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Public policy

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CriterionOnline.com

January 12, 2018

Vol. LVIII, No. 13 75¢

'Our family is complete with him'



Russ and Katrina Kelly, members of St. Mary Parish in Indianapolis, pose with their adopted son, 5-year-old Gosho, at his orphanage in Bulgaria last October. The 5-year-old boy shares the same condition as his adoptive mother—spinal muscular atrophy. (Submitted photo)

Couple reaches across ocean, boundaries to give a child with a disability a home

By Natalie Hoefler

Katrina and Russ Kelly can't keep the excitement out of their voices—they've recently returned from Bulgaria, where they finally met their 5-year-old adopted son.

"He attached to me way faster, but long game of the week, she became his favorite," says Russ with a look toward Katrina, who beams with joy.

"He got really excited when Russ sat him on my lap," she says of Gosho (pronounced GO-show).

Russ had to place Gosho on Katrina's lap for two reasons: the child did not have the ability to climb into her lap on his own, nor did Katrina have the ability to pick him up—both Katrina and Gosho have a rare genetic disorder called spinal muscular atrophy.

'This one is me, in an orphanage'

"It's a neuro-muscular condition," explains Katrina, 32, of the defect, also known as SMA. "It affects the nerve-to-muscle connection so there's not a strong signal, and because of that the muscles atrophy, so it causes weakness."

Because of the condition, she has used a motorized wheelchair since the age of 3. With such mobility, Katrina received her sacraments while growing up in St. Mark the Evangelist Parish in Indianapolis, earned her law degree from the University of Notre Dame, practices business litigation for a law firm in Indianapolis, married Russ a year-and-a-half ago at St. Mary Parish in Indianapolis, and soon will be a first-time parent.

The Kellys' search for a child to adopt began about 15 months ago.

"Russ told me we should start looking—I think he had the baby bug a little bit," Katrina says with a grinning glance toward her husband.

"We looked at foster-to-adopt," she says. "We probably would have gone that route if we hadn't found our son."

But with Gosho, she says, "It was meant to be."

"I've been drawn to the idea of raising a disabled child for a long time, and [Russ] wasn't too intimidated by it. I've felt that God has been involved, just the way that one thing after another has fallen into place. It's been pretty remarkable. Everything just came together."

The Kellys found Gosho on the RainbowKids Adoption and Welfare Agency website, which features

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Pope to diplomats: World peace depends on right to life and disarmament

VATICAN CITY (CNS)—Because everyone has a right to life, liberty and personal security, nations must find nonviolent solutions to conflict and difficulties, Pope Francis said.



Pope Francis

A culture of peace "calls for unremitting efforts in favor of disarmament and the reduction of recourse to the use of armed force in the handling of international affairs," he said on Jan. 8 in his annual address to diplomats accredited to the Vatican.

Given the urgent need to favor dialogue and diplomacy in conflict resolution and to end the stockpiling of weapons, "I would therefore like to encourage a serene and wide-ranging debate on the subject, one that avoids polarizing the international community on such a sensitive issue," the pope said.

At the start of a new year, the pope dedicated his speech to the Universal Declaration of Human Rights, which will celebrate the 70th anniversary of its adoption by the U.N. General Assembly in December.

The declaration was an attempt to help the world's nations base their relations on "truth, justice, willing cooperation and freedom" by upholding the fundamental rights of all human beings, he said. The very foundation of freedom, justice and world peace, he said, quoting the document, is built on recognizing and respecting these rights.

However, in his nearly 50-minute speech to the diplomats, the pope cautioned that there has been a movement to create "new rights" that often not only conflict with each other, but can be at odds with the traditional values and cultures of many countries, while neglecting the real needs they have to face.

"Somewhat paradoxically, there is a risk that, in the very name of human rights, we will see the rise of modern

See POPE, page 8

Family influences shape honorees who strive to build community with their Catholic values

By John Shaughnessy

One of the best ways to understand what really matters to someone is to ask about the people who have greatly influenced his or her life.



Ody Oruche

Ody Oruche immediately shares the story of the influence that his grandfather had on him as he was growing up in the African country of Nigeria.

Although his grandfather didn't have any formal education, he listened intently as an Irish priest serving in their African community stressed the need to build Catholic schools for the children.

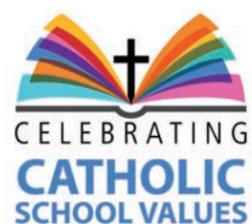
So his grandfather and others donated the land and the labor to build the schools, and provided help to keep them operating.

Through those schools and through his grandfather's example, Oruche has embraced a defining way to live his life.

"We are put on this Earth to build communities," says Oruche, now a member of St. Andrew the Apostle Parish in Indianapolis. "That education, more than anything else, taught me how to build communities."

"It's not about you. It's about what you can do for others and your community."

That approach marks the lives of Oruche and the three other recipients of the archdiocese's 2018 Celebrating Catholic School Values Career Achievement Award who will be honored on Feb. 22: Gary Ahlrichs of Immaculate Heart of Mary Parish in Indianapolis,



and Dan and Jan Megel of St. Mary Parish in North Vernon.

Ever since Oruche arrived in Indianapolis in 1990, he's

been helping to build communities in the Church in southern and central Indiana and back in his homeland of Nigeria.

At St. Andrew Parish, he has prepared children for their first Communion for 10 years and served as chairman of the finance council for 20 years.

