming the joy of the Gospel.

Our Holy Father strongly affirms the pro-life teaching of our Church, but he doesn't stop there. He urges us all to go with him to the peripheries, to the margins of society, where the poor, the outcast and the most vulnerable are huddled together. These, the "least" of Jesus' brothers and sisters, demand our attention. Even more, Pope Francis says that they demand our protection and our watchful care.

We are called to be stewards and protectors of the gift of life, all life. The pope's namesake, St. Francis of Assisi, was a powerful witness to the sacredness of all human life as an integral part of the unity of all God's creation.

That's why Pope Francis' powerful encyclical on caring for all that God has made—"Laudato Si", on Care for Our Common Home"—quotes the saint from Assisi who believed so profoundly that materials things, plants, animals and even the most wounded human beings (such as lepers) are all worthy of our love and respect—and our protection! St. Francis addressed everyone—and every thing—as "brother" or "sister." He firmly believed

that all creation belongs to the one family of God and, therefore, commands our love and respect as children of the same merciful Father.

"Since everything is interrelated, concern for the protection of nature is also incompatible with the justification of abortion. How can we genuinely teach the importance of concern for other vulnerable beings, however troublesome or inconvenient they may be, if we fail to protect a human embryo, even when its presence is uncomfortable and creates difficulties? If personal and social sensitivity toward the acceptance of the new life is lost, then other forms of acceptance that are valuable for society also wither away" ("Laudato Si", #120).

All life is sacred. Made in the image and likeness of God, every human being regardless of his or her circumstances or state of life is deserving of dignity and respect. Made by a good and gracious God, all things visible and invisible are worthy of our protection and care.

On this anniversary of a tragic, anti-life Supreme Court decision, let's respect and defend the sanctity of all human life. Let's ask God for the courage to speak—and to act—as protectors of life! †

Toda la vida es sagrada, especialmente la más vulnerable

Toda la vida es sagrada, especialmente la de los más vulnerables: los ancianos, los enfermos, los discapacitados y los que no han nacido. Toda la vida es sagrada desde el momento de la concepción hasta la muerte natural. Toda la vida es sagrada, incluso la de los abominables criminales, terroristas y asesinos psicópatas. Toda la vida es sagrada. Punto.

En la sociedad de hoy en día, e incluso en la Iglesia, muy a menudo buscamos excepciones a este principio férreo de la fe cristiana. Por supuesto que creemos que la vida es sagrada, pero ¿acaso no hay ocasiones en las que deberíamos moderar nuestra postura? La autodefensa constituye ciertamente un ejemplo de una situación en la que resulta aceptable quitarle la vida a otra persona.

¿Y qué ocurre en casos extremos tales como violación o incesto? ¿Acaso el aborto no debería ser permisible (aunque lamentable) en tales circunstancias?

¿Y qué pasa con los asesinos en serie? ¿Acaso la pena capital no es la forma más segura de garantizar el bien común?

¿Y en las situaciones que se presentan al final de la vida o producto de enfermedades terminales en las que pareciera no existir "calidad de vida" alguna? ¿Acaso no es un acto de misericordia ayudar a alguien a morir con dignidad o a escapar de un dolor insoportable?

No. Incluso la autodefensa, que

resulta la excepción clara y moralmente aceptable, representa una tragedia, un acto de violencia provocado por aquel que nos obliga a defendernos. La autodefensa es permisible, incluso necesaria, pero no está bien. Cada vez que se toma una vida humana, se merma la santidad de la vida.

Toda la vida es sagrada. Toda la vida es sagrada. Toda la vida es sagrada. Toda la vida es sagrada (santa, perteneciente a Dios).

Cada año, especialmente el 22 de enero, el aniversario de la trágica decisión de la Corte Suprema de los Estados Unidos de legalizar el aborto en todo el país, repetimos este artículo fundamental de nuestra fe cristiana. Y cada año, somos testigos del avance de las violaciones socialmente aceptables y protegidas por fórmulas legislativas, que atentan contra la santidad de la vida.

Ciertamente en este Año Santo de la Misericordia, debemos rogar a Dios para que nos perdone por el fracaso en nuestro deber de defender la santidad de toda la vida humana. Sabemos que Dios nos perdona. ¿Podemos perdonar a los demás? Efectivamente, ¿acaso podemos perdonarnos por la indiferencia indolente ante la vida, rasgo que se ha convertido en característico de nuestra sociedad de hoy en día?

Desde su elección como obispo de Roma hace casi tres años, el papa Francisco ha sido un defensor

vehemente de la santidad de la vida. Nos ha exhortado a que desterremos la permisividad y participemos directamente en la proclamación de la alegría del Evangelio.

Nuestro Santo Padre afirma energicamente las enseñanzas de la Iglesia en pro de la vida, pero no se queda allí; nos insta a que vayamos con él a la periferia, a los márgenes de la sociedad donde quedan agrupados los pobres, los marginados y los más vulnerables. Ellos son los más "pequeños" de los hermanos y hermanas de Jesús y requieren nuestra atención. Lo que es más: el papa Francisco dice que exigen nuestra protección y atención vigilante.

Estamos llamados a ser corresponsables y protectores del don de la vida, toda la vida. El tocayo del papa, San Francisco de Asís, dejó poderosos testimonios de la santidad de toda la vida humana como parte integral de la unidad de toda la creación divina.

Es por ello que la impactante encíclica del papa Francisco acerca de cuidar todo lo que Dios ha hecho—"Laudato Si" sobre el cuidado de la casa común," cita al santo de Asís quien estaba profundamente convencido de que todas las cosas materiales, plantas animales e incluso los seres humanos más heridos (como los leprosos) son dignos de nuestro amor y respeto, ¡y nuestra protección! San Francisco llamada a todos y a todo "hermano" o "hermana."

Creía firmemente que toda la creación pertenece a la única familia de Dios y que, por consiguiente, requiere nuestro amor y respeto como hijos del mismo Padre misericordioso.

"Dado que todo está relacionado, tampoco es compatible la defensa de la naturaleza con la justificación del aborto. No parece factible un camino educativo para acoger a los seres débiles que nos rodean, que a veces son molestos o inoportunos, si no se protege a un embrión humano aunque su llegada sea causa de molestias y dificultades: Si se pierde la sensibilidad personal y social para acoger una nueva vida, también se marchitan otras formas de acogida provechosas para la vida social" ("Laudato Si", #120).

Toda la vida es sagrada. Hecho a imagen y semejanza de Dios, cada ser humano, independientemente de las circunstancias o su situación de vida, merece dignidad y respeto. Creadas por un Dios bueno y espléndido, todas las cosas visibles e invisibles son dignas de nuestra protección y cuidado.

En este aniversario de una decisión trágica tomada por la Corte Suprema y que atenta contra la vida, respetemos y defendamos la santidad de toda la vida humana. ¡Pidámosle a Dios el valor para expresarnos y actuar como protectores de la vida! †

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 22

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Roe v. Wade Local Solemn Observance**, Mass with Archbishop Joseph W. Tobin presiding at noon, 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 rniermeg@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, 6944 E. 46th St., Indianapolis. Catholic Charismatic Renewal of Indianapolis, **Life in the Spirit Seminar**, session one of seven, 7-9 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.

January 30

SS. Francis and Clare of Assisi School, 5901 Olive Branch Road, Greenwood. **Annual Chili cook-off**, 6:30-9 p.m. Information: ss-fc.org/chili.

St. Luke the Evangelist Church, 7575 Holliday Drive, E., Indianapolis. **"Passion and Purpose for Marriage,"** presented by Dr. Allen Hunt of Dynamic Catholic, 9 a.m.-1:30 p.m., \$25 per person. Tickets available for purchase at www.dynamiccatholic.com/Indianapolis or by calling 317-253-2193. Information: DCCPMarriage@gmail.com.

Our Lady of Mt. Carmel Parish, Parish Hall, 14596 Oak Ridge Road,

in Carmel, Ind. (Lafayette Diocese). **Presentation by Jessica Thorne on human trafficking, followed by fashion show** with sales supporting women affected by trafficking, 7 p.m. Information: Diane Conover at 317-430-3448 or diane.conover@sbcglobal.net.

January 31

St. Matthew the Apostle School, 4100 E. 56th St., Indianapolis. **Open house**, 1-3 p.m. Information: rsoboewski@saintmatt.org.

Our Lady of Lourdes School, 30 S. Downey, Indianapolis. **Open house**, 11 a.m.-1 p.m. Information: 317-213-2619 or katiepnelson@gmail.com.

February 2

St. Pius X School, 7200 Sarto Drive, Indianapolis. **Open house**, 6-8 p.m. Information: 317-466-3361 or countrymaneileen@yahoo.com.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. Catholic Charismatic Renewal of Indianapolis, **Life in the Spirit Seminar**, session two of seven, 7-9 p.m. Information: Joseph Valvo, 317-546-7328 or j.valvo-indpls@comcast.net.

February 3

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

February 4

St. Lawrence School, 6950 E. 46th St., Indianapolis. **Open house**, 4-6 p.m. Information: 317-543-4923 or swatson@saintlawrence.net.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Health Ministry Speaker Series, **Healthy Marriage Equals Healthy Family: A reflection on Marriage and Family Life**, Scott Seibert, presenter, 7-9 p.m. Information: 317-236-1475 or jlebeau@archindy.org.

February 5

St. Anthony Church, 379 N. Warman Ave., Indianapolis. **Serra Club, Mass for Vocations**, coffee and discussion following Mass, 9 a.m. Information: 317-748-1478.

Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

Most Holy Name of Jesus, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9:30 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

February 6

Helpers of God's Precious Infants Prayer Vigil, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking

on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

The Willows, 6729 Westfield Blvd., Indianapolis. **Marriage on Tap**, Msgr. Joseph F. Schaedel, presenter, 7-9:30 p.m., \$35 per couple includes dinner, cash bar available, registration required by Jan. 31 at www.stluke.org or call 317-259-4373.

Holy Family Parish, 815 W. Main St., Richmond. **Chocolate Fest and silent auction**, 5-8 p.m., \$15 adults, \$5 children 6-12 years of age, children under 6 no charge, advance ticket sales only. Information: 765-935-2552 or Karen.ruhl@comcast.net. †

Retreats and Programs

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

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.

February 11

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Visio Divina**, session two, Benedictine Sister Angela Jarboe, facilitator, 7-9 p.m., \$20 per session. Information: 317-788-7581 or benedictinn@benedictinn.org.

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **Lectio Divina Series**, session two 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.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Lenten series, session one, "Sermon on the Mount,"** Franciscan Sister Barbara Leonhard, presenter, 6:30-8 p.m. \$15 per session/\$55 for all sessions. Information: 812-933-6437 or oldenburgfranciscancenter.org.

February 12

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Movie night: The Descendants**, 6:30-9 p.m., free will offering. Information: 812-933-6437 or oldenburgfranciscancenter.org.

February 12-14

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad.

Married Couples Only, "Sincerely Yours,"

Benedictine Father Noël Mueller, presenter, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Sacred Rhythms**, Benedictine Sister Carol Falkner and Patty Moore, facilitators, \$200 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 13

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **Lenten Book Study Series: Job and Julian of Norwich**, Rev. Rebecca Zelensky, PA and Rev. Dr. Will Hine, presenters, 9:30 a.m.-noon, \$25 per person. Information: 812-535-2932 or provctr@spsmw.org.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Praying Our Dreams: Discovering God's Messages,"** Franciscan Sister Olga Wittekind, Ph.D., presenter, 9:30 a.m.-2:30 p.m., \$45 includes lunch, \$65 CEU's and lunch. Information: 812-933-6437 or oldenburgfranciscancenter.org.

February 14

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Coffee talk: Woman of Faith (Mark 14:3-9)**, Franciscan Sister Marge Wissman, presenter, 10:45-noon, freewill offering. Information: 812-933-6437 or oldenburgfranciscancenter.org. †

Saint Meinrad will host a Black History Lecture on Feb. 2

Father Dexter Brewer, judicial vicar and vicar general for the Diocese of Nashville, Tenn., will deliver the annual Black History Lecture in St. Bede Theater at Saint Meinrad Seminary and School of Theology, 200 Hill Drive, in St. Meinrad, at 7 p.m. Central Time on Feb. 2.

