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 the 14th century codex was the pope’s gift to the Jewish community of Rome.

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 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 Marian University head football coach Mark Henninger, who led his team to the 2015 championship of the National Association of Intercollegiate Athletics (NAIA). A 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 8-year-old Jack.

Saint Meinrad Archabbot Justin DuVall announces resignation

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.
SYNAGOGUE

The Criterion  Friday, January 22, 2016

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 archdioecesan seminarians beyond college seminary are enrolled.

Additionally, monks of Saint Meinrad currently serve as pastors of three parishes in the archdiocese, four parishes in the diocese of Indianapolis and one parish in the diocese of Fort Wayne-South Bend.

Archabbot Justin hopes after resigning as archabbot ends this era of leadership at Saint Meinrad.

"One responsibility of any leader is to recognize and promote the next generation of leaders," Archabbot Justin said. "This is true for abbeys 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 archabbot—will have the blessings that I had.

The election of Saint Meinrad’s next archabbot takes place on June 2, the monks of the community who have professed lifelong vows, known as 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)
While pro-life advocates around the United States recognize the importance of legislation to protect the unborn, we must also mark 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.

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A new director of Fatima Retreat House is eager to help others in their spiritual lives.

By John Shaughnessy

Georgene Beiriger shakes her head in pain and those of us who are disadvantaged in life for various reasons.

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.

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.indianacatholic.org.

The Criterion Friday, January 22, 2016
Page 3

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The Criterion Friday, January 22, 2016
Page 3

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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’s weekly magazine America, whose West Street offices are located directly across town from Catholic New York’s offices at New York Catholic Center. During a recent conversation, I told him he is probably the hardest-working writer in the publishing press, a remark suddenly 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. 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 cross of Christ has commandments, and then we wonder about how we feel when isolated, unloved and afraid.

Finally, when we’re sunk as low as we 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 15:19). Do we ask God to be our heavenly Father respond? By rejoicing? By celebrating the fact that he’s his or her father? Being outgrow their trust. We break all 10 of the commandments, and then we wonder about how we feel when isolated, unloved and afraid.

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, there is no sin too big.

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 whose elder brother who has harnessed 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 goat to feast on with my friends. But when your son returns who swallowed up your property with prostitutes, for him you slaughtered the fattened call” (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 what the older son is invited, and challenged, to feel is that he can overcome his anger and resentment and learn to share his father’s joy.

During this Year of Mercy, too are invited, and challenged, to experience the joy of God’s love and forgiveness. Yes, we are sinners—people who hurt others and 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. (“Every day, I am deep in debt.”)

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
All life is sacred, especially the most vulnerable

Toda la vida es sagrada, especialmente la más vulnerable

La vida es sagrada, especialmente de los más vulnerables: los ancianos, los enfermos, los discapacitados y los que no han sido. Todo el tiempo. Toda la vida es sagrada desde el momento en que la concepción hasta la muerte natural. Toda la vida es sagrada.

La autodefensa es permisible, incluso la que nos obliga a defendernos. La autodefensa es de carácter necesario, pero no está bien. Cada vez que se suma una humanidad, se suma la santidad de la vida.

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

En la sociedad de hoy en día, e incluso en la Iglesia, muy a menudo buscamos excepciones a este principio firme del que nace. Porque creemos que la vida es sagrada, pero ¿acaso no hay ocasiones en las que deberíamos moderar nuestra postura? La autodefensa conlleva a veces actos que parecen no ser necesarios, aunque no estén bien. Cada vez que se suma una humanidad, se suma la santidad de la vida.

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Ciertamente en este Año Santo de la Misericordia, debemos rogar a Dios para que nos perdone por el fracaso de nuestro deber de defender la santidad de toda la vida humana. Sabemos que Dios nos perdonará. ¿Podemos perdonar a los demás? Efectivamente, ¿acaso podemos perdonar a las personas que son menos “humanas” que nosotros? 

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 esforzado a que derrotemos la permisividad y participemos directamente en la promoción de la alegría del albergar. 

Nuestro Santo Padre afirma enérgicamente las enseñanzas de la Iglesia en pro de la vida, pero no se queda ahí; 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. 

Los deseos o “pequeños” de los hermanos y hermanas de Jesús y requieren nuestra atención. Lo que es más, el papa Francisco dice que exigir nuestra protección y atención vigilante. 