He is a loyal supporter of Bishop Chatard High School in Indianapolis where his two children have

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Pope Francis baptizes an infant on Jan. 7 in the Vatican's Sistine Chapel. The pope baptized 34 children during the celebration on the feast of the Baptism of the Lord. (CNS photo/L'Osservatore Romano)

Follow Jesus like Magi, pope urges during Mass on Epiphany

VATICAN CITY (CNS)—To follow Jesus, one must set out like the Magi, leaving comfort behind, following the light and offering the Lord gifts without expecting anything in return, Pope Francis said on Jan. 6 during Mass on the feast of the Epiphany.

In his homily, the pope asked people to think about the Gospel story of the Three Kings and why no one else seemed to see and follow the star to Bethlehem.

Perhaps, he said, it was because “few people raised their eyes to heaven.” Today, too, people think it is enough “to have our health, a little money and a bit of entertainment. I wonder if we still know how to look up at the sky. Do we know how to dream, to long for God, to expect the newness he brings, or do we let ourselves be swept along by life, like dry branches in the wind?”

At the Mass in St. Peter's Basilica, Pope Francis asked people to think about what star they choose to follow in their lives.

“Some stars may be bright, but they do not point the way. So it is with success, money, career, honors and pleasures when these become our life,” he said. They are like meteors, blazing for a time, but burning out.

“The Lord's star, however, may not always overwhelm by its brightness, but it is always there: it takes you by the hand in life and accompanies you,” he said. “It does not promise material reward, but ensures peace and grants, as it did to the Magi, ‘exceedingly great joy.’”

Following the star, he said, requires freeing oneself “from useless burdens and unnecessary extras that only prove a hindrance, and accept unforeseen obstacles along the map of life.”

“If we want to find Jesus, we have to overcome our fear of taking risks, our self-satisfaction and our indolent refusal

to ask anything more of life,” the pope said.

In the Gospel story, he said, it is clear that Herod fears losing his power, many of the townspeople fear what is new and the priests and scribes, who know the prophecy about the Messiah's birth, are content just to talk about it.

“Theirs can be the temptation of those who are used to being believers: They can talk at length about the faith they know so well, but will not take a personal risk for the Lord,” he said. “They talk, but do not pray; they complain, but do no good. The Magi, on the other hand, talk little and journey much.”

Like the Magi, Pope Francis said, Christians are called to imitate the Lord in offering gifts without expecting anything in return.

God, who became “small for our sake, asks us to offer something for the least of his brothers and sisters,” the needy, the hungry, the stranger and the prisoner, he said.

“We give a gift pleasing to Jesus when we care for a sick person, spend time with a difficult person, help someone for the sake of helping, or forgive someone who has hurt us,” the pope said. “These are gifts freely given, and they cannot be lacking in the lives of Christians.”

The next day, celebrating the feast of the Baptism of the Lord and baptizing 34 infants in the Sistine Chapel, Pope Francis urged parents to speak the language of love and transmit the faith to their children with the “dialect” of the family.

“Catechists will come later to develop this first transmission of faith with ideas and explanations,” the pope told the parents of the 16 boys and 18 girls, including two sets of twin girls. But if the children have not first received an education in faith at home, “if at home parents don't speak the language of love,” the transmission of faith is very difficult. †



Public Schedule of Archbishop Charles C. Thompson

January 11-22, 2018

January 11 — 11:30 a.m.
Faith in Indiana (formerly IndyCAN) meeting, Archbishop Edward T. O'Meara Catholic Center, Indianapolis

January 11 — 6 p.m.
Mass of Thanksgiving for Bishop-designate Mark Spalding for the Diocese of Nashville, Tenn., at Cathedral of the Assumption, Louisville, Ky.

January 13 — 5 p.m.
Mass and Dinner—St. Thomas the Apostle Church, Fortville, Ind.

January 14 — 10 a.m.
Mass with the Installation of Pastor for St. Patrick and St. Margaret Mary churches, at St. Patrick Church, Terre Haute

January 16 — 1 p.m.
Priests Council Meeting, Archbishop Edward T. O'Meara Catholic Center

January 17 — 9:30 a.m.
Mass with students and staff, Roncalli High School, Indianapolis

January 18 — 10 a.m.
Leadership Team Meeting, Archbishop Edward T. O'Meara Catholic Center, Indianapolis

January 21 — 11:45 a.m.
Mass with the Installation of Pastor, St. Mark the Evangelist Church, Indianapolis

January 21 — 6 p.m.
Prayer Service for Week of Prayer for Christian Unity, Mount Zion Baptist Church, Indianapolis

January 22 — noon
Solemn Observance, *Roe v. Wade*, Mass at St. John the Evangelist Church, Indianapolis, followed by march to the Indiana Statehouse

(Schedule subject to change.)

Churches are no longer exempt from FEMA disaster assistance

WASHINGTON (CNS)—The Federal Emergency Management Agency (FEMA) is revising its policies to no longer exclude houses of worship from applying for federal aid to recover from damages caused by natural disasters.

The policy change was outlined in the agency's revised 217-page manual: “Public Assistance Program and Policy Guide” issued on Jan. 2.

This change is not just for damage caused in future disasters, but also affects claims made by churches last year from Hurricanes Harvey and Irma because it can be applied retroactively to claims made “on or after Aug. 23, 2017.”