His lecture, "Speak What We Feel, Not What We Ought to Say," will offer reflections on his role as an African-American priest leading communities whose families are mostly of European descent, with emphasis on the graces and challenges that have

been a part of his ministry over the past 26 years.

A native of Chattanooga, Tenn., Father Brewer studied at Yale University and received a degree in music history and theory. In 1989, he earned a Master of Divinity from Saint Meinrad School of Theology. He was ordained to the priesthood in May of the same year.

The lecture is free and open to the public. Parking is available at St. Bede Hall and in the Guest House and student parking lots.

For more information, call Mary Jeanne Schumacher at 812-357-6501. †

String sextet to perform free concert on Jan. 25 at St. Meinrad Archabbey

A string sextet will present a free concert in St. Bede Theater on the Saint Meinrad Archabbey campus, 200 Hill Drive, in St. Meinrad, at 7:30 p.m. Central Time on Jan. 25.

Members of the sextet are Alicia Choi and Robert Anemone, violins; Kristin Zimmerman Jones and Rose Wollman, violas; and Brady Anderson and Kirsten Jermé, cellos. The program will consist of String Sextet No. 1 in B-flat major, Op. 18 by Johannes Brahms.

The program is free and open to the public. Parking is available in the Guest House and student parking lots.

For more information, contact Mary Jeanne Schumacher during business hours at 812-357-6501. For updates on the day of the performance, call 812 357-6611. †

'Seven Deadly Sins, Seven Lively Virtues' day of reflection to be held at Fatima Retreat House

"Seven Deadly Sins, Seven Lively Virtues: A Day of Reflection with Denise McGonigal" will be offered at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, from 9 a.m.-2:30 p.m. on Feb. 5. Check-in and a continental breakfast will take place from 8:30-9 a.m., and Mass will be celebrated at 2:30 p.m.

Denise McGonigal, who has served as director of adult faith formation at Our Lady of Mount Carmel Parish in Carmel, Ind., in the Diocese of Lafayette for 21 years, returns for this well-received day of reflection to help individuals prepare for Lent.

The day will offer a challenging exploration of the seven deadly sins and hope-filled insights to their antidotes—the seven lively virtues. The day is based on the series of the same name by Bishop Robert E. Barron.

The cost is \$41 per person, which includes all materials, continental breakfast, lunch, Mass and the program.

To register, log on to www.archindy.org/fatima/register.html, or call Marcia Johnson at 317-545-7681, ext. 107. †



Shrine visit

Members of St. Boniface and St. Meinrad parishes, in Fulda and St. Meinrad respectively, pose on Nov. 7, 2015, during their trip to Saint Mary-of-the-Woods to visit the shrine of St. Mother Theodore Guérin. (Submitted photo)

Pro-life advocates shift movement's approach in abortion climate

ST. PAUL, Minn. (CNS)—As a mother of six, Leah Jacobson is watching other parents try to raise children in a society that no longer supports sisterhood among mothers.

And that's a shame, said the founder and president of The Guiding Star Project, a Duluth-based organization seeking to combine under one roof a variety of holistic health care services for women and families.

"If we stop duplicating services and start using donor dollars to share space ... we can save thousands and thousands of dollars that can be directed to services," and better compete with Planned Parenthood through brand power, said Jacobson, 34, a member of St. Joseph Parish in Crosby in the Diocese of Duluth, Minn.

"This is so much bigger than abortion. This is about supporting motherhood," she told *The Catholic Spirit*, newspaper of the Archdiocese of St. Paul and Minneapolis.

Forty-three years into legalized abortion in the United States—the Supreme Court's landmark decision of Jan. 22, 1973—pro-life advocates say their mission to save babies is broader than preventing abortions. These same advocates from several Minnesota-based organizations have been working to change how pregnancy resource centers operate in the advent of smartphones and other technology, which have created new ways women seek information and obtain abortions.

Pregnancy resource centers want to be clear that they strive to serve women with authenticity and sincerity because they care about them and their situations, said Sarah Mealey, a marketing and strategic planning consultant who helped streamline a merger of two established Twin Cities pro-life pregnancy resource centers to form Abria Pregnancy Resources last fall.

"And in the process, we hope and pray that she chooses life," Mealey said. "When you respect somebody's intellect and free will, you come at it very much less about 'we're right, you're wrong,' and more about 'we actually care about you [regardless of your circumstances]'. We see and respect the human person."

Focusing on a woman's or family's needs during an unexpected pregnancy or other volatile time allows pregnancy resource centers to earn trust and build

relationships. What's most important, advocates say, is that this is done tangibly and not merely through a mission statement.

Mealey acknowledged that while some affiliates of the pro-life movement might prevent abortions through shock or shame, advocates are asking, "At what cost?"

"We want these young women not only to choose life, but also to be effective, strong parents, or to choose adoption," said Mealey, who serves on Abria's board and is a member of Holy Family Parish in St. Louis Park. "A lot of these women don't understand the inestimable worth of their own soul, and so they can't possibly understand the inestimable worth of their child's soul."

Abria Pregnancy Resources is located within five miles of 10 colleges and universities, and a dozen low-income neighborhoods, positioning it to reach people in need of its services. It's also across the street from the state's only Planned Parenthood facility, where surgical abortions are performed and less than a mile down the street from NARAL Pro-Choice Minnesota.

Mealey said Abria's biggest challenge is reaching millennials (commonly defined as those born between 1980 and 2000) who are highly engaged through mobile devices, and also are most likely to have an abortion. That's why Abria's website is mobile-friendly, and staff members are capable of providing information via online chat and texting. The next goal is to create a mobile app, Mealey said.

And while they've seen success evident in abortion numbers declining longitudinally nationwide, pregnancy resource centers have determined they can propel that trend by reaching people before they're in a crisis situation by starting important conversations about dignity, fertility and sexual health with adolescents. Abria has a variety of educational programs in the works to accomplish that goal.

Its growing list of medical services includes personal services such as life coaching. The "vanguard" approach contributes to trust and relationship-building with clients, Mealey explained.

Today, abortion's implications are magnified when women are able to initiate a chemical abortion in the privacy of their homes using the oral pill RU-486. That,



Mother Agnes Mary Donovan, superior general of the Sisters of Life, walks with other pro-life advocates during the March for Life in Washington on Jan. 22, 2015. (CNS photo/Gregory A. Shemitz)

too, is where pregnancy resource centers have a place, Mealey said.

"It's one thing to go in and have a very sterile 'medical procedure' done by a doctor and a nurse, and then it's over and you don't see the consequences," she said. "It's another to take two pills in your own home, go through the pain, go through labor, and then take the nascent life that is now dead and flush it away—literally—in your own bathroom."

Mealey noted that Abria wants to add RU-486 reversals to its medical services.

As certified life coaches with Pregnancy Choices in Apple Valley, Kristin Wermus and Kearston Lazaretti have a goal to change the conversation with women who are "abortion vulnerable or determined."

Most women who walk through their doors seeking a variety of free services are between ages 20 and 24 and want to take a pregnancy test. Upon the result, Wermus, Lazaretti and the center's other life coach, who's bilingual, become partners accompanying the women through an eight-week process, providing them "the right tools," such as connecting them to the values they've defined for themselves.

Values, Wermus said, are the first things to go in a stressful situation. Lazaretti noted that their life coaches ask their clients how their decisions honor or dishonor their values. Unfortunately, they said, abstinence isn't a value for most of the women

they coach. And sometimes, women still choose abortion.

Wermus said Pregnancy Choices, founded in 2006, follows the tenants of the Catholic Church, but staff members don't directly tell a woman she can't have an abortion.

"We're called to suffer in this work," said Wermus, a member of St. Francis of Assisi Parish in Lake St. Croix Beach. "We give all the credit to the Holy Spirit, to Jesus, to God—that we know we might not have prevented this abortion with our conversation, but potentially the second one, because we see a lot of women who've already had abortions who come in here because they do want a different choice."

Wermus said that of their 1,000 clients in 2015, about 12 chose abortion.

Even after clients know they want an abortion and that Pregnancy Choices doesn't provide them or make referrals for them, many women still want to talk.

"[Life coaching] helps us to walk alongside them without taking the responsibility of their choices upon ourselves," said Lazaretti, a member of All Saints Parish in Lakeville.

Conveniently but coincidentally, an adoption agency is located across the hall. Wermus and Lazaretti said life coaching resulted in three clients choosing adoption in 2015. †

Abortion number, rate both down, says 'State of Abortion' report

WASHINGTON (CNS)—Both the number of abortions and the rate of abortion is dropping, according to figures released in the third annual "State of Abortion in America" report issued by the National Right to Life Committee (NRLC).

The number of abortions, which had peaked at about

1.6 million in 1989, is now down to 1 million, according to federal Centers for Disease Control (CDC) and Prevention statistics quoted in the report, which was issued on Jan. 14.

The abortion rate for all women of child-bearing age is now down to 210 abortions per 1,000 live births.

The number of abortions performed at Planned Parenthood clinics, though, is up 250 percent in the same time period, according to Carol Tobias, NRLC president.

The rate, Tobias added, has remained "relatively steady the last three years," although the numbers have dropped for other services Planned Parenthood provides at its clinics.

Tobias characterized Planned Parenthood's revenues as "steady abortion income and a cool half-billion in income from state and federal governments."

One of NRLC's priorities is government defunding of Planned Parenthood. President Barack Obama vetoed a bill that would have eliminated Planned Parenthood's eligibility to receive federal grants.

"This is the first time now that the Congress has actually

approved legislation to defund Planned Parenthood," said Douglas Johnson, NRLC's legislative director. "The procedural pathway has been set. The only thing lacking now is a pro-life president."

Johnson said the current Congress is "a pro-life Congress." He cited 10 House roll-call votes and four Senate roll-call votes, all of which had garnered a majority of pro-life votes. He added none of the Senate votes met the threshold to override a presidential veto of the defunding measure.

That would apply to a scheduled Jan. 26 vote in the House to override Obama's veto. "That veto is going to be sustained," Johnson predicted.

The "State of Abortion" report noted that for 2012, the last year for which statistics are available, "more than one in five ... abortions performed at eight weeks gestation or earlier were listed as 'medical' abortions by the CDC." "Medical," the report added, "is code for chemical," frequently "morning-after" drugs.

In the 36 states that report the marital status of women undergoing abortions, "married women accounted for just 14.7 percent of abortions," the report said, "with 85.3 percent of aborting women being unmarried."

One exception to the 2012 statistical overview is the number of women dying from a legal abortion, the last year for which statistics are available is 2011. That year, two women died, compared to 10 in 2010. Since the 1973 Supreme Court decisions permitting abortion virtually on demand, 424 women have died in abortions, according to "The State of Abortion."

The biggest toll, though, Tobias said, is the number of babies aborted, which she put at 58 million since the joint *Roe v. Wade* and *Doe v. Bolton* rulings. In addition to the unborn children, Tobias cited "the lasting impact the abortion had on the mothers of these children."

Even with lower rates, about 1 million abortions are still performed annually in the United States, Tobias said. That reflects a 4.2 percent drop from year-before levels.

"We know ultimately we will be successful," she said. "The immutable truth: Killing unborn children is wrong." †

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Carol Tobias

Obama vetoed a bill that would have eliminated Planned Parenthood's eligibility to receive federal grants.

"This is the first time now that the Congress has actually

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21 Sisters of Providence celebrate jubilees

Criterion staff report

Twenty-one Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods celebrated their 60th, 70th and 80th jubilee anniversaries as members of the congregation in 2015.

80-year jubilarian

Sister Mary Terence Haag—a native of Montgomery, Ind., in the Evansville Diocese, entered the congregation on July 14, 1935, from the former St. Michael Parish in Montgomery. She professed perpetual vows on Jan. 23, 1944.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

In the archdiocese, Sister Mary Terence ministered in Indianapolis as a teacher at the former St. Patrick School (1938-39), the former St. Catherine of Siena School (1939-43), the former St. Rita School (1944-46), the former St. Bridget School (1946-54 and 1970-71), the former St. Anthony School (1967-70), the former St. Francis Day Nursery (1971-73), the former St. Ann School (1979-85), and at St. Ann Parish as a home visitor (1980-85). She also served in the Evansville Diocese and in Illinois.

She ministers in prayer at Saint Mary-of-the-Woods.