Estamos llamados a ser corresponsables y protectores del don de la vida, toda la vida. El tocazo 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 insoportable actitud 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 e incluso los seres humanos e incluso todos humanos (como los leprosos) son dignos de nuestro amor y respeto, y nuestra protección! San Francisco llamada a todos y a todo “hermano” o “hermana.”

Creado firmemente que toda la creación pertenece a la una 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 debiles que nos rodean, a veces son molesteros o inoportunos, si no se protege a un embrión humano aunque su llegada sea causa de molestias y dificultades. Si se pide la sensibilidad personal y social para acoger a una nueva vida, también se marcan 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. Creados 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. Podemos, a través de Diosa, elegir por otro camino para expresar nuestro amor y respeto como protectores de la vida! 

Traducido por: Daniela Guanipa
**January 22**

SS. Peter and Paul Cathedral, 1547 N. Meridian St., Indianapolis.

**January 23**

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Annual Chili cook-off, 6:30-9 p.m. Information: 317-472-1500 or info@benedictinnindy.com.

**January 24**

Benedictine Sisters of St. Mary of the Woods, Guérin. (Submitted photo) Nov. 7, 2015, during their trip to Saint Mary-of-the-Woods to visit the shrine of St. Mother Theodore Guérin. (Submitted photo)

**January 27**


**January 31**

St. Lawrence School, 6950 E. 46th St., Indianapolis. Open house, 4-6 p.m. Information: rubowski@stlawrence.org.

**February 1**

St. Pius X School, 7200 Sartor Drive, Indianapolis. Open house, 6-8 p.m. Information: 317-466-3361 or communityyouthindy@gmail.com.

**February 2**

St. Lawrence School, 6950 E. 46th St., Indianapolis. Catholic Charismatic Renewal of Indianapolis, Life in the Spirit Seminars, session two of seven, 7:9 p.m. Information: Joseph Valvo, 317-546-7328 or 7-9 p.m. Information: six.spiritfullochrid@comcast.net.

**February 3**


**February 4**

Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Open house, 3-9 p.m. Information: rubowski@stlawrence.org.

**February 5**

St. Anthony Church, 379 N. Warman Ave., Indianapolis. Annual Black History Lecture on Feb. 2. 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.

**February 6**

St. Anthony Church, 379 N. Warman Ave., Indianapolis. Sacred Rhythms, 6-8 p.m. Information: 317-663-6420 or info@stanthonyindy.com.

**February 7**

Ossian Center, 22143 Main St., Oldenburg. Movie night: The Da Vinci Code, 6:30-9 p.m., free film offering. Information: 317-935-6437 or oldenburg@franciscancenter.org.

**February 8**

Our Lady of Lourdes School, 30 S. Downey, Indianapolis. Annual Chili cook-off, 6:30-9 p.m. Information: 317-955-6775.

**February 12**

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. Open house, 11 a.m.-1 p.m. Information: 317-935-6437 or oldenburg@franciscancenter.org.

**February 13**


**February 17**

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Sacred Rhythms, Benedictine Sister Angela Jahbrie, facilitator. 7:90 p.m., $20 per person. Information: 317-788-7581 or benedictin@providence.org.

**February 18**


**February 21**

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. For 21st Century Singles, “Sincerely Yours,” Presented by Dr. Allen Hunt of Dynamic Catholic. 9 a.m.-1:30 p.m., $25 per person. Information: 317-955-6775.

**February 22**

Our Lady of Lourdes School, 30 S. Downey, Indianapolis. Open house, 6-8 p.m. Information: 317-955-6775 or six.spiritfullochrid@comcast.net.

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**February 24**

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. “Praying Our Daily Bread... God’s Messages,” Franciscan Sister Olga Wittenfeld, Ph.D., presenter. 9:30 a.m.-2:30 p.m., $45 includes lunch, $65 includes lunch and registration. Information: 317-935-6437 or oldenburg@franciscancenter.org.

**February 25**

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. “Coffee talk; Woman of Faith” (Mark 14:3-9), Franciscan Sister Marci Wisman, presenter, 10 a.m., free film offering. Information: 317-935-6437 or oldenburg@franciscancenter.org.