An introduction to the new FEMA manual credits the change in policy to a Supreme Court decision last June, which ruled that Trinity Lutheran Church in Missouri should not have been denied a public benefit just because it is a church. The court's 7-2 decision specifically referred to the church-operated preschool, and said it should not be excluded from a state grant program to refurbish its playground surface just because it is a religious entity.

“In light of the Trinity Lutheran decision, FEMA has considered its guidance on private nonprofit facility eligibility,” the agency's new document says, pointing out that houses of worship would not be

excluded from eligibility for FEMA aid on the basis of the religious character or primarily religious use of the facility.

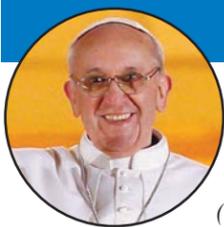
Daniel Blomberg, an attorney for the Becket Fund, representing Texas churches and Florida synagogues that have sued FEMA over not getting federal disaster aid, welcomed the policy change.

“Better late than never,” he said in a statement. “By finally following the Constitution, FEMA is getting rid of second-class status for churches, which in the words of the Supreme Court was ‘odious’ to the First Amendment. We will watch carefully to make sure that FEMA's new policy is implemented to provide equal treatment for churches and synagogues alongside other charities.”

Carl Anderson, CEO of the Knights of Columbus, was similarly pleased with the FEMA decision.

“The destruction due to the flooding and hurricanes is of such a magnitude that the government must help in the response,” he said in a statement.

The Knights of Columbus have given \$1.4 million to repair or help rebuild churches that were destroyed or badly damaged in hurricanes last year in Texas, Florida and the U.S. Virgin Islands. The organization also raised \$3.8 million for disaster relief in these areas. †



Pope Francis' prayer intentions for January

- **Religious Minorities in Asia**—That Christians, and other religious minorities in Asian countries, may be able to practice their faith in full freedom.

(To see Pope Francis' monthly intentions, go popesprayerusa.net.) †



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

Price: \$22.00 per year, 75 cents per copy
Postmaster: Send address changes to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2017 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.
1400 N. Meridian St. Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org
Periodical postage paid at Indianapolis, IN.
Copyright © 2018
Criterion Press Inc.
POSTMASTER: Send address changes to: Criterion Press Inc. 1400 N. Meridian St. Indianapolis, IN 46202-2367

The Criterion 1/12/18

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Johnson will speak at inaugural Indiana March for Life on Jan. 22

By Natalie Hoefler

The Archdiocese of Indianapolis, the Diocese of Lafayette, Ind., and Right to Life of Indianapolis are teaming up to offer the inaugural Indiana March for Life on Jan. 22 in Indianapolis, with multiple events taking place during the day.



Abby Johnson

The event—which is open to all—solemnly recalls the legalization of abortion in the United States 45 years ago through the Supreme Court's *Roe v. Wade* and *Doe v. Bolton* decisions on Jan. 22, 1973.

Below is the schedule of events:

- Noon: Mass concelebrated by Archbishop Charles C. Thompson and Lafayette Bishop Timothy L. Doherty at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis.
- 1:30 p.m.: March for Life starting at the Indiana Convention Center on Capital Avenue across from St. John Church, and processing around the statehouse (approximately one-half mile).
- 2:30-4 p.m.: Pro-life rally on the south steps of the Statehouse building. Among the speakers will be Archbishop Thompson; Brian Bosma, House Speaker and state representative; Sue Swayze-Leibel, coordinator of the Susan B. Anthony List's National Women's Pro-Life Caucus; Anna Allgaier, Great Lakes Regional Coordinator for Students for Life of America; and a representative of the office of Indiana Gov. Eric Holcomb.
- 4 p.m.: Rose Memorial Service in memory of lives lost to abortion, held in the Statehouse or on the south steps of the Statehouse, with a keynote address from internationally acclaimed pro-life advocate Abby Johnson.

Johnson is a former director of a Planned Parenthood abortion facility. She later realized the truth about abortion and is now a Catholic and an outspoken advocate for the pro-life cause.

• 6:30-8:30 p.m.: Youth Rally and Holy Hour at St. John the Evangelist Church, with a talk by Johnson, plus eucharistic exposition and Benediction, music, Scripture and quiet time.

Special parking for buses will be available along the west and south sides of Victory Field baseball stadium's parking lot, accessible from West Street and Schumacher Way, just off of West Washington Street.

'A local and state-based movement'

The idea for the new event took root early last spring when officials in the Diocese of Lafayette—which had no *Roe v. Wade* commemoration—approached archdiocesan leaders about a combined event.

Even prior to the north central Indiana diocese approaching the archdiocese, "there had been conversations for years about how different pro-life organizations were each doing their own thing for [Jan. 22]," says Scott Seibert, director of the archdiocesan Office of Marriage and Family Life. "With opportunities like this, we should be coming together and sharing our voice in solidarity and unity with one another."

Seibert notes that the event will "bring the state together across dioceses and across churches, as the Rose Memorial Service is an ecumenical prayer service."

Plus, he adds, "We also wanted to give those who couldn't make it all the way to Washington, D.C. [for the annual national March for Life] "a little local taste of" a larger event.

Not only is a central Indiana event closer than the national event in Washington held each year on Jan. 22, but "the pro-life movement is becoming



Participants pray the rosary as they walk along North Meridian Street in Indianapolis during the Jan. 22, 2017, solemn observance of the legalization of abortion that occurred on Jan. 22, 1973. This year's inaugural Indiana March for Life, hosted by the archdiocese, the Diocese of Lafayette and Right to Life of Indianapolis, will be open to all and will process around the Statehouse in Indianapolis. (File photo by Natalie Hoefler)

more and more a local and state-based movement and less of a national movement," notes Marc Tuttle, president of Right to Life of Indianapolis. "It's important to have that Indiana statement that we Hoosiers support life."