75-year jubilarians

Sister Richard Bussing—a native of Brazil, entered the congregation on Jan. 6, 1940, from Annunciation Parish in Brazil. She professed perpetual vows on Aug. 15, 1948.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

She served at the motherhouse at Saint Mary-of-the-Woods as a convent aide from 1977-82.

She also ministered in California, Illinois, Montana, North Carolina and Texas.

Sister Mary Roger Madden—a native of Decatur, Ill., entered the congregation on Sept. 16, 1940, from St. Patrick Parish in Decatur. She professed perpetual vows on Jan. 23, 1949.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English. She earned a master's degree in English from Indiana University in Bloomington.

In the archdiocese, she ministered as a teacher in Clarksville at Our Lady of Providence Jr./Sr. High School (1964-65), in Indianapolis at Holy Cross Central School (1949), and in Richmond at St. Mary School (1952-54). She also taught at Saint Mary-of-the-Woods College (1968-69).

She served at the motherhouse in the house of prayer (1969-71), as the congregation historian (1986-96), and as pilgrimage coordinator for Providence Spirituality and Conference Center (1998-2007).

She also ministered in Indiana in the dioceses of Fort Wayne-South Bend, Gary and Lafayette, and in California, Illinois and Washington, D.C.

Sister Mary Roger currently ministers as the coordinator for the Blessed Sacrament Chapel at the motherhouse.

Sister Annette Schipp—a native of Ferdinand, Ind., in the Evansville Diocese, entered the congregation on Jan. 6, 1940, from St. Joseph Parish in Jasper, Ind. She professed perpetual vows on Aug. 15, 1948.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She earned her master's degree in education from Indiana University in Bloomington.

In the archdiocese, Sister Annette served in Indianapolis as a teacher at St. Luke the Evangelist School (1965-67) and St. Joan of Arc School (1967-76); and in New Albany as a receptionist at Providence Retirement Home (1991-93).

She also ministered in the Evansville Diocese and in Illinois.

She currently ministers in health care at Saint Mary-of-the-Woods.

70-year jubilarians

Sister Rita Black—a native of Terre Haute, entered the congregation on July 22, 1945, from St. Patrick Parish in Terre Haute. She professed perpetual vows on Jan. 23, 1953.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She earned her master's degree in education from Indiana State University in Terre Haute, and her nurse's aide degree from Our Lady of Lourdes School of Nursing in Camden, N.J. She also earned her Licensed Practical Nurse (LPN) degree from Indiana Vocational Technical College, now Ivy Tech Community College.

In the archdiocese, Sister Rita served in Bloomington as a teacher at St. Charles Borromeo School (1953-63); in Indianapolis as a teacher at St. Philip Neri School (1951-52); and in Terre Haute as a teacher and principal at the former St. Benedict School (1967-70), as a teacher at the former St. Margaret Mary School (1970-75), and as an outreach nurse at St. Ann Medical Clinic (1996-2007).

She worked at the motherhouse on the infirmary staff (1975-77), as an infirmary LPN (1978-80), as supervisor of convent aides (1980-84), as an outreach nurse (2007-09) and in residential services and as a volunteer for the White Violet Center for Eco-Justice (2007-10).

She also served in Alabama, California and Illinois.

Sister Rita currently ministers in prayer at Saint Mary-of-the-Woods.

Sister Marie Paul Haas—a native of Terre Haute, entered the congregation on July 22, 1945, from the former St. Ann Parish in Terre Haute. She professed perpetual vows on Jan. 23, 1953.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music education. She earned her master's degree in music education from Indiana State University in Terre Haute.

In the archdiocese, Sister Marie Paul served as a teacher in Indianapolis at Holy Cross Central School (1961-63). She also ministered in California, Illinois and North Carolina.

Sister Marie Paul currently ministers in Chicago.

Sister Laurine Haley—a native of Melrose, Mass., entered the congregation on July 22, 1945, from Sacred Hearts Parish in Malden, Mass. She professed perpetual vows on Jan. 23, 1953.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She received her master's degree in elementary school counseling from the University of New Hampshire in Durham, N.H.

She served at the motherhouse in health care services (1998-2002), residential services (2002-05), as a receptionist for the former Woods Day/Pre-school (2005-10), and as Ministry of Care volunteer (2005-11).

She also served in the Evansville Diocese, and in Illinois, Maryland, Massachusetts, New Hampshire, North Carolina and Washington, D.C. She currently serves in prayer at Saint Mary-of-the-Woods.

Sister Marian Ruth Johnson—a native of Fort Wayne, Ind., in the Fort Wayne-South Bend Diocese, entered the congregation on Feb. 2, 1945, from Most Precious Blood Parish in Fort Wayne. She professed perpetual vows on Aug. 15, 1952.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She earned her master's degree in education from Marygrove College in Detroit, Mich.

Sister Marian Ruth served in the archdiocese in Indianapolis as a teacher at the former St. Catherine of Siena School (1951-52), as principal of St. Phillip Neri School (1967-70) and then as a teacher there (1984-87), as a teacher at the former St. Patrick School (1972-76), as a teacher at Central Catholic School (1976-82), as principal of the former St. Francis de Sales School (1982-83), as principal of the former St. Rita School (1983-84), as an adult education teacher at Martin University (1990-93) and then as a college instructor (1993-95), and as a General Education Development (GED) teacher at the Walker Career Center (1996-2003).

She also served in the Fort Wayne-South Bend Diocese, and in California and Illinois.

Sister Marian Ruth currently serves in prayer at Saint Mary-of-the-Woods.

Sister Eugene Francis Keaveney—a native of Everett, Mass., entered the congregation on Feb. 2, 1945, from St. Rose of Lima Parish in Chelsea, Mass. She professed perpetual vows on Aug. 15, 1952.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She earned her master's degree in education from Rivier University in Nashua, N.H.

Sister Eugene Francis served in the archdiocese in Georgetown as an Adult Basic Education (ABE)/GED instructor at Providence Place (now Providence House for Children from 2003-05); in New Albany as receptionist for Providence Retirement Home (1993-94), as a foster parent/adult education teacher for Providence Self Sufficiency Ministries (1994-96), and as an ABE/GED instructor there (1996-2003); and in Sellersburg as a teacher at St. Paul School (1957-59).

She also ministered in the Evansville Diocese, and in Illinois, Maryland, Massachusetts and Washington, D.C.

She currently ministers in prayer at Saint Mary-of-the-Woods.

Sister Martha (formerly Marie Aquinas) Steidl—a native of Paris, Ill., entered the congregation on July 22, 1945, from St. Mary Parish in Paris. She professed perpetual vows on Jan. 23, 1953.

She graduated from Saint Mary-of-the-Wood College with a bachelor's degree in music. She earned her master's degree in music from The Catholic University of America in Washington, and a master's degree in religious studies from the University of Saint Mary of the Lake in Mundelein, Ill.

In the archdiocese, Sister Martha served as a teacher in Indianapolis at Cathedral High School (1950-52).

At Saint Mary-of-the-Woods College, she served as a music instructor (1973-77), assistant professor of music (1977-80), associate professor of music (1984-88), professor of music (1988-2001) and adjunct faculty on campus and online (2001-13).

Sister Martha also served in the Evansville Diocese, and in Illinois and Washington, D.C.

She currently ministers in residential services at Saint Mary-of-the-Woods.

Sister Mary Jo (formerly Joseph Maureen) Stewart—a native of Terre Haute, entered the congregation on Jan. 8, 1945, from the former St. Ann Parish in Terre Haute. She professed perpetual vows on Aug. 15, 1952.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She earned her LPN degree from Indiana Vocational Tech, now Ivy Tech Community College.

Sister Mary Jo served in the archdiocese as a teacher in Indianapolis at St. Patrick School (1967-68) and in Richmond at St. Mary School (1968-70). She also served in Terre Haute as a volunteer at St. Ann Medical Clinic (2002-04).

She served at the motherhouse on the infirmary staff (1973-78), on the infirmary staff as an LPN (1981-85), and in health services (1985-86).

She also served in the dioceses of Fort Wayne-South Bend and Gary, and in California, Illinois and Mississippi.

Sister Mary Jo currently ministers in health care at Saint Mary-of-the-Woods.

Sister Winifred Mary Sullivan—a native of Terre Haute, entered the congregation on July 22, 1945, from the former St. Ann Parish in Terre Haute. She professed perpetual vows on Jan. 23, 1953.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She earned her master's degree in education from the St. Louis University in St. Louis.

In the archdiocese, Sister Winifred Mary served as a teacher in Indianapolis at St. Joan of Arc School (1966-67); in New Albany at Holy Family School (1958-60); and in Terre Haute as teacher and principal at the former St. Margaret Mary School (1967-69).

She also taught in Indiana in the dioceses of Evansville and Fort Wayne-South Bend, and in Illinois, Maryland and Missouri.

Sister Winifred Mary currently ministers in residential services at Saint Mary-of-the-Woods.

60-year jubilarians

Sister Josephine (formerly Joseph Anthony) Bryan—a native of Hollywood, Md., entered the congregation



Sr. Mary Terence Haag, S.P.



Sr. Richard Bussing, S.P.



Sr. Mary Roger Madden, S.P.



Sr. Annette Schipp, S.P.



Sr. Rita Black, S.P.



Sr. Marie Paul Haas, S.P.



Sr. Laurine Haley, S.P.



Sr. Marian Ruth Johnson, S.P.



Sr. Eugene Francis Keaveney, S.P.



Sr. Martha Steidl, S.P.



Sr. Mary Jo Stewart, S.P.



Sr. Winifred Mary Sullivan, S.P.



Sr. Josephine Bryan, S.P.



Sr. Suzanne Dailey, S.P.



Sr. Jean Fuqua, S.P.



Sr. Ann Matilda Holloran, S.P.



Sr. Nancy Nolan, S.P.



Sr. Ann Margaret O'Hara, S.P.



Sr. Mary Ann Phelan, S.P.



Sr. Margaret Quinlan, S.P.



Sr. Alice Ann Rhinesmith, S.P.

on July 22, 1955, from Holy Redeemer Parish in College Park, Md. She professed perpetual vows on Aug. 15, 1963.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She earned her bachelor's degree in nursing from St. Xavier University in Chicago, and a master's degree in medical and surgical nursing from the University of Indianapolis.

Sister Josephine served in the archdiocese in Indianapolis as a teacher at the former St. Andrew School (1960-61) and at St. Joan of Arc School (1961-64).

She served at the motherhouse in the infirmary (1964-65), as head nurse of the infirmary (1967-69), as supervisor of the infirmary (1971-73), and as director of nursing (1976-84).

She also served in the Lafayette Diocese, and in California, Illinois, Maryland and Washington, D.C., and in Vietnam during the Vietnam War (1969-71).

Sister Josephine currently ministers in holistic health services in Apple Valley, Calif.

Sister Suzanne (formerly Suzanne Marie) Dailey—a native of Lincoln, Neb., entered the congregation on July 22, 1955, from St. Ambrose Parish in Cheverly, Md. She professed perpetual vows on Aug. 15, 1963.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in social studies. She earned her master's degree in United States history from Indiana University in Bloomington, and her doctorate in United States history from St. Louis University. She also earned a master's degree in education from Southern Illinois University in Carbondale.

Sister Suzanne served in the archdiocese in Clarksville as a teacher at Our Lady of Providence Jr./Sr. High School (1964-67).

She served at Saint Mary-of-the-Woods College as associate professor of history (1971-82), as vice president for academic affairs (1982-90), and as executive vice president/provost (1990-93).

She also served in California and Illinois. Sister Suzanne currently ministers as the general secretary of the Sisters of Providence.

Sister Jean (formerly Jean Marian) Fuqua—a native of Owensboro, Ky., entered the congregation on Feb. 2, 1955, from the Parish of the Immaculate in Owensboro, Ky. She professed perpetual vows on Aug. 15, 1962.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in mathematics. She earned

her master's degree in mathematics from the University of Notre Dame in Notre Dame, Ind., and her master's of business administration (MBA) in business management from Indiana University.

In the archdiocese, Sister Jean served in Clarksville as a teacher at Our Lady of Providence Jr./Sr. High School (1962-67).

She served at Saint Mary-of-the-Woods College as dean of students and math (1967-73), vice president of student affairs, math and physical science (1973-77), vice president for development (1977-85) and as a professor (1987-98).