**February 26**

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Oldenburg Franciscan Center, 22143 Main St., Oldenburg. “Praying Our Daily Bread... God’s Messages,” Franciscan Sister Olga Wittenfeld, Ph.D., presenter. 9:30 a.m.-2:30 p.m., $45 includes lunch, $65 includes lunch and registration. Information: 317-935-6437 or oldenburg@franciscancenter.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. Meinrad’s Sacred Heart Chapel on Feb. 2. His lecture, “Speak What We Feel. Not What We Want to Say,” will focus on his role as an African-American priest leading communities whose families are mostly of European descent. His emphasis will be on the graces and challenges that have arisen from that experience.

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Abortion number, rate both down, says ‘State of Abortion’ report

WASHINGTON (CNS)—Both the number of abortions and the abortion rate declined 25 percent in the United States from 1993 to 2007, according to a report released in the third annual “State of Abortion in America” by the National Right to Life Committee.

The number of abortions, which had peaked at about 1.6 million in 1999, is now down to 1 million, according to federal data included in the report, which was issued on Jan. 14.

The abortion rate for all women age 15 and older is now down to 16.5 per 1,000 live births.

The number of abortions performed at Planned Parenthood clinics, though, is up 25 percent in the same time period, according to Carol Tobias, NRLC president.

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 funding of Defund 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 Steven H.ils, NRLC legislative director. “The procedural pathway has been set. The only thing lacking now is a pro-life president.”

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 85.3 percent of women undergoing abortions, according to the report.”

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 Catholic University of America.

“We know ultimately we will be successful,” she said. “The immoral killing. Unborn children are wrong.”

Mothers Are Mary Donovan, superior general of the Sisters of Life, walks with other pro-life advocates during the March for Life on Jan. 22, 2015. (CNS photo/Gregory A. Shemitz)
21 Sisters of Providence celebrate jubilees

In the archdiocese, Sister Rita served in Bloomington as a teacher at St. Philip Neri School (1973-75); as principal of the motherhouse at the former St. Philip Neri School (1975-80), and as instructor at Providence Place (now Sacred Hearts Academy). She also taught in New Albany as a religious education teacher at Sacred Hearts Academy (1984-96), and as an A.B.E./G.E.D. instructor at the former St. Philip Neri School (1996-98). She taught in the archdiocese as a religious education teacher at a teacher at St. Philip School (1953-59), as a religious education teacher in the Evangelist. She also served in the archdiocese as a volunteer for Providence Spirituality and Conference Services (1998-1999).

Sister Jean Marie (formerly Jean Marian) Nolan was born on June 4, 1929, in Carbondale, Ill. She professed perpetual vows on Dec. 8, 1951, and at the former St. Philip Neri School (1959-61), and as a volunteer at the former St. Philip Neri School (1985-96), and as a volunteer at the former St. Philip Neri School (1996-98). She also served in the archdiocese as a volunteer for Providence Spirituality and Conference Services (1998-1999).

Sister Margaret (formerly Ann Judith) O'Hara—a native of Carbondale, Ill., entered the congregation on July 22, 1947, from the Parish of the Immaculate Conception in Carbondale. She was professed perpetual vows on Aug. 15, 1965. She also served in the archdiocese as a volunteer for Providence Spirituality and Conference Services (1998-1999).

Sister Margaret currently ministers as the volunteer coordinator for the Sisters of Providence in Bloomington, Ind. She served at the motherhouse as a teacher and principal at the former St. Philip Neri School (1959-61), and as a volunteer at the former St. Philip Neri School (1975-77), and as an A.B.E./G.E.D. instructor at the former St. Philip Neri School (1984-96). She was a teacher at St. Philip School (1953-59). She also served in the Evangelist as a volunteer for Providence Spirituality and Conference Services (1998-1999).

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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 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 of a mother who seeks “to love, protect, help [and] is quick to 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;’”

“It is 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.

“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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By Daniel Conway

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 a 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 by Dave M. is available on Amazon.com.

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Faith

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 is always 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. “As 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 us, 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 greatest dream 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 calls for special 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

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

Isaiah 12:3-6 notes 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, has been the most neglected period in the history of the papacy.

The period began after Pope Gregory XI, who took the papacy back to Rome from Avignon in 1376. The Romans were so afraid that another French pope would be elected that 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. Before the cardinals could tell him, he subjected the cardinals to violent abuse and the cardinals soon realized that Urban was dominated by Frenchmen, and eventually invaded the palace.