Susan Hoefler, Natural Family Planning coordinator for the Diocese of Lafayette, agrees.

While she notes that the March for Life in Washington "is an awesome experience, this [Indiana March for Life] is a good way to recognize that it's not

just Washington, D.C., that makes laws that affect pro-life issues—it's our state as well that makes laws that can affect what Planned Parenthood does and around life and death issues.

"This Indiana March for Life is an important reminder that we should be working on a statewide level to make sure that even here [in Indiana] we take steps to protect all human life."

(For more information, go to rtlindy.org/upcoming-events/indiana-march-for-life.) †

Mercy sisters embark on solidarity week with immigrants via social media

WASHINGTON (CNS)—In a strongly worded message prior to National Migration Week on Jan. 7-13, the president of the Sisters of Mercy of the Americas expressed solidarity with migrants and called on others to stop "blaming migrants and fanning anti-immigrant sentiment that divides our nation."

"We renew our call for an immediate end to the unjust and immoral treatment

of migrants and refugees, recognizing that decades of failed U.S. political and economic

policies have contributed to the reasons people have fled homelands," said the Jan. 3 statement by Mercy Sister Patricia McDermott from the sisters' headquarters in Silver Spring, Md.

The statement says the Sisters of Mercy "stand in solidarity with our sisters and brothers who are forced by poverty, persecution or violence in their native countries to flee their homes, loved ones and livelihoods, desperately seeking safety and the opportunity to provide for themselves and their families."

The sisters ask for passage of laws to help young adults who came to the United States without documentation, for continuation of a temporary immigration status for migrants from Haiti and Central America, and for an end to expedited deportations, travel bans and long-term detention of immigrants.

"As Pope Francis reminds us: 'How can we not see the face of the Lord in the face of the millions of exiles, refugees and displaced persons who are fleeing in desperation from the horror of war, persecution and dictatorship?'" the statement says.

The Mercy Sisters kicked off National Migration Week on Facebook at

[facebook.com/MercySisters](https://www.facebook.com/MercySisters) and on Twitter at twitter.com/sistersofmercy, recalling their religious order's migration journey from Ireland to the United States in the 1800s. The next day, they explored some of the "anti-immigrant sentiment in the 19th century, mirrored so often in the rhetoric of our own times," the statement says.

During subsequent days, they highlighted how their religious community responded to a variety of immigration waves, and how U.S. policies abroad drove migration to the U.S., from the 1970s until today.

National Migration Week began under the auspices of the U.S. Catholic bishops as a way "to honor and learn about the diverse communities of the Church, as well as the work that the Church undertakes to serve immigrants and refugees," said a Jan. 5 press release from the U.S. Conference of Catholic Bishops.

"National Migration Week allows for reflection upon the biblical teaching concerning welcoming the newcomer and allows us to share the journey with our brothers and sisters who have been forced from their homes," said Bishop Joe S. Vasquez of Austin, Texas, chairman of the Catholic Bishops' Committee on Migration.

A statement about the week by Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, called it a "time of prayer and reflection on our history as a migrant Church and nation."

The cardinal urged Catholics to think about the pope's message on World Day of Peace, Jan. 1, when he said that migrants and refugees "bring their courage, skills, energy and aspirations, as well as the treasures of their own cultures; and in this way, they enrich the lives of the nations that receive them." †

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Editorial



Rohingya refugees reach to receive aid on Sept. 14 at a makeshift camp in Cox's Bazar, Bangladesh. (CNS photo/Danish Siddiqui, Reuters)

We need more immigrants

This is National Migration Week, declared by the U.S. bishops. However, this is not a newly declared week. As the bishops' website says, "For nearly a half century the Catholic Church in the United States has celebrated National Migration Week, which is an opportunity for the Church to reflect on the circumstances confronting migrants, including immigrants, refugees, children, and victims and survivors of human trafficking."

Although the week is celebrated each year, it comes at a time this year when some people, including President Donald J. Trump, are trying to reduce immigration in the United States. He continues to demand that Congress approve the financing for a wall between the United States and Mexico to keep out people who are desperate.

We have to ask why. Why should we be trying to discourage immigrants now? Of course, we have the right to try to keep out undesirable immigrants, but why are we trying to keep out people who would contribute to our country at a time when we badly need more immigrants, not fewer?

Why do we need more? Because our current unemployment rate is only 4.1 percent, which is nearly full employment. Companies are trying to find more workers, especially in agriculture, construction and landscaping—the industries that attract many immigrants, and, incidentally, that most U.S. citizens shun.

We also need more immigrants because our birth rate is so low. The Central Intelligence Agency keeps track of the average number of births during a year per 1,000 women and makes a report each year at the end of June. So does the Centers for Disease Control and Prevention and the National Center for Health Statistics.

Last year, they reported that we had reached a record low of 61.5 births per 1,000 women aged 15 to 44. That's 1.84 births per woman, below the replacement level of just over two children per woman, or enough babies to sustain the population level in industrialized countries. (The rate is higher for women in underdeveloped countries because of higher infant death rates.)