She served at the motherhouse as coordinator for White Violet Center for Eco-Justice (1998-2002), and then as assistant director there (2002-10).

She has also ministered in Illinois.

Sister Jean currently ministers as a volunteer at Saint Mary-of-the-Woods.

Sister Ann Matilda Holloran—a native of Indianapolis, entered the congregation on Jan. 5, 1955, from St. Anthony Parish in Indianapolis. She professed perpetual vows on Aug. 15, 1962.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She earned her master's degree in elementary education from Ball State University in Muncie, Ind.

Sister Ann Matilda served in the archdiocese in Indianapolis as a teacher at St. Jude School (1966-71), as a teacher at St. Simon the Apostle School (1971-77), as a pastoral associate at the former St. Bernadette Parish (1985-89), and as chaplain at Community East Hospital (1989-2006).

She served at the motherhouse as a minister of care in health care services (2006-08), and as administrator of health care services (2008-12).

She also served in the Fort Wayne-South Bend Diocese, and in Illinois.

Sister Ann Matilda currently ministers in holistic health services at Saint Mary-of-the-Woods.

Sister Nancy (formerly Jean Paula) Nolan—a native of Galesburg, Ill., entered the congregation on Feb. 2, 1955, from Corpus Christi Parish in Galesburg, Ill. She professed perpetual vows on Aug. 15, 1962.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She earned her master's degree in education from the University of Illinois in Champaign, and her master's degree in pastoral studies from Loyola University in Chicago.

In the archdiocese, Sister Nancy served in Indianapolis as a teacher at St. Philip

Neri School (1959-65), and in Terre Haute as associate administrator and director of religious studies at the former St. Ann Parish (1985-86).

She served at the Motherhouse as General Superior (1986-96).

She has also served in Illinois and Oklahoma.

Sister Nancy currently ministers as the vocation office coordinator for the Sisters of Providence.

Sister Ann Margaret O'Hara—a native of Louisville, Ky., entered the congregation on July 22, 1955, from St. Anthony of Padua Parish in Clarksville. She professed perpetual vows on Aug. 15, 1963.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English. She earned her master's degree in business education from Indiana University, and another master's degree in pastoral theology from Saint Mary-of-the-Woods College.

Sister Ann Margaret served in the archdiocese in Indianapolis as a teacher at Roncalli High School (1963-67), as executive secretary of the former St. Gabriel Province (1975-76), and then as a provincial there (1978-86).

She served at Saint Mary-of-the-Woods College as dean of administration (1976-77), then as vice president for student affairs (1977-78).

She served at the Motherhouse as general counselor (1991-96), as vicar (1996-2001), as general superior (2001-06), and as executive director/consultant of the Women in Providence Collaboration religious retirement organization (2007-12).

Sister Ann Margaret currently ministers as the general treasurer for the Sisters of Providence.

Sister Mary Ann (formerly Marie Marcella) Phelan—a native of Baltimore, Md., entered the congregation on July 22, 1955, from St. Clement Parish in Lansdowne, Md. She professed perpetual vows on Aug. 15, 1963.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in social studies.

Sister Mary Ann served at the motherhouse as associate promoter of the Mother Theodore Guérin sainthood cause (2003-07), as a volunteer at the former Woods Day/Care Pre-school (2006-07) and then as receptionist and sign language instructor there (2010-14).

She also served in Illinois, Maryland, Massachusetts and Washington, D.C.

Sister Mary Ann currently ministers as a sign language instructor at Saint Mary-

of-the-Woods College, and as a volunteer at Providence Spirituality and Conference Center at Saint Mary-of-the-Woods.

Sister Margaret (formerly Ann Jude) Quinlan—a native of Troy, N.Y., entered the congregation on July 22, 1955, from the former Holy Spirit Parish in Evansville, Ind. She professed perpetual vows on Aug. 15, 1963.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in social studies. She earned her master's degree in English from Indiana University.

Sister Margaret served in the archdiocese in Clarksville as a teacher at Our Lady of Providence Jr./Sr. High School (1972-78 and 1979-81); and in Indianapolis as a teacher at Nativity of Our Lord Jesus Christ School (1960-62).

She served at the motherhouse as a teacher for the Providence Aspirancy (1964-66), then at Saint Mary-of-the-Woods College as an adjunct instructor/research assistant and tutor (1996), and as an adjunct instructor/director of education (1996-2006).

She also served in the Evansville Diocese, and in Illinois and Texas.

Sister Margaret currently ministers as an adjunct instructor at Saint Mary-of-the-Woods College.

Sister Alice Ann Rhinesmith—a native of Bellefonte, Pa., entered the congregation on Feb. 2, 1955, from St. Joan of Arc Parish in Indianapolis. She professed perpetual vows on Aug. 15, 1962.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in business education. She earned a master's degree in business education/office administration from Ball State University, and another in health services administration from the University of St. Francis in Joliet, Ill.

Sister Alice Ann served in the archdiocese in Clarksville as a teacher at Our Lady of Providence Jr./Sr. High School (1963-67); in Indianapolis as a teacher at a teacher at Roncalli High School (1968-71), as secretary/treasurer at the former St. Gabriel Province House (1971-73) then as treasurer there (1973-78); in New Albany as administrator of Providence Retirement Home (1978-79); and in Terre Haute as a teacher at the former Schulte High School (1967-68).

She served as vice president for business affairs at Saint Mary-of-the-Woods College (1979-86).

She also served in the Gary Diocese and in Illinois.

Sister Alice Ann currently ministers in health care at Saint Mary-of-the-Woods. †

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Book offers tips for growth in spiritual life, daily living

By Daniel Conway

Special to The Criterion

Love and service are simple concepts, but putting them into practice isn't easy. No matter who we are or what challenges we face, we all need help staying focused on the simplest and most fundamental things—such as love and service.

After many years facilitating retreats and workshops for recovering alcoholics, Dave M. has responded to what he believes is a growing desire for "God consciousness."

Drawing inspiration from sacred Scripture, from Thomas á Kempis' spiritual classic, *Imitation of Christ*, and from *Alcoholics Anonymous* ("The Big Book"), the author has written a practical—yet very profound—guide to meditation, and "the consolations of prayer."

Although his book is intended to serve the spiritual needs of people in recovery from alcoholism and other addictions, its format and content speak equally well to all who want help expanding their God consciousness through growth in the spiritual life.

Love and Service: A Meditation Focus

for People in Recovery is divided into three parts, each containing a series of very brief chapters. Each of the 96 chapters serves as a self-contained meditation on themes of practical spirituality. When read or prayed daily, *Love and Service* provides thought-provoking insights into basic principles of daily Christian living that can help anyone regardless of his or her religious affiliation.

Readers who are not familiar with what might be called "the language of recovery" may wonder at the origins or basic meaning of many of the chapter headings.

Staying right sized, this too will pass, soulcalm, let go and let God, and similar terms or phrases represent the attempt of ordinary people who have had genuine spiritual experiences to describe their reflections in simple, everyday language.

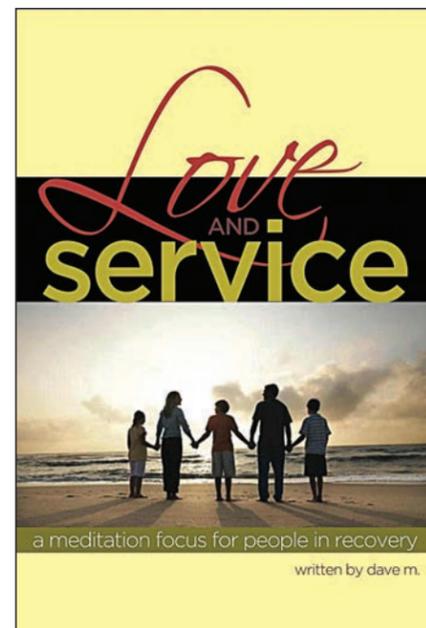
Classic spiritual masters speak of *kenosis* or self-emptying, whereas people in recovery speak of *abandoning ourselves to God*. The principles are the same, and they are worthy of prayerful reflection by every spiritual seeker regardless of whether he or she happens to be in a formal program of recovery.

"What's really happening here?" is

a question posed near the end of each chapter. The author is eager to make sure that readers pause for a time to consider the practical implications of the preceding meditation. Contemplation is not an esoteric art. It is a tool—not unlike deep breathing—for stepping outside the hurry and worry of daily life to see more clearly and experience more deeply God's love and mercy.

Love and service are not abstractions. They are practical virtues that can have a genuine impact on the lives of both givers and receivers. That's why each chapter concludes with a one- or two-sentence admonition such as: "Resolved: Today enjoy the joy of the journey by giving God the complete care of your thoughts." Simple, but not easy.

Dave M. doesn't claim to be a great spiritual writer or a renowned guru. He simply shares with readers his experience, strength and hope as one who seeks the face of God one day at a time as an integral part of his recovery. In *Love and Service*, we learn to enjoy the joy of the journey in imitation of Christ, and in complete fidelity to the principles of Alcoholics Anonymous. That's a program of recovery for everyone!



(Daniel Conway is a member of The Criterion's editorial board. *Love and Service: A Meditation Focus for People in Recovery* by Dave M. is available on Amazon.com.) †

Faithfulness in mercy is God's way of being, Pope Francis says

VATICAN CITY (CNS)—God's mercy is constant and limitless; he is faithful in his mercy for his children, even when they are unfaithful, Pope Francis said.

The greatness and power of God unfolds in his "love for us, who are so small, so incapable," he said at his weekly general audience on Jan. 13.

In his first general audience of the new year, the pope began a new series of talks on mercy, reflecting on its description in the Bible, where from the "Old Testament to the full revelation of Jesus Christ, the

mercy of the Father is revealed in its completeness."

Speaking to some 6,000 people gathered in the Paul VI audience hall, the pope began by reflecting on the biblical description of God who is "merciful and gracious, slow to anger and rich in love and faithfulness."

The pope said the Bible compares God's merciful love to the tenderness and love of a mother who seeks "to love, protect, help [and] is quick to give everything, even herself" for her

children. "That is the image that this word suggests," he said. It is "a love that can be defined, in a good way, as 'visceral.'"

God's graciousness, he continued, is exemplified in his compassion for the weak and the poor along with his readiness to receive, understand and forgive. This aspect is seen in the father of the prodigal son who did not latch on to resentment against his son, but rather "continued to wait for him."

"Great is his love and joy at having found him again; and then he goes and also calls his oldest son who is indignant and does not want to celebrate, this son who remained at home but lived more like a servant than as a son," the pope said. "But the father stoops down to him as well, inviting him to enter, seeking to open his heart to love, so that none remain excluded from the feast of mercy. Mercy is a feast."

The beauty of God's love and faithfulness shows affection, grace and goodness, he said, and is nothing like the

superficiality of a "soap opera love."

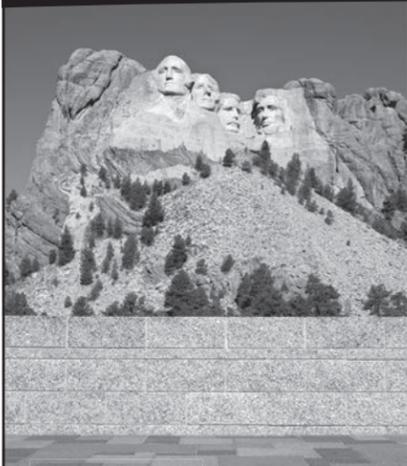
"It is love that takes the first step; it does not depend on human merits, but on an immense generosity," he said. "It is the divine solicitude that nothing can stop, not even sin because he knows to go beyond sin, to overcome evil and to forgive."

God's mercy and faithfulness, he added, is a stable presence that strengthens faith and gives Christians the opportunity to experience his love, especially during the Holy Year of Mercy.

At the end of the audience, Pope Francis led the faithful in praying for the families and victims of a suicide bomb attack in Istanbul on Jan. 12. The attack claimed the lives of 10 people and left 15 wounded. Turkish officials said the bomber belonged to the Islamic State terrorist group.

The pope prayed that "the Lord, the merciful, give eternal peace to the deceased, comfort to their relatives, firm solidarity to the whole society, and convert the hearts of the violent." †

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'It is love that takes the first step; it does not depend on human merits, but on an immense generosity. It is the divine solicitude that nothing can stop, not even sin because he knows to go beyond sin, to overcome evil and to forgive.'