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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 rivalry was communicated to each other, and sought to persuade the world of the legitimacy of their rule. They also faced each other in liturgy, and with armed legions. 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. His forces, while present in 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 Benedict XIII. As soon as he died, the pope who succeeded him was elected in Avignon by the French cardinals.

In 1394, 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 convened, i.e., by the proper cardinals. 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 died with armed legions. Urban was able to control Rome, and ruled from there. Clement eventually moved to Avignon.

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 XIII. First this council deposed John XXIII, whose election was unquestionable anyway. Then, after Gregory convoked the council, he abdicated, and the council accepted the abdication. Finally, the council determined the claimant pope with no majority to be all of them. That was the end of the schism.

Historically, the schism was a result of the Great Western Schism, which lasted for 39 years, has been the most neglected period in the history of the papacy.

That All May Be One/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 skies are gray. The dark clouds crowding out the warmth and sunshine. White on white. If you think about it, you think about 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 comfort ourselves with the warmth and the fuzzy holiday music. Once January hits and the lights are taken down, it’s just too hard, too cold, too cold until springtime.

Comparing to previous years, we have as easy. We have snow tires and responsibility-free snow days to enjoy and warm, fuzzy holiday music. Once January hits and the lights are taken down, it’s just too hard, too cold, too cold until springtime.

Spring will come. You will feel better. If you’re feeling down, broken or depressed, come in from the cold. There are always people who would jump at the chance to help you. It’s a matter of hope and your happiness in drifts of snow.

Depression feels like living in a permanent winter. You’re going to get isolated, cut off from the twinkling lights of the world, forever cold, forever lost in a storm. Depression makes you feel as if spring will never come. That’s it. Lie 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 bloom. The first signs of spring are in the air and world and away from the things that you use to love. It’s a temptation to stop seeing friends, to stop going to after-school clubs you’re involved with or heading out to parties and sports games. “It’s too cold,” you think, and decide it’s best to stay inside.

Those things, however, signify hope. They’re the sparkling Christmas lights in the halls, the fire of the first signs of spring. You’re going to remind you that hope exists, and that spring isn’t long off. If you feel sad, don’t stay away from the world of hope.

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

(Karen Osborne writes for Catholic News Service.)

Worship and Evangelization Outreach/ Ken Ogorek

Mere orthodoxy and Pope Francis

Not too long ago, Catholic John Allen essentially coined the phrase “affirmative orthodoxy.”

I think this phrase has a special place in the ongoing discussion of whether Pope Francis is an orthodoxy a helpful distinction in contrast with the “affirmative orthodoxy” that essentially says in a negative and cold way that there is not any basic doctrinal or moral teaching of the Church. “I want to accept the teaching of the Church 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.

I was intrigued by a question that he raises to himself; a question that he reveals to himself and that he states in the advice he gives to the Church teaching that he aspires to. What is that advice? That is an awesome question.

An erroneous reading of the signs of our times, combined with a misguided reference to the so-called spirit of this council or that synod, leads some folks to believe that orthodoxy somehow now undergoes a fundamental change—that a pope, for example, can declare a 130-degree change of a basic moral or doctrinal teaching.

Anecdotally, I’ve even heard people say that every Pope’s teaching on a basic teaching on the family will lead to Pope Francis to say things like “Get biblical.” Or “Get moral.” Or “By golly, you want. It’s really none of the Church’s business,” or “Artificial contraception? Get over it.”

Certainly, it’s true that different popes at various times have focused on different issues. But Pope Francis doesn’t change basic doctrinal or moral teaching—timeless truths that are at the heart of our Catholic faith—by his teaching. He simply shares, but mainly because Jesus gives them to us in sacred Scripture and sacred Tradition. His way is informed by a deeper understanding of emphasis among popes, we see a unity of foundational guidance for our life of faith. That’s a different message from that articulated by Pope Francis. Maybe it’s the Holy Father’s contribution to the teaching ministry of God’s holy Church! How is our Holy Father’s contribution any different?

One special trait of Pope Francis is that he underlines the umbrella of orthodoxy, he offers new attention to and encouragement to the message of the Church teaching. 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 be in the mercy that God showers upon us continually.

We are to show mercy in new and different ways toward our fellow children of God—not new in contradicting what God has revealed as morally and divinely required. And we are to be in the mercy that God showers upon us continually. Anecdotally, I’ve even heard people say, “What, then, is Pope Francis’s unique contribution to the teaching ministry of God’s holy Church? How is our Holy Father’s contribution any different?