The record low in the birth rate prompted *The Washington Post* to report last June, "The United States

is in the midst of what some worry is a baby crisis. The number of women giving birth has been declining for years and just hit a historic low. If the trend continues, the country could face economic and cultural turmoil."

The New York Times, in reporting the same statistics last July, quoted statistician and demographer Brady E. Hamilton as saying, "Yes, it's below replacement level, but we have a high level of influx of immigrants that compensates for it."

That's one reason we need more immigrants—not fewer—to help compensate for our low birth rate.

It's true, too, that immigrants contribute greatly to our economy, including those forced to come here illegally because it's impossible for them to come legally because of our tight immigration laws. Estimates are that undocumented immigrants pay \$11.64 billion every year in state and local taxes.

The U.S. bishops' theme for Migration Week is "Many Journeys, One Family." It "draws attention to the fact that each of our families has a migration story, some recent and others in the distant past. Regardless of where we are and where we came from, we remain part of the human family and are called to live in solidarity with one another."

As Catholics, we believe in the human dignity of all immigrants and refugees. With more than 65 million people displaced from their homes and more than 22 million displaced outside their countries as refugees—the worst forced displacement crisis since World War II—the United States should be admitting more refugees.

However, the Trump administration has already announced that only 45,000 refugees could come into the United States this fiscal year, the lowest rate in several years. The U.S. bishops hope that that will be raised to at least 75,000 refugees in 2019.

Meanwhile, the Church in Indiana as well as those throughout the country will continue to advocate for refugees and help them resettle in this country. You can see more information about what the Archdiocese of Indianapolis is doing by visiting archindy.org/immigration.

—John F. Fink

Making Sense of Bioethics/Fr. Tad Pacholczyk

To be or not to be: Parsing the implications of suicide

In recent years, we have witnessed a growing tendency to promote suicide as a way of resolving end-stage suffering.

Physician-assisted suicide is now legal in a handful of states, and a number of other jurisdictions are considering laws to legalize the practice.

A few years ago on "Nightline," Barbara Walters interviewed an assisted suicide

advocate who summed it up this way:

"We're talking about what people want. There are people who, even suffering horribly, want to live out every second of their lives, and that's their right, of course, and they should do it. Others don't want that. Others want out!"

Those favoring physician-assisted suicide argue that getting out of our final agony means essentially redeeming a "get out of jail free" card through committing suicide.

At first glance, taking this step would indeed appear to end our troubles definitively. But what if this view of things is dead wrong, and we don't actually end up escaping our sufferings? What if we, instead, end up in a new situation where our trials are still present, and maybe even more intense, on account of the willful decision we made to end our own life?

I was recently reminded of this serious flaw in the "suicide solution" after watching a remarkable video adaptation of Shakespeare's tragedy *Hamlet*, with Campbell Scott co-directing and starring in the title role. Listening once again to Hamlet's timeless soliloquy "to be or not to be," I was struck by how carefully Shakespeare addresses the vexing question of intense human suffering and the perennial temptation to commit suicide.

Hamlet muses about whether it is better to put up with the bad things we know about in this life than to step into the strange new land of death's "undiscovered country," a country about which we know very little and from which no one returns.

This leaves us, in Hamlet's words, "puzzled" and in "dread of something after death." He wonders aloud about the hidden purposes of suffering when he asks himself, "Whether 'tis nobler in the mind to suffer the slings and arrows of outrageous fortune" than to "take arms against a sea of troubles, and by opposing, end them." He concludes by asking whether we shouldn't rather "bear those ills we have than fly to others that we know not of?"

Among those who end up committing suicide, whether physician-assisted or otherwise, many will face extenuating circumstances including severe depression or other forms of extreme mental pain.

Letter to the Editor

NCYC attendee says gathering offers inspiration for young Catholics

I would like to thank you for the comprehensive coverage of the National Catholic Youth Conference (NCYC) that was featured in the Nov. 24, 2017, edition of *The Criterion*.

This was my second time to attend, and it was incredibly inspiring to be among so many young, faith-filled Catholics.

This event has the potential to change the life of every Catholic teen who attends it. I personally feel my heart is more open to God's calling in my own life after having experienced NCYC.

Nathan Foster
Indianapolis

In such cases, it is clear that their moral responsibility will be greatly diminished, as fear and anguish constrict their ability to think and reason clearly.

But this is not always the case, and some people, with clear mind and directed intention, do choose to end their lives, as appears to have been the case for Britney Maynard. She was the young woman in California who in the early stages of her brain cancer carefully arranged and orchestrated her own physician-assisted suicide, establishing months in advance the date and setting, who would be present in the room, what music would be playing as she did it, etc.

Such a decision is always a tragedy, and every life, even when compromised by disease or suffering, remains a great gift to be cared for. When freely chosen, suicide is a form of serious wrongdoing and is, in the words of the *Catechism of the Catholic Church*, "Gravely contrary to the just love of self. It likewise offends love of neighbor because it unjustly breaks the ties of solidarity with family, nation, and other human societies to which we continue to have obligations" (#2281). It leaves behind loved ones to contend with unresolved guilt, shame and pain.

While ending our life may seem to offer an "escape valve" for the serious pressures and sufferings we face, we do well to consider the real effects of this choice both in this life and in the life to come.

In the next life, a preceding act of suicide may deny us the very relief we were seeking, and may, in fact, lead to harsher purification in a new situation of our own making, or, heaven forbid, lead to a fate far worse than purgatory.