—Pope Francis

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Giving water to the thirsty is a way to show God's mercy

By David Gibson

Countless sad stories can be told about the great numbers of people in large parts of the world today who thirst anxiously for safe water to drink.

In other parts of the world where a decent supply of drinking water is taken almost for granted, it can be hard to fathom these stories. Is there still a need for the corporal work of mercy that calls for giving drink to the thirsty? Really?

The truth about the thirst for water in the 21st century strikes a sensitive nerve in the Christian community, where tradition honors water as a powerful sign of goodness and life.

It always is remembered among Christians that Jesus asked the woman at the well in Samaria to give him a drink, and proceeded to tell her that whoever "drinks the water I shall give will never thirst" again (Jn. 4:7; 14).

Water is a life-giving force. The water of baptism stands as a dynamic sign for Christians that Christ is a giver of life. Through baptism, his people are mystically joined to his body in life-giving ways meant to influence the entire course both of their physical and spiritual existence in this world.

But the water of baptism is more than a sign of new life for baptized individuals. It confers a mandate on them to become life-givers themselves.

The simple fact is that no one lives, grows or thrives without water. So the profound thirst today for healthful water to drink is a confounding reality.

It delivers the message that even in these times of stunning advancements in technology, communications, education and medicine, even the most basic of the corporal works of mercy cannot be set aside.

No, the thirst for water is not obsolete or even rare today, Pope Francis attests in "*Laudato Si'*," on Care for Our Common Home," his 2015 encyclical on the environment. Giving care to the planet and to the poor requires that close attention be paid to the state of the world's drinking water, he suggests (#27-31).

A response of some kind to the contemporary thirst for water is, moreover, not out of reach for those like me who, in our daily comings and goings, tend never to be approached by someone requesting a glass or bottle of water.

I admit that grandchildren of mine often declare their great thirst in dramatic terms. What they really want is a soda or, more rarely, a bottle of juice. Their thirst is not the kind born of wrenching poverty.

But the encyclical turns our attention to the thirst of people living in profound poverty. "Our world has a grave social debt toward the poor who lack access to drinking water, because they are denied the right to a life consistent with their inalienable dignity," the pope writes (#30).

It is a debt, he adds, that "can be paid partly by an increase in funding to provide clean water and sanitary services among the poor" (#30).

The pope notes that "water poverty especially affects



A girl carries water from a communal water distribution site inside a United Nations camp for internally displaced families in Juba, South Sudan, on April 1, 2014. Despite many developments in society around the world, many people still lack the most basic of all necessities, including water. (CNS photo/Paul Jeffrey)

'The hope of the Year of Mercy, then, is that in relieving people of their thirst for water, they will be freed to thirst for a new, more rewarding way of life.'

Africa where large sectors of the population have no access to safe drinking water or experience droughts which impede agricultural production" (#28).

"Unsafe water" leads on a continual basis to "deaths and the spread of water-related diseases," he points out. "Dysentery and cholera, linked to inadequate hygiene and water supplies, are a significant cause of suffering and of infant mortality" (#29).

He calls attention to the pollution of underground water reserves caused "by certain mining, farming and industrial activities, especially in countries lacking adequate regulation or controls" (#29).

The pope regards "access to safe, drinkable water" as a "basic and universal human right." He affirms that water is "essential to human survival," which means it also "is a condition for the exercise of other human rights" (#30).

But life's sad reality for people who lack access to safe water means that many also lack the chance to enjoy the benefits of other human rights—pursuing an education, for example, or looking with hope to the future. Too often, the present, desperate moment consumes them.

So thirst is a form of slavery that confines and diminishes human persons. The cry of thirsty people is a cry for life. It starts as a cry for survival.

When people lack water or can gain access only to tainted water, they grow weak. Sickness overtakes them, and many will die.

The Church's current Holy Year of Mercy is, then, an opportunity to become aware of all that blocks human access to water and of all the ways individuals, communities, international organizations and governments might respond to the facts on human thirst.

Water in the Christian vision is a sign of new life. The hope of the Year of Mercy, then, is that in relieving people of their thirst for water, they will be freed to thirst for a new, more rewarding way of life.

In Judeo-Christian history, one goal of a jubilee year is to proclaim liberty to captives. Bearing that in mind, I conclude with a probing question: What does giving drink to the thirsty imply in this Year of Mercy?

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

Being merciful to those who thirst is praised throughout the Scriptures

By Daniel S. Mulhall

Water is necessary for life. We couldn't live without it—physically or spiritually.

The importance of water is highlighted throughout the Bible. Genesis tells us that water was among God's



Syrian refugees walk after collecting water at the Al Zaatri refugee camp in the Jordanian city of Mafraq. Many passages in the Scriptures show how God showers mercy upon those who thirst. (CNS photo/Muhammad Hamed, Reuters)

first creations: "Then God said: Let the water under the sky be gathered into a single basin, so that the dry land may appear" (Gn 1:9).

Isaiah 12:3-6 notes that those who believe in God are given the water they need forever, and that there will be a great celebration because of that gift. Isaiah 49:10 affirms this understanding, saying that the faithful of God will neither hunger nor thirst.

Of particular interest is 1 Kings 19:1-21 when the prophet Elijah, fleeing for his life, is given food and drink by an angel of the Lord so that he might complete his mission. And in 2 Kings 2:19-22, the prophet Elisha miraculously purified a town's water supply so that the people there would never go thirsty again.

Throughout Jesus' teaching, he emphasized the importance of giving people a drink. In Matthew 10:42 and Mark 9:41, Jesus says anyone who is his disciple and who gives a cup of water to someone to drink will be rewarded.

But Jesus takes it to the next level and makes it clear that he himself is the living water. In the famous story of the woman at the well, in John 4, Jesus says, "Everyone who drinks this water will be thirsty again; but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up

to eternal life" (Jn 4:13-14).

Later, in the Gospel of John, he says that those who drink of this water will become "rivers of living water" (Jn 7:38).

So when the king in Jesus' parable in Matthew 25:35 says that the righteous are those who give drink to the thirsty, he was making a statement bigger than the importance of quenching someone's thirst. He was saying that the righteous are those who give someone life, for giving someone water is giving them the gift of life.

In addition, for a disciple, sharing water with someone is also sharing Jesus with them. Thus, giving drink to the thirsty is not just a corporal work of mercy, it is also an act of evangelization and an act of salvation.

The Catholic imagination is filled with sacramental signs that point to God's saving actions in the world. Water is one of those wonderful signs. Remember this the next time you offer a drink to someone who is thirsty, whether a child, a person who suffers, a person on the street, or the one who collects your trash.

Offering them a drink is a way that you can bring to them a touch of God's saving love.

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

From the Editor Emeritus/John F. Fink

Medieval Church: The Great Western Schism lasted for 39 years

(Twenty-second in a series of columns)

The Great Western Schism, which lasted for 39 years, had to be the most difficult period in the history of the papacy.



It started after Pope Gregory XI, who took the papacy back to Rome from Avignon, died in 1378. The Romans were so afraid that another French pope would be elected, since the College of Cardinals was dominated by Frenchmen, that crowds demonstrated in the streets of Rome and eventually invaded the palace.

By that time, though, the cardinals had elected an Italian, who took the name Urban VI. The cardinals soon realized they had made a mistake. Apparently, his election upset the balance of his mind, and he subjected the cardinals to violent abuse and tirades.

The cardinals met at Anagni and published a declaration that the pope's election was invalid "as having been made, not freely, but under fear" of mob violence. They then elected Cardinal Robert of

Geneva, who was neither French nor Italian. He took the name Pope Clement VII.

There were now two claimants to the papacy. The rivals excommunicated each other, and sought to persuade the world of the legitimacy of their rule. They also faced each other in Italy with armed forces. Urban was able to control Rome, and ruled from there. Clement eventually moved to Avignon.

The Holy Roman Empire, Scandinavia, England, Hungary and most of Italy accepted Urban as pope, while France, Spain, Scotland, Sicily and Savoy went for Clement. Men and women who eventually were canonized were divided in their allegiances.

When Urban died in 1389, he was succeeded by Boniface IX and then Innocent VII and Gregory XII. Clement died in 1394, and was succeeded by Benedict XIII.

In 1409, a council was convened in Pisa to try to settle the issue. The council found both Gregory XII and Benedict XIII, the two men claiming to be pope at the time, guilty on 30-odd charges of schism and heresy, deposed both of them, and elected a new pope—Alexander V.

That didn't work. Neither Gregory nor Benedict recognized the Council of Pisa since it wasn't canonically convoked, i.e., by a pope. So now there were three men claiming to be pope at the same time. Alexander died in 1410, and was succeeded by John XXIII, who was later acknowledged as an antipope. During all this time, theologians and scholars suggested various solutions, but none of them seemed to be satisfactory to all sides.

The schism was finally ended by the Council of Constance, which met from 1414 to 1418. It, too, was convened irregularly, but acquired authority in 1415 when it was formally convoked by Pope Gregory XII. First this council deposed John XXIII, whose election was uncanonical anyway. Then, after Gregory convoked the council, he abdicated, and the council accepted the abdication. Finally, the council dismissed the claims of Benedict XIII.

This cleared the way for the election of a new pope. On Nov. 11, 1417, the cardinals elected Oddo Colonna, who was ordained a priest, consecrated bishop and finally crowned as Pope Martin V on Nov. 21. The Western Schism was finally ended. †

Coming of Age/Karen Osborne

Finding much-needed hope in the changing of the seasons

Winter is rough. Sometimes, even a coat can't protect you from the wind. The sleet soaks your boots. The sky is often overcast, with dark clouds crowding out the warmth and sunshine. While you're outside, all you think about is how to get back inside. What's worse, it feels as if it will always be this way.



On really bad winter days, it's easy to lose hope, thinking that spring will never come.

During Christmas, we can look around and take comfort in the beautiful lights and the warm, fuzzy holiday music. Once January hits and the lights are taken down, it's just a long, hard, cold slog until springtime.

Compared to previous generations, we have it easy. We have heated seats in our cars and industrial boilers in our schools. We have snow tires and responsibility-free snow days to enjoy. Our ancestors starved to death if they didn't grow enough food for winter. They froze if they didn't cut enough wood for fire.

It still doesn't make me feel any less

cold when I'm scraping my windshield. It still makes me wonder if I'll ever feel warm again.

Depression is a lot like winter. It settles into the crags of your heart like a cutting wind, making you feel chilly, making your world overcast and cloudy. It buries your hope and your happiness in drifts of snow.

Depression feels like living in a permanent mid-January, away from all the twinkling lights of the world, forever cold, forever lost in a snowdrift. Depression makes you feel as if spring will never come.

That's the lie it tells.

But spring does come. No matter how dark and deep January gets, eventually March and April roll around. The snow melts, the green grass returns and the flowers grow. Just like clockwork, people don shorts and flip-flops, sunscreen and sunglasses, and the world becomes warm and wonderful again.

Spring will come. You will feel better.

If you're feeling down, broken or depressed, come in from the cold. There are many ways to do this. Often, the first step to feeling better is to admit that you might need some help finding a warm place to be. Talk to a friend, a trusted teacher or a

counselor at school.

Just as communities banded together in the past to fight winter, know that you don't have to fight depression alone. Even though you might feel lonely and out in the cold, there are always people who would jump at the chance to help you.

If you're feeling down, don't give up on the things that make you happy. Depression wants to keep you in bed, away from the world and away from the things that you used to love. It's a temptation to stop seeing friends, to stop from going to after-school clubs you're involved with or heading out to parties and sports games. "It's too cold," you say, and decide it's best to stay inside.

Those things, however, signify hope—they're the sparkling Christmas lights in the blizzard, the fire on a dark night. They're going to remind you that hope exists, and that spring isn't long off. If you feel sad, don't hide away from the world.

Circle that first day of spring on your calendar. Know that it is coming. Yes, winter is tough, but it'll be over soon. That's a fact!

(Karen Osborne writes for Catholic News Service.) †

That All May Be One/Fr. Rick Ginther

Christmas letter from Muslim highlights spirit of ecumenism

Have you ever received a letter which caught your attention, inspired and granted you a new understanding?



The U.S. Conference of Catholic Bishops received such a letter.

It came at Christmas from Dr. Sayid M. Syeed, the national director of the Office for Interfaith & Community Alliances of the Islamic Society of North America.