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My Journey to God

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 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.

Unborn Purpose

By Ann Wolski

Ann Wolski is a member of St. Matthew the Apostle Parish in Indianapolis. She offers the following reflection in observance of the 2nd Sunday of Lent and is shared with the permission of the parish. Ann is a stepmother and a grandmother.

You are a special gift. I do not say this to make you feel special, but you are. You are a part of God’s plan and destiny.

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 loss in loving 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 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 pastoral 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)

A 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 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 prayer, 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 and give them hope to trust in you 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 resurrection of the body, parents of those who have died from congenital defects are encouraged to celebrate a Mass of the dead for their child at the time of the burial service or immediately afterward.

With the Church having recently celebrated the annunciation when Jesus was conceived after the death or divorce of his or her birth parents, I think that Jesus should be spotlighted as a wonderful example of what a stepfather should be.

A stepfather is generally taken to understand the Holy Family. I am prompted to ask a question that has been on my mind for some time. Regularly I refer to the Gospel of St. Luke, chapter 2, verses 41-52, which refers to describing Joseph as the “stepfather” of Jesus. But if Joseph was indeed married to Mary, would it not be more accurate to call him the “stepfather” of Christ? A stepfather 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 well-spotted as a wonderful example of what a stepfather should be.

Question Corner

Fr. Kenneth Doyle

Q: With the Church having recently celebrated the annunciation when Jesus was conceived after the death or divorce of his or her birth parents, I think that Jesus should be spotlighted as a wonderful example of what a stepfather should be.

A: As a stepfather 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, 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 announcement when Jesus was conceived in Mary’s womb through the power of the Holy Spirit.

Between the two titles, I think that Joseph is the 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 Pkih Doyle@gmail.com and 40 Howewell St., Albury, N. Y. 12203.
Rest in peace

Please submit in writing to our office by 5 p.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving elsewhere in The Criterion, Order priests and religious sisters and brothers are included here, unless they are named in another archdiocese or have other connections to it; those separate obituaries on this page.


CALEY, Mary (Harmon), 67, St. Mary of the Knobs, Floyd County, Jan. 9. Wife of Alan Calley. Mother of Tina Rareo, Sister of Patricia Brown, John Monceno, Eric and Terry Harmon. Grandmother of two.


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

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


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.


BREDDING, Mrs. (June), 96, St. Anthony, Bloomington, Jan. 4. Wife of Anthony. Great-grandmother of eight.


Obituary of priests and religious sisters and brothers is included here, unless they are named in another archdiocese or have other connections to it; those separate obituaries on this page.

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 Program
$41 per registration fee includes two meals, Mass and the program

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 “in the 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 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.”

By Brandon A. Evans

This week, we continue to examine what was going on in the church across 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 spiritual 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 worldwide 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.

• $88,000 is saved by Purchasing Office

A savings of nearly $88,000 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.

• DePauw is ordered to return

• Evangelization project asked for Latin America

• Home for Aged given $700,000 ‘windfall’

• Fr. Kieran Conley, theologian, dies

• Mission letter: A Benedictine Sister writes from Colombian mission post

• Into the Holy Door and attending a special jubilee Mass ‘will fill your hearts with peace.’

• ‘That Darn Cat’ rated as pretty darn good

• Fr. DePauw is ordered to return

• Mission letter: A Benedictine Sister writes from Colombian mission post

• Friars don civilian garb for new apostolate

• Pope to split up Paris archdiocese

• Friars don civilian garb for new apostolate

• Editor slated to speak at Terre Haute meeting

• Sees hope for common Scripture lessons

• Madison school to be named for Pope John XXIII

• Wisconsin priest given Turkey See

• Arguments disputed for group confession

• New interfaith magazine due off press this month

• ‘That Darn Cat’ rated as pretty darn good

• For more information, please log on to our archives at www.CriterionOnline.com
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 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 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 closer 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.”

A. “We’ve just come back from 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 those ideals started was an amazing experience. It 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 had to make to go off and follow what 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. Malachi 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 who I am.”

Q. What is the best experience of your life, that you’ve had as a college athlete, that it is important at Marian, and Marian

A. “It’s something that I’m in it, it’s a dream job for me.”

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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. That’s huge. We value faith based education, and that’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’ve had 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 a 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.”

以上是《Criterion》2016年1月22日的第16页。