Our Lord and his Church care profoundly for those who commit suicide, and even though this act clearly involves grave matter, the catechism reminds us that, "We should not despair of the eternal salvation of persons who have taken their own lives. By ways known to him alone, God can provide the opportunity for salutary repentance. The Church prays for persons who have taken their own lives" (#2283).

Suicide affects us not only in the here and now, but has significant, even eternal, implications for the journey to that "undiscovered country" that awaits us.

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

Letters Policy

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

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

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

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

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



Christ the Cornerstone

Nonviolence only way to peace, racial harmony

“Some of you said: this system can no longer be endured. We must change it; we must put human dignity again at the center and on that pillar build the alternative social structures we need. It must be done with courage, but also with intelligence, with tenacity but without fanaticism, with passion but without violence. And among us all, addressing the conflicts without being trapped in them, always seeking to resolve the tensions to reach a higher plane of unity, peace and justice.”—Pope Francis (Oct. 28, 2014)

This is the first issue of *The Criterion* in 2018. Happy New Year! May the year ahead be filled with Christ's peace.

For the next several weeks until Lent, this column, “Christ the Cornerstone,” will discuss social issues that the Catholic bishops of the United States have been invited—and challenged—to address. All these critical issues demand that we consider carefully the meaning of human life and the dignity and the respect owed to everyone regardless of race, gender, nationality, social or economic status, or differences of language, culture or political persuasion.

Since Monday, Jan. 15, is our country's observance of Dr. Martin Luther King, Jr. Day, this series of

reflections will begin with two social issues that Dr. King passionately opposed: racism and violence.

Dr. King's vision, which inspired millions of people in our racially divided nation and throughout the world, was that every human being is created in the image and likeness of God. All of us, regardless of our differences, share equally in the rights and responsibilities given to us by a loving and merciful Father. This makes us all brothers and sisters called to love each other without exception, and to cherish and defend the human and civil rights of all.

“I refuse to accept the view that mankind is so tragically bound to the starless midnight of racism and war that the bright daybreak of peace and brotherhood can never become a reality,” Dr. King said. “I believe that unarmed truth and unconditional love will have the final word.”

In addition to his absolute conviction that racism is evil and must be overcome by “the bright daybreak of peace and brotherhood,” Dr. King was determined that the revolution he advocated must be a nonviolent one. The temptation to respond to evil with force is great. Especially when a people has been oppressed, abused and denied basic human rights for generations, the

pent-up anger and resentment must be enormous. It would be only natural to want to lash out with overwhelming force against those who have perpetrated (or tolerated) such unspeakable evil.

But Dr. King knew that violence is not the way to universal peace and brotherhood. “Darkness cannot drive out darkness; only light can do that,” he said. “Hate cannot drive out hate; only love can do that.”

Only love can overcome the power of sin and death. Only love can unite people who are deeply divided by hatred, prejudice and a history of injustice. Only love can heal the festering wounds of racism and the physical, emotional and spiritual destruction caused by violence.

Sadly, nearly 50 years after the death of Dr. King, racism and violence are still dominant forces in the daily lives of Americans and our sisters and brothers throughout the world. In spite of the progress that has been made during the past five decades, we still have a lot to learn from Dr. King's teaching that hate cannot drive out hate; only love can do that.

Every new year, our Holy Father Pope Francis appeals to world leaders, and all of us, to dedicate ourselves to peace.

None of the world's problems

can be solved by war. The peace and brotherhood we seek must be obtained by forgiving past injuries and injustices, and by resolving to “repair the world” through mutual respect and dialogue, as well as through the commitment to accept responsibility for one another as members of the human family equal in human rights and dignity.

In his World Day of Peace message for this year, Pope Francis says, “Offering asylum seekers, refugees, migrants and victims of human trafficking an opportunity to find the peace they seek requires a strategy combining four actions: welcoming, protecting, promoting and integrating.” Surely Dr. King would agree with this approach to peaceful social change!

As the new year begins, Catholics make a special appeal to Mary, Queen of Peace, asking her to unite us with all God's children in the nonviolent struggle for justice and peace.

May her intercession, and the witness of Dr. Martin Luther King Jr., inspire us to reject “the starless midnight of racism and war” and dedicate ourselves wholeheartedly to “the bright daybreak of peace and brotherhood” that can only come from “unarmed truth and unconditional love”! †



Cristo, la piedra angular

La no violencia es el único camino a la paz y la armonía racial

“Algunos de ustedes expresaron: Este sistema ya no se aguanta. Tenemos que cambiarlo, tenemos que volver a llevar la dignidad humana al centro y que sobre ese pilar se construyan las estructuras sociales alternativas que necesitamos. Hay que hacerlo con coraje, pero también con inteligencia. Con tenacidad, pero sin fanatismo. Con pasión, pero sin violencia. Y entre todos, enfrentando los conflictos sin quedar atrapados en ellos, buscando siempre resolver las tensiones para alcanzar un plano superior de unidad, de paz y de justicia.”—Papa Francisco (28 de octubre de 2014).

Este es el primer número de *The Criterion* de 2018. ¡Feliz año! Que el año que comienza esté repleto de la paz de Cristo.