It is very instructive. It reads:

"In the name of God Most Loving and Most Caring,

"We want to extend our greetings to our Christian brothers and sisters in America and around the world, on the day of Christmas. Our love and respect for Jesus is central to our faith. We believe that the immaculate birth of Jesus Christ is a historical landmark in ... creation and in the history of mankind.

"The chapter 19 of the Quran is dedicated to this blessed event of the birth of Jesus Christ. ... [T]he entire chapter is named after his mother Maryam [Mary]. The name of Jesus is mentioned 25 times in the Quran. We are told in very clear words how blessed and joyful the event of his birth is for the whole human family [Quran 19:33]. This is a belief

that Muslims and Christians ... share earnestly[;] and our love and respect for Jesus binds us together for the service of God, service of mankind and the service of His entire creation.

"We reject those interpretations and that understanding of our scriptures that set us up against each other and misdirect our energy and God-given resources. We stand committed to the divine command that binds us to cooperate in promoting good and forbidding what is evil and harmful for God's creation [Quran 5:2].

"Our Just and Merciful God has made it a religious obligation for us [Quran 22:40] to protect and respect all churches, synagogues, places of worship where His holy name is mentioned, and where His servants worship Him in different languages and in different styles and in different traditions.

"During these holidays, when the birth days of Jesus and Mohammad are being celebrated, we are getting into [the] New Year 2016 commemorating the birth of Jesus. We are in the Muslim hijra year 1437 commemorating the migration of our Prophet Muhammad from Mecca to Madina, a move away from religious persecution to freedom of religion in Madina.

"We stand shoulder to shoulder ... to

rejoice [in] the spirit of brotherhood and sisterhood at a time when a wave of hate and bigotry is spreading around us, at a time when some misguided servants of God, claiming to be the followers of Moses, Jesus and Muhammad are desecrating and destroying mosques, churches and synagogues. All this hate[,] in the name of God we love and adore. They are dividing [the] human family in the name of religion and filling this planet with hate and intolerance.

"We pray that our Christian brothers and sisters around the world get inspired and guided by God to spread the radiance and the splendor of the gospel of Jesus that Quran [5:46] has called 'light and guidance,' and continue to inspire us all to fight against hate, injustice, exploitation, corruption and discrimination.

"Let the teachings and example of Jesus Christ continue to energize us all with love, tolerance, religious freedom and respect."

Like I said, attention grabbing, inspiring and instructive. May God be praised!

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.) †

Worship and Evangelization Outreach/

Ken Ogorek

Mere orthodoxy and Pope Francis

Not too long ago, Catholic journalist John Allen essentially coined the phrase



"affirmative orthodoxy." I find affirmative orthodoxy a helpful distinction in contrast to a begrudging sort of orthodoxy that essentially says in a negative and exasperated way about

any basic doctrinal or moral teaching of the Church, "Well, I have to accept that it's true," almost as if it were an admission of defeat.

Affirmative orthodoxy, on the other hand, asserts that each basic teaching of our Church is not only true but also good, beautiful and helpful.

God loves you so much that he reveals himself to you and offers you guidance for a healthy, happy, peaceful life insofar as morality and conscience go. In short, God is holy, and he helps you be holy (read happy, peaceful, ease-of-conscience, etc.) through the teaching of his Church. That's awesome!

An erroneous reading of the signs of our times, coupled with a misguided reference to the so-called spirit of this council or that synod, leads some folks to believe that orthodoxy can somehow undergo a fundamental change—that a pope, for example, can declare a 180-degree reversal of a basic moral or doctrinal teaching.

Anecdotally, I've even heard people say that recent worldwide synods of bishops on the family will lead to Pope Francis to say things like "Get married and divorced as often as you want. It's really none of the Church's business," or "Artificial contraception? Go for it!"

Certainly, it's true that different popes at various times have focused on different aspects of Church teaching. But popes don't change basic doctrinal or moral teaching—timeless truths that are trustworthy not just because popes share them, but mainly because Jesus gives them to us in sacred Scripture and sacred Tradition. Within a diversity of emphasis among popes, we see a unity of foundational guidance for our life of faith.

What, then, is Pope Francis's unique contribution to the teaching ministry of God's holy, Catholic Church? How is our Holy Father showing diversity?

One special trait of Pope Francis is that under the umbrella of orthodoxy, he often calls attention to and encourages compassion. Pope Francis has declared a Holy Year of Mercy—from Dec. 8, 2015, to Nov. 20, 2016.

God's mercy and compassion are to be drawn out of our lived experience of faith. We are to bask in the mercy that God showers upon us continually.

We are to show mercy in new and deeper ways to our fellow children of God—not new in contradicting what God has revealed as morally and doctrinally accurate, but rather new in acknowledging more deeply that we all carry a heavy burden. We all suffer. We all fall short of God's plan. We all need mercy from our Lord—and from each other.

Jesus says, "Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light" (Mt 11:28-30).

The vicar of Christ on Earth, our Holy Father Pope Francis, is challenging us to live out one of our Church's most basic teachings, one of God's most basic attributes: mercy. Sounds pretty orthodox to me.

(Ken Ogorek is catechetical director within the archdiocesan Secretariat for Worship and Evangelization. He can be reached at kogorek@archindy.org.) †

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

Sunday Readings

Sunday, Jan. 24, 2016

- *Nehemiah 8:2-4a, 5-6, 8-10*
- *1 Corinthians 12:12-30*
- *Luke 1:1-14, 4:14-21*

The Book of Nehemiah furnishes the first reading for this weekend. As is the case in all the Old Testament books, this book has as its chief concern the reinforcement of the people's fidelity to God. In this reading, Ezra, who was a priest, called together men, women and children old enough to comprehend. He admonished



this gathering to listen carefully to the Scriptures.

After hearing the reading of the Scriptures, the people in this audience affirmed their faith. Ezra continued by interpreting what he had read.

Finally, Ezra and Nehemiah called the people to rejoice. God had spoken to them. God was guiding them.

St. Paul's First Epistle to the Corinthians provides the next reading. It is always important to consider the atmosphere in which the Christians of Corinth lived when reading the letters written to them. Corinth was an important commercial center and meeting point, a very large city.

Even in the Roman Empire, in which vice and greed reigned supreme, the inhabitants of Corinth had the reputation of being exceedingly licentious.

This was the atmosphere. In many respects, the evils in this atmosphere were contagious, drawing many Christians to them. Paul mentions this fact in his two epistles to the Christians of the city.

Paul constantly had to call the faithful there away from the temptations the pagan environment surrounding them pressed upon them.

He also had to contend with the competitiveness among the Christians. They vied with each other, even in the Church. They quarreled with each other. They schemed against each other. They gossiped about each other.

In this reading, Paul insists that all the baptized are part of the Body of Christ.

However, the Body has many members. Each has a vocation. There is no place for competition.

St. Luke's Gospel supplies the last reading. Midway in this reading, the Gospel directly addresses Theophilus, using the honorific title "most excellent" (Lk 1:3). Luke's Gospel seemingly was written for one person in particular.

Scholars debate if this person had the name of Theophilus, or was it the Gospel's title because "Theophilus" in Greek means "friend of God." In any case, the person apparently enjoyed some prestige, hence the use of the words "most excellent."

In this reading, Jesus appears in the synagogue of Nazareth to explain his mission of salvation. It is clear. Salvation, a gift from God to people who had lost all by sin, was unfolding in Jesus.

God's mercy is everlasting. Humans are not left to their doom. Jesus reads from the prophet Isaiah, who called people in times long past to be renewed in God's mercy.

Reflection

The Church has celebrated Christmas, the feast of the birth of Jesus and the feasts of the Epiphany of the Lord and of the Baptism of the Lord. In the lessons of these great liturgical events, the Church has introduced us to Jesus. He is the son of Mary, therefore human. He is the Son of God, therefore divine. He is the Redeemer.

Now the Church begins to tell us about salvation. It comes from Jesus. To know it, humans must repent.

First Corinthians sets the stage. If we have accepted Christ into our hearts, we belong to God. Each of us has a personal vocation, because each of us is part of Christ, if we truly are true to the Gospel. God provides for us in our individual vocations.

Union with Christ is our only hope. The congregation's amazement at hearing Jesus in the synagogue is a good reminder that the Lord also has the advice humans need to reach eternal life. The people that day saw that salvation was fulfilled in the Lord. This acknowledgement is the beginning of the faith that all must possess if they truly unite with Jesus. †

Daily Readings

Monday, January 25

The Conversion of St. Paul the Apostle
Acts 22:3-16
or *Acts 9:1-22*
Psalms 117:1bc, 2
Mark 16:15-18

Tuesday, January 26

St. Timothy, bishop
St. Titus, bishop
2 Timothy 1:1-8
or *Titus 1:1-5*
Psalms 96:1-3, 7-8a, 10
Mark 3:31-35

Wednesday, January 27

St. Angela Merici, virgin
2 Samuel 7:4-17
Psalms 89:4-5, 27-30
Mark 4:1-20

Thursday, January 28

St. Thomas Aquinas, priest and doctor of the Church
2 Samuel 7:18-19, 24-29
Psalms 132:1-5, 11-14
Mark 4:21-25

Friday, January 29

2 Samuel 11:1-4a, 5-10a, 13-17
Psalms 51:3-7, 10-11
Mark 4:26-34

Saturday, January 30

2 Samuel 12:1-7a, 10-17
Psalms 51:12-17
Mark 4:35-41

Sunday, January 31

Fourth Sunday in Ordinary Time
Jeremiah 1:4-5, 17-19
Psalms 71:1-6, 15, 17
1 Corinthians 12:31-13:13
or *1 Corinthians 13:4-13*
Luke 4:21-30

Question Corner/Fr. Kenneth Doyle

The Church offers spiritual consolation to the parents of miscarried children

Thank you for a recent answer in your column regarding a miscarried child. Until my own personal experience in losing a child, I had no realization as to how deeply a miscarried baby can touch one's heart.



I had no idea where to turn for help, so, beyond my mother and my husband, I grieved in silence. A few years later, still grieving, I did contact a caring priest. He listened over the phone and said that he had seen a couple of prayers that might be appropriate. He then met with my husband and me and, through our discussion and prayer, I was helped to find closure.

But I am still puzzled that the Catholic Church does not have something more formal for grieving parents after a miscarriage occurs. Are there any resources, prayers or rituals available for the numerous parents who sit with empty arms? (Iowa)

Your search for solace after a miscarriage is understandable and, sad to say, all too common. The American Pregnancy Association states that 10 to 25 percent of all clinically recognized pregnancies end in miscarriage. It stands to reason, then, that the Catholic Church would provide resources for such grief-stricken parents, and in fact the Church does offer a variety of options that can bring spiritual solace and hope.

The Church's *Book of Blessings* contains a ritual, commonly offered by a priest or deacon, called "Blessing of Parents after a Miscarriage." In it, a series of scriptural readings is provided, each of which highlights the continued presence and support of the Lord through times of sadness.

One of the prayers reads: "Compassionate God, soothe the hearts of these parents, and grant that through the prayers of Mary, who grieved by the cross of her Son, you may enlighten their faith, give hope to their hearts and peace to their lives."

Other prayers in that same ritual note the promise of eventual reunion with the miscarried child in heaven. "Comfort these parents with the hope that one day we will all live with you."

Another option that the Church offers to parents is a funeral Mass for the miscarried

child. And since the Church believes in the sanctity of life from the moment of conception, parents are always encouraged to give the miscarried child a name, acknowledging the child's unique identity and presence now before the Lord as an intercessor on behalf of the family.

Many dioceses also offer individual counseling and/or support groups for parents after a miscarriage. Your parish would have that information.

With the Church having recently celebrated the feast of the Holy Family, I am prompted to ask a question that has been on my mind for some time. I regularly hear Joseph referred to as the "foster father" of Jesus.

But if Joseph was indeed married to Mary, would it not be more accurate to call him the "stepfather" of Christ? A foster father is sometimes compensated for his role and ordinarily serves in that capacity for only a short time, whereas a stepfather raises his stepchildren with love. I think that Joseph should be spotlighted as a wonderful example of what a stepfather should be. (Pennsylvania)

A foster father is commonly understood to be a surrogate, a man who looks after and brings up a child in place of the natural or adoptive father.