Durante las próximas semanas hasta la Cuaresma, en la columna “Cristo, la piedra angular,” hablaremos acerca de los temas sociales que los obispos católicos de Estados Unidos hemos recibido el encargo (y el desafío) de abordar. Estos asuntos tan delicados exigen que examinemos muy cuidadosamente el significado de la vida humana, así como la dignidad y el respeto que debemos a todos, sin distinción de raza, sexo, nacionalidad, situación económica o social, o diferencias en el idioma, la cultura o la tendencia política.

Puesto que el 15 de enero se observa en nuestro país el Día del Dr. Martin Luther King, Jr., esta serie

de reflexiones comenzará con dos problemas sociales a los cuales se opuso con vehemencia el Dr. King: el racismo y la violencia.

La visión del Dr. King, que inspiró a millones en nuestro país dividido por el racismo y en todo el mundo, es la de que todos los seres humanos han sido creados a imagen y semejanza de Dios. Todos nosotros, independientemente de nuestras diferencias, gozamos de los mismos derechos y las responsabilidades que nos ha otorgado nuestro Padre misericordioso. Esto nos convierte en hermanos llamados a amarnos mutuamente sin excepción, y a valorar y defender los derechos humanos y civiles de todos.

“Me niego a aceptar la visión de que la humanidad esté tan terriblemente sometida a la abyecta oscuridad del racismo y la guerra que la alborada de la paz y la hermandad jamás pueda convertirse en realidad,” declaró el Dr. King. “Estoy convencido de que la verdad desprovista de armas y el amor incondicional tendrán la última palabra.”

Además de su absoluta convicción de que el racismo es un mal que debe superarse con “la alborada de la paz y la hermandad,” el Dr. King tenía la férrea determinación de que la revolución que proponía fuera pacífica. La tentación de responder por la fuerza ante el mal es enorme, especialmente para quienes han sido oprimidos y a quienes se les han negado los derechos humanos fundamentales durante generaciones, el

odio y el resentimiento reprimidos deben ser colosales. Resulta natural el deseo de atacar con una fuerza abrumadora a aquellos que cometieron (o que toleraron) un daño tan atroz.

Pero el Dr. King sabía que la violencia no era el camino que conduce a la paz universal y a la hermandad. “La oscuridad no expulsa a la oscuridad; sólo la luz puede lograrlo,” dijo. “El odio no expulsa al odio; sólo el amor puede lograrlo.”

Solamente el amor puede superar el poder del pecado y de la muerte; solamente el amor puede unir a los pueblos profundamente divididos por el odio, los prejuicios y la historia de injusticias. Solamente el amor puede sanar las heridas enconadas del racismo y la destrucción física, emocional y espiritual que provoca la violencia.

Tristemente, casi 50 años después del fallecimiento del Dr. King, el racismo y la violencia continúan siendo fuerzas dominantes en la vida diaria de los estadounidenses, así como también para nuestros hermanos en todo el mundo. Pese a los avances que se han logrado en el transcurso de las últimas cinco décadas, todavía tenemos mucho que aprender de las enseñanzas del Dr. King en cuanto a que el odio no expulsa al odio y que solo el amor puede lograrlo.

En cada nuevo año, nuestro Santo Padre, el papa Francisco, apela a la conciencia de los líderes mundiales y de todos nosotros para que nos concentremos en la paz.

Ninguno de los problemas que enfrenta el mundo pueden resolverse a través de una guerra. La paz y la hermandad que buscamos deben alcanzarse perdonando las heridas y las injusticias del pasado, y mediante la determinación de “reparar el mundo” a través del respeto mutuo y el diálogo, así como del compromiso de aceptar responsabilidad por el prójimo, como miembros de una misma familia humana con igualdad de derechos humanos y dignidad.

En su mensaje en ocasión de la Jornada Mundial de la Paz de este año, el papa Francisco comentó: “Para ofrecer a los solicitantes de asilo, a los refugiados, a los inmigrantes y a las víctimas de la trata de seres humanos una posibilidad de encontrar la paz que buscan, se requiere una estrategia que conjugue cuatro acciones: acoger, proteger, promover e integrar». ¡Seguramente el Dr. King estaría de acuerdo con este enfoque para lograr un cambio social pacífico!

Conforme comienza el nuevo año, los católicos hacemos un llamado especial a María, Reina de la Paz, para pedirle que nos una a todos los hijos de Dios en una lucha no violenta por la paz y la justicia.

¡Que su intercesión y el testimonio del Dr. Martin Luther King Jr., nos inspiren a rechazar “la abyecta oscuridad del racismo y la Guerra” y que nos dediquemos de todo corazón a “la alborada de la paz y la hermandad” que solamente puede provenir de “la verdad desprovista de armas y el amor incondicional!” †

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 17

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

January 18

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

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

January 19

St. Luke the Evangelist Parish, 7575 Holliday Dr. E., Indianapolis. **Dr. Ray Guarendi: "Standing Strong as a Parent,"** clinical psychologist, author, speaker, EWTN radio and television host, 7-9 p.m., free but registration required,

baby-sitting available. Registration: goo.gl/5UHacs. Information: 317-259-4373, ext. 256 or dcarlo@stluke.org.

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Indiana Lt. Gov. Suzanne Crouch presenting, Mass 7 a.m., buffet breakfast and program following. \$15 members, \$21 non-members. Information, registration: catholicbusinessexchange.org.

St. Jude School, 5375 McFarland Road, Indianapolis. **Kindergarten Open House**, for prospective students and families, 12:30-2 p.m. Information: 317-784-6828. www.sjsindy.org.

January 20

SS. Peter and Paul Cathedral Parish Parlor, 1347 N. Meridian St., Indianapolis. **Funeral Vigil Service Workshop**, for ecclesial lay ministers presiding at a funeral vigil in the absence of a priest or deacon, Father Patrick Beidelman presenting, 9 a.m.-noon. Information:

317-926-7359 or rectory@saintmichaelindy.org.

January 21

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

January 22

Annunciation of the Blessed Virgin Mary Parish, 19 N. Alabama St., Brazil. **Solemn Observance of Roe v. Wade Supreme Court decision**, meet in church parking lot at 11:55 a.m., walk to Clay County Courthouse, 609 E. National Ave. and 3rd St., noon-1 p.m., signs provided. Information: Tom McBroom, 812-841-0060.

January 25

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Monthly Ecumenical Taizé Prayer Service**, sung prayers, meditation and readings. 7-8 p.m. Information:

317-926-7359 or rectory@saintmichaelindy.org.

January 28

St. Matthew the Evangelist School, 4100 E. 56th St., Indianapolis. **Open House**, for prospective families, 1:30-3:30 p.m. Information: 317-251-3997, rsobolewski@saintmatt.org.

January 29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**, Benedictine Father Justin Duvall presenting on the Benedictine way of life, 5:40 p.m. rosary followed by dinner, \$15. Information: 317-748-1478 or smclaughlin@holyspirit.cc.

January 31

St. Nicholas School, 6459 E. St. Nicholas Dr., Sunman. **Open House**, for prospective parents and students, 6-7 p.m. Information: 812-623-2348, school.stnicholas-sunman.org.

February 2

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 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father Coady Owens presiding, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

February 3

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

February 6

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, seniors get 30 percent off clothing, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

February 7

Knights of Columbus Council 3433, 2100 E. 71st 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 10

St. Bartholomew Church, 1306 27th St., Columbus. **12th Annual Concert Series: Young Musicians Concert**, 7 p.m., freewill offering. Complete list of all concerts: www.saintbartholomew.org, Music Ministry or stbparish.net. †

Retreats and Programs

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

January 20

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Poetry as Spiritual Practice: Reading, Praying and Writing**, Providence Sister Mary Montgomery presenting, 9:30 a.m.-3:30 p.m., \$45 includes lunch. Registration deadline: Jan. 15. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events/.

January 27

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Compassion vs. Codependency**, Franciscan Sister Olga Wittekind and Dr. Claire Sherman presenting, 9:30 a.m.-2:30 p.m., \$45 includes lunch. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org.

January 30

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Dealing with Grief**, Franciscan Sister

Janet Born presenting, eight Tuesdays, 2:30-4:30 p.m. or 6-8 p.m., \$85 includes book. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org.

February 8

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Nature Nights: Bringing Nature Home**, Benedictine Sister Angela Jarboe presenting, 7-8:30 p.m., free will offering. Information and registration: 317-788-7581, www.benedictinn.org.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Meaningful Matinees**, viewing of the movie *Collateral Beauty*, followed by informal discussion, 2-5 p.m., freewill offering. Information and registration: 317-788-7581, www.benedictinn.org.

February 9-11

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-

the-Woods. **Retreat for Busy Catholic Moms**, Providence Sister Mary Montgomery presenting, Fri. 6:30 p.m.-Sun. 1:30 p.m., \$215 includes lodging and meals, \$125 without lodging. Registration deadline Feb. 2. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events.

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Winning Relationships—A Married Couples Retreat**, Benedictine Father Noël Mueller, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

February 13

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$35 includes room for the day and lunch, spiritual direction available for \$30. Information and registration: 317-788-7581, www.benedictinn.org. †

VIPs



Robert and Rosalie (Metelko) Nevitt, members of St. Pius X Parish in Indianapolis, will celebrate their 50th wedding anniversary on Jan. 20.

The couple was married at the former Holy Trinity Church in Indianapolis on Jan. 20, 1968.

They have three children: James, Michael and Robert Nevitt, II.

The couple also has six grandchildren. †

Exhibit of dimensional art on display at Saint Meinrad Archabbey Library Gallery

An exhibit of two- and three-dimensional works by Ferdinand artist Curtis Uebelhor will be on display in the Saint Meinrad Archabbey Library Gallery, 200 Hill Dr., in St. Meinrad, from Jan. 20-Feb. 20.

Uebelhor works with found or discarded objects or surplus bits and pieces to furnish wry commentary on social issues such as education or the environment.

He has participated in many

juried shows and exhibitions. His work is found in public and private collections, including the Sheldon Swope Museum, the Mobile Museum of Art and the Kentucky Foundation for Women.

The exhibit is free and open to the public.

For library hours, call 812-357-6401, 800-987-7311 or visit www.saintmeindrads.edu/library/hours. All times are Central Time. †

Benedict Inn Retreat and Conference Center to host Girls Night Out on Jan. 26

A Girls Night Out: Women Helping Women event will be held at Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, from 7-9:30 p.m. on Jan. 26.

Activities include mini manicures, massages, a dessert bar, crafting and

door prizes.

The cost is \$25 per person with a portion of the proceeds benefiting Beacon of Hope Crisis Center in Indianapolis to help those affected by domestic violence.

For more information or to register, call 317-788-7581 or www.benedictinn.org. †

Marian University to host nationally known pro-life speaker on Jan. 17

Marian University will host nationally known pro-life speaker Sue Ellen Browder at Marian Theater, 3200 Cold