A stepfather is generally taken to indicate the husband of one's mother after the death or divorce of his or her birth father.

Which of these definitions comes closer to describing Joseph? In one sense, neither is precise. Both titles seem to suggest that Joseph arrived on the scene later on, after the birth of the Christ child. But in fact, Joseph was there from the start, betrothed to Mary (engaged, but with legal responsibilities) at the time of the annunciation when Jesus was conceived in Mary's womb through the power of the Holy Spirit.

Between the two titles, I think foster father is more accurate, especially given that Christ from all eternity has had God the Father as his true father. In any case, that is what the Church historically has called Joseph. He filled the role of teacher, protector and loving guardian of Jesus, though he was not his biological parent.

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

My Journey to God



Unborn Purpose

By Ann Wolski

Ann Wolski is a member of St. Matthew the Apostle Parish in Indianapolis. Pope Francis holds a baby as he arrives for his weekly audience in the Paul VI Hall at the Vatican on Feb. 4, 2015. (CNS photo/L'Osservatore Romano via Reuters)

You were called a mistake, but you and I know God doesn't make mistakes. All lives have a purpose. To think that you, sweet little one, would not be allowed to follow your life journey is heartbreaking. So...I will nurture you for nine months. I will sing to you. I will calm you. I will pray for you. I will dream for you. I will love you. And, when the time comes, I will hug you and say goodbye. Another mother and father will raise you to become the beautiful person God has created. You are not a mistake. You are their purpose.

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.

BECKHAM, Larry Spencer, 71, Most Holy Name of Jesus, Beech Grove, Jan. 6. Husband of Rosemary (Lauck) Beckham. Father of Annette Cox, Dawn Breedlove, Anthony, Bobby, Bryan, Christian, Nicholas and Timothy Beckham. Brother of Joyce Douglas. Grandfather of eight. Great-grandfather of two.

BOSLER, Evangeline B., 86, St. Paul, Tell City, Jan. 5. Wife of William Bosler. Mother of Janet Kuntz, David, Gary and Ron Bosler. Sister of Joy Hinkle and Gayle Naviaux. Grandmother of 20. Great-grandmother of 12.

BUECHLER, Edmund C., 90, St. Mary, Navilleton, Jan. 9. Husband of Margaret (Lang) Buechler. Father of Deborah Buechler-Goldman, Danny and Steve Buechler. Grandfather of five. Great-grandfather of seven.

CALEY, Mary (Harmon), 67, St. Mary-of-the-Knobs, Floyd County, Jan. 9. Wife of Alan Caley. Mother of Tina

Raes. Sister of Patricia Brown, JoAnn Mancuso, Eric and Terry Harmon. Grandmother of two.

CLAPPER, Mary Vaneta, 85, St. Roch, Indianapolis, Dec. 23. Mother of Christine Dux, Ann Wendling, Joseph and Michael Clapper. Sister of Bob Shine. Grandmother of 10.

CORLEY, Averitte Wallace, 88, St. Matthew the Apostle, Indianapolis, Jan. 3. Husband of Dixie Ann (Johnson) Corley. Father of Deborah and Paula Corley. Brother of Carole Rose, Sheila Tignor and Jerry Baltimore.

DOLL, John E., 75, St. Louis, Batesville, Jan. 7. Husband of Judy (Raver) Doll. Brother of Elizabeth Beitzinger and Pat Crittenden.

DUFFY, David G., 76, Most Sacred Heart of Jesus, Jeffersonville, Jan. 4. Father of Cecilia Hughes, Mary Nigg and Martha Duffy. Grandfather of six. Great-grandfather of two.

FRANCHVILLE, S.R., 68, St. Paul, Tell City, Jan. 8. Husband of Linda Franchville. Father of Kassy McIlrath and Aaron Franchville. Brother of Patsy Casper, Carol Miller, Sue Schipp, Millie Wigand and Larry Franchville. Grandfather of four.

GARGULA, Doris (Freeman), 83, Immaculate Heart of Mary, Indianapolis, Jan. 6. Mother of Monica Johengen, Carl, John, Mark and Michael Gargula. Sister of Ralph and Wayne Freeman. Grandmother of 13.

JOHNSON, Ernest Edward, 74, St. Joseph, Corydon, Jan. 6. Husband of Margaret (Kopp) Johnson. Father of Melissa East, Joyce Zwahlen, Gary and Larry Johnson. Brother of Lewis Johnson. Grandfather of 11.

KINDER, Janelle (White), 54, Holy Spirit, Indianapolis, Dec. 25. Wife of Kevin Kinder. Mother of Paige Thompson, Keelian and Nicholas Kinder. Sister of Dee Strong, Christina, Dean and Drew White. Grandmother of one.

KIRBY, Michael, 64, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 5. Husband of Carolyn Kirby. Father of Curtis and Whitney Kirby. Brother of John and Van Kirby. Grandfather of one.

MARKER, Mary Violet, 82, St. Bridget, Liberty, Jan. 1. Wife of Kenneth Marker. Mother of Kathy McClellan, Jenny Ritz, Susan Sandlin, Allen and Duane Marker. Grandmother of 15. Great-grandmother of 14.

MEYER-MULINARO, Mary J., 90, St. Roch, Indianapolis, Jan. 1. Mother of Patty Crane, Mike and Tom Mulinaro. Sister of Robert LeCompte. Grandmother of three. Great-grandmother of four.

MITCHELL, Delores Ann (Wright), 82, St. Gabriel, Connersville, Jan. 5. Wife of Roland Mitchell. Mother of David Mitchell. Sister of John Wright.

MOFFITT, Mary Kathryn (McGinnis), 65, St. Gabriel, Connersville, Jan. 6. Mother of Lucinda Moffitt-Maiden and Paula Moffitt. Sister of Thomas and William McGinnis. Grandmother of three.

OSWALD, Ireva L., 88, St. Joseph, Shelbyville, Jan. 8. Mother of Pamela Ballard and Karen Prichard. Grandmother of four. Great-grandmother of five.

PACE, Stephen R., 71, St. Anthony of Padua, Clarksville, Dec. 30. Husband of Phyllis Pace. Father of Christina Faulkner. Stepfather of Brian, Jeffrey, Jerry and Todd Zimmerman. Brother of Robert Pace. Grandfather of nine.

PAYTON, Irma Jean, 85, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 1. Mother of Diane Mills, Janet Newman, Laurie Pushor, Nancy Simanek and Mark Payton. Sister of Sally Hembree, Bob and William Wheeling. Grandmother of 12. Great-grandmother of 11.

WILSON, Floyd E., 85, St. Jude, Indianapolis, Jan. 1. Father of Patty Burke and Larry Wilson. Brother of Forest Wilson. Grandfather of three. †



'Here, you be the pope'

Pope Francis places his zucchetto on a man as he meets the disabled during his general audience in Paul VI Hall at the Vatican on Jan. 13. (CNS photo/Paul Haring)

Supreme Court rules Florida's death penalty system is unconstitutional for convicted criminal cases

WASHINGTON (CNS)—The U.S. Supreme Court on Jan. 12 said the state of Florida's death penalty system is unconstitutional because it allows judges, rather than juries, to determine whether a convicted criminal should get a death sentence.

Michael B. Sheedy, executive director of the Florida Conference of Catholic Bishops in Tallahassee, said the conference was "pleased this decision was issued so promptly" on what was the first day of Florida's 2016 legislative session.

"This should compel the Legislature to address the issue immediately," he said in a statement e-mailed to Catholic News Service (CNS).

Ruling 8-1 in *Hurst v. Florida*, the high court said that the state's "capital sentencing scheme" violates the Sixth Amendment of the U.S. Constitution.

Writing for the majority, Justice Sonia Sotomayor said the amendment, which guarantees the rights of criminal defendants, "requires a jury, not a judge, to find each fact necessary to impose a sentence of death."

The case is named for Timothy Lee Hurst, convicted of the 1998 murder of his manager at a Pensacola, Florida, fast-food restaurant. In Florida, the jury plays an advisory role, deciding if the defendant is eligible for the death penalty, then a judge determines whether that sentence should be imposed.

In Hurst's case, a jury in 2000 decided 7-5 in favor of putting him to death. He was granted a new sentencing hearing on appeal, and the jury again recommended a death sentence. A judge again found the facts necessary to sentence Hurst to death, and the Florida Supreme Court affirmed that decision.

Hurst's lawyers in an appeal to the U.S. Supreme Court argued his sentence violated the Sixth Amendment.

According to an AP story, the Supreme Court returned the case to the Florida Supreme Court, which now must review Hurst's sentence and determine if he should get a new sentencing hearing.

Justice Sam Alito was the lone dissenter in the ruling. He said that Florida judges are simply reviewing what juries in such cases have already decided.

According to Sheedy, Florida's Catholic conference, which is the public policy arm of the state's bishops, "has long identified the need to address Florida's flawed death sentencing scheme despite our position that life imprisonment without parole is an alternative that keeps society safe and renders the death penalty unnecessary.

"Florida currently requires unanimous verdicts in every case in which juries are summoned, with the exception of sentencing someone to death," he continued in his statement to CNS. "We urge the Florida Legislature to respond to this decision by passing legislation which requires juries, as a collective body and conscience of the community, to be unanimous in the finding of aggravating circumstances and in recommending death over life imprisonment." †



Our Lady of Fatima Retreat House

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January 28, 2016

Overcoming Depression through Spirituality with Fr. Michael Hoyt

This day of reflection will explore what depression is, how it affects individuals and groups, and how spiritual growth with God's grace can indeed help us to overcome depression.

Depression affects many people in the U.S. and its debilitating effects can cause much suffering. But there is hope. Developing our spiritual lives along with other common therapeutic approaches can provide hope, health and healing for those who struggle with depression.

9:00 am - 2:30 pm
continental breakfast and registration begin at 8:30 am
\$41 registration fee includes two meals, Mass, the program and materials

February 5, 2016

Seven Deadly Sins, Seven Lively Virtues
A Day of Reflection with Denise McGonigal

Denise McGonigal returns for this very well received day of reflection to prepare us for Lent.

What keeps you from living a life of virtue? This day will offer a challenging exploration of the seven deadly sins and hope-filled insights to their antidotes - the seven lively virtues. The day is based on the series of the same name by Bishop Robert Barron.

\$41 per person includes all materials, continental breakfast, lunch, Mass and the program.

9:00 am - 2:30 pm Program



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Pope to migrants: Do not be robbed of hope, joy of living

VATICAN CITY (CNS)— Welcoming thousands of migrants and refugees to the Vatican for their own Year of Mercy celebration, Pope Francis urged them to resist everything that would rob them of hope and joy.

“Each of you is the bearer of a history, culture and precious values and, unfortunately, also often of experiences of poverty, oppression and fear,” the pope said on Jan. 17 after praying the *Angelus* with them. But gathering in St. Peter’s Square for the Holy Year “is a sign of hope in God. Don’t allow yourselves to be robbed of hope and the joy of living, which spring from the experience of divine mercy, also thanks to the people who welcomed and helped you.”

The pope prayed that passing through the Holy Door and attending a special jubilee Mass “will fill your hearts with peace.” He also thanked the inmates of a maximum security prison in Milan who prepared the hosts consecrated at the Mass.

According to the Italian news agency, ANSA, an estimated 7,000 migrants from 30 countries were present. The group passed through the Holy Door of St. Peter’s Basilica, following a 9-foot tall, 3-foot wide wooden cross made out of the wreckage of boats carrying migrants from northern Africa to Lampedusa, Italy’s southernmost island.

The Mass was celebrated by Cardinal Antonio Maria Veglio,

president of the Pontifical Council for Migrants and Travelers, who said in his homily that the cross was “an expressive symbol” of the tragic circumstances facing migrants who risk their lives seeking a better future.

The World Day of Migrants and Refugees, he said, was “a fitting occasion to remember that the Church has always contemplated in migrants the image of Christ. Moreover, in the Year of Mercy, we are challenged to rediscover the works of mercy where, among the corporal works, there is the call to welcome the stranger.”

The presence of migrants is a visible sign of the universality of the Church, and the integration of newcomers is not about “assimilation” but an opportunity to recognize “the cultural patrimony of migrants” for the good of the universal Church.

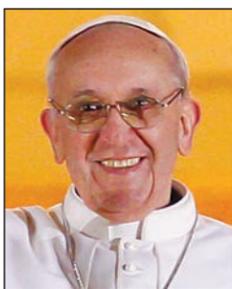
“Everyone has something new and beautiful to contribute, but the source and steward is the Spirit,” he said.

“No one should feel superior to the other, but all must realize the need to collaborate and contribute to the good of the sole family of God.”

Recalling Pope Francis’ message for the World Day of Migrants and Refugees, Cardinal Veglio compared the plight of migrants to the Holy Family exiled in Egypt, which serves as a reminder that the “welcoming of the stranger means welcoming God himself.” †



Migrants walk through a frozen field after crossing the border from Macedonia, near the village of Miratovac, Serbia, on January 18. (CNS photo/Marko Djurica, Reuters)



‘Don’t allow yourselves to be robbed of hope and the joy of living, which spring from the experience of divine mercy, also thanks to the people who welcomed and helped you.’

—Pope Francis

What was in the news on Jan. 21, 1966? Faiths join together to fight poverty, the Anglican Primate to visit the pope, and money saved by archdiocesan Purchasing Office

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. 21, 1966, issue of *The Criterion*:

• **Major faith bodies join forces to fight poverty**
“WASHINGTON—Three major Jewish, Protestant, and Catholic organizations have formed the Inter-Religious Committee Against Poverty to rally the full weight of their constituencies in the national war against poverty. Joining in establishment of the 45-member committee are the Synagogue Council of America in cooperation with other Jewish bodies, the National Council of Churches, and the National Catholic Welfare Conference. ... “The co-chairmen said the committee is being formed because the sponsoring bodies are ‘united in the conviction that toleration of persistent poverty amid our national affluence is morally indefensible, and that the combined efforts of both voluntary and governmental agencies are required for the successful waging of a total war upon this social and moral blight.’”

• **Anglican Primate to visit Pope Paul**
“VATICAN CITY—Archbishop Michael Ramsey of Canterbury, Primate of All England and leader of the world-wide Anglican Communion, will visit Pope Paul VI on March 23. Archbishop Ramsey will come to Vatican City in his capacity as head of the Lambeth

Conference of Anglican bishops. Archbishop Ramsey’s predecessor in the Canterbury See, Archbishop Geoffrey Fisher, visited Pope John XXIII here in 1960. It was the first meeting between a primate of England and a pope since the Reformation.”

- **\$58,000 is ‘saved’ by Purchasing Office**
“A savings of nearly \$58,000 has been effected by the newly organized Archdiocesan Purchasing Department in its first six months of operation, *The Criterion* learned this week. Sal Puntarelli, who serves as manager of purchases, told *The Criterion* that 60 to 70 percent of parishes, high schools and other Catholic institutions were voluntarily using the purchasing office which has resulted in contracts for \$232,000 in materials.”
- **Fr. DePauw is ordered to return**
- **‘Evangelization’ project asked for Latin America**
- **Home for Aged given \$700,000 ‘windfall’**
- **Fr. Kieran Conley, theologian, dies**
- **Major bequests left to Church**
- **Text of Church in Modern World schema**
- **Father Leonard Lux, Benedictine, dies**
- **Mission letter: A Benedictine Sister writes from Colombia mission post**
- **NY press ‘went berserk’ during strike**
- **Rumor mills grinding about new cardinals**
- **Vatican letter scores unlimited capitalism**
- **Stage is ready for Style Show at Holy Name**
- **Details announced for cage tourneys**
- **Episcopal link with Canon Law Society set up**
- **Paralegic ordained priest**

- **‘That Darn Cat’ rated as pretty darn good**
- **Forbid children to peddle chances**
- **Wisconsin priest given Turkey See**
- **Sees hope for common Scripture lessons**
- **Madison school to be named for Pope John XXIII**
- **Sen. Marie Lauck to be speaker at DCCW luncheon**
- **Pope to split up Paris archdiocese**
- **Friars don civilian garb for new apostolate**
- **Editor slated to speak at Terre Haute meeting**
- **Seminary section is being shifted**
- **How the American GI’s helped a priest reclaim his church**
- **Eternal City now has 231 parishes**
- **Recollection set for lay teachers**
- **Arguments disputed for group confession**
- **Stresses need for dialogue with U.S. secular humanists**
- **New interfaith magazine due off press this month**



Read all of these stories from our Jan. 21, 1966, issue by logging on to our archives at www.CriterionOnline.com. †

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Employment

Parish Business Manager

The Cathedral of the Assumption is seeking a full-time Business Manager to provide effective oversight in the day-to-day financial, personnel, and facilities operations of the parish. The Business Manager is a member of the parish leadership team. In collaboration with the Pastor and other staff members, the Business Manager integrates effective management within the overall mission of the Cathedral of the Assumption. This includes understanding the mission of the Cathedral within the archdiocese. Candidate must have a BS/BA in accounting or finance and 3 to 5 years’ experience in a related field. Supervisory experience is recommended. Send resumé to:

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

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P.O. Box 1410, Indianapolis, Indiana 46206-1410

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

HENNINGER

continued from page 1

6-year-old Abigail.

Here is an edited version of that interview.

Q. You made it to last year's championship game and lost. What impact did that have on this year's team?

A. "Our players were disappointed last year. We got back last year from that game on a Saturday, and we had players in the weight room on Sunday, working to get back to the national championship game. Our players worked really hard. We worked literally for 365 days with the hope of getting back to that game. For them to finish it off with a win and have their hard work rewarded was probably the best part about winning it."

Q. What were the ingredients that led to this year's success?

A. "I think a lot of it is the type of people we have. Number one, football is important at Marian, and Marian does an outstanding job as an entire community supporting not just football but all its athletic teams. It starts with President [Daniel] Elsener. He talks about athletics being the laboratory to teach leadership. The mission of Marian is to put leaders into our society. Football and athletics are important here. You can't have success if you don't have support from your administration, and Marian is ultra-supportive."

"On top of that, we have outstanding young men in our locker room. They're great young people who are fun to be around. We have outstanding team chemistry. Our players truly love one another. They care for each other. And when you have all those different ingredients and you work hard and do things the right way, you'll have the opportunity to be successful."

Q. This was your third year as the



Above, during a Marian University pilgrimage to Italy in June of 2015, Mark and Jen Henninger pose for a photo with St. Peter's Square in the background. (Submitted photos)

Right, Marian University head football coach Mark Henninger hugs one of his players, Anthony Jones Jr., following the championship game of the National Association of Intercollegiate Athletics on Dec. 19, 2015—a game in which Marian defeated Southern Oregon University 31-14.



head coach at Marian. For the 2014 season and now for the 2015 season, you were named the NAIA Football Coach of the Year. How would you describe your approach to coaching?

A. "When I was playing, one of my coaches used to say all the time, 'At the end of it, when you're done and gone and graduated from school, and football has since long been over, what you'll have is the experience. You'll have the friendships and the experiences of playing college football.'

"My goal as a head coach is to make sure that when these young men get to be my age, and they look back on their experience as a college athlete, that it is the best experience of their life, that they truly enjoyed the four years they spent playing football."

"There are also a lot of life lessons you

can learn from playing football. All shapes and sizes play it. And to be successful, you have to rely on your teammates. It's not an individual game. It's also important for me as a coach to prepare our guys so that when they graduate they're ready to be competitive out there in the world. Our approach as a staff is to be tough and demanding and to hold our players accountable—and be truthful, fair and honest; to do everything we can to make sure their experience here is great."

Q. What led you to apply for the head coaching position at Marian when it opened in 2013?

A. "My wife and I were living in North Carolina at the time. We'd been down there for nine years. We're both Indianapolis natives. So this is home for us. North Carolina is great, but it's 12 hours from home, 12 hours from family. We had great friends and met great people down there, but it's not the Midwest. It's not home."

"We really spent the last four or five years that we were down in North Carolina talking pretty seriously about wanting to get back to the Midwest. When we were driving back to Indianapolis one time, Jen pulled out some paper and said, 'Let's start naming schools,' and asked, 'Where would you like to go?'"

"Marian was at the top of the list. It's right in our hometown. It's a Catholic university. They had been able to build something successful here in football. So there were so many things about Marian that made it attractive to our family. Now that I'm in it, it's a dream job for me."

Q. You were part of a pilgrimage to Rome and Assisi this past summer. What was that experience like for you?

A. "It was a life-changing type of experience. It changes the way you look at a lot of things. It gave me such an appreciation for being at Marian, and the values that make Marian such a special place. Everything we do is based on the Franciscan values. To see where these ideals started was an amazing experience. It's deepened my connection to Marian."

"And to have that experience in Italy with my wife made it all the more special."

Q. What impact, if any, did that pilgrimage have on your faith?

A. "It strengthened my faith. Obviously, we learned a lot about St. Francis and St. Clare. We learned their story, their upbringing, the world they lived in, and the incredibly difficult decisions that they made to go off and follow something that they really believed in. That was really powerful."

"And to be in Assisi where the streets are thousands of years old and the buildings are a thousand years old, it was just amazing to go in the different churches and chapels. And seeing the San Damiano cross—to have my eyes look on the same cross that St. Francis looked at, and that spoke to him ... it was just an amazing time."

Q. You and your family are members of St. Malachy Parish in Brownsburg.

What place does your Catholic faith have in your life?

A. "It's who I am really. I credit my parents. They sacrificed to send me to Catholic schools. My wife was not Catholic when we met. She became Catholic through the RCIA [Rite of Christian Initiation of Adults] program. She's a much better Catholic than I am. She made the decision to do it. I was just lucky I was baptized Catholic."

"We love St. Malachy. We love our parish, and we love the school. It's raising our kids to be Catholic. We value that. It's a big part of who I am. It's what I am."

Q. How important is it to you to have your children have a Catholic education?

A. "The fact that they have religion class and they're taught about their faith is important to us. There's nothing wrong with public education. We live in Brownsburg, and the Brownsburg school district is outstanding. But there's something about a Catholic school. My kids have priests come into the classroom to talk with them. They go to weekly Mass. The academics at St. Malachy are outstanding, and the faith-based education, it's just a great thing."

Q. You're a 1992 graduate of Roncalli. Talk about the impact of Roncalli on your life, your faith and your football career.

A. "I wouldn't be where I am if I hadn't been sent to Roncalli. I met lifelong friends there, and most of the influential people in my life. A lot of them are still there—Coach [Bruce] Scifres and for me, Coach [Joseph] Hollowell, although he hasn't been a coach for a long time. And Coach [Chuck] Weisenbach."

"Coach Hollowell [now the school's president] was my freshman football coach. The first time I really loved football was when I played for him. Mr. Weisenbach [now the school's principal] was my basketball coach. I had a lot of respect for him. And Coach Scifres was influential in a lot of the ways I want to coach."

"We have so many players on our team at Marian who come from single-parent homes, who don't have fathers who were really influential in their lives. To watch Coach Scifres be not just an outstanding football coach, but to put value and importance on being a husband and a father, I had a great example right there when I was 16, 17 and 18. The things I learned from those three guys especially have shaped what I strive to be as I coach."

Q. As a couple, you and Jen seem to put faith and family at the center of your lives. Talk about that perspective.

A. "We're trying to set an example for our children to live a life where faith and religion are important. I try to have my family around the team as much as possible. I want to set a good example for our players—like Coach Scifres was for me—of how to be a good husband, how to be a good father. I try to let my players see me in that role as much as possible." †

REGISTRATION REMINDER!

The Most Reverend Joseph W. Tobin, C.Ss.R. invites you to stay connected

Social Gathering of Friends

Friday, February 26

Nativity Catholic Church, 705 E. Brandon Blvd, Brandon

11 a.m.	Reception and Gathering
11:30 a.m.	Remarks • Archbishop Tobin
Noon	Lunch
1 p.m.	Blessing and Adjournment

Saturday, February 27

St. John the Evangelist, 625 111th Ave North, Naples

6:30 p.m.	Mass in Church • St. John the Evangelist, Naples
7:20 p.m.	Reception and Dinner
8:20 p.m.	Remarks • Archbishop Tobin



Our friends from the Archdiocese of Indianapolis are invited to join us for these special social gathering events. Please bring friends with you or share the invitation with others who may be interested in joining us.

RSVP | Register online at www.archindy.org/CCF/Florida2016
Contact Cindy Riley • criley@archindy.org • 800.382.9836, ext. 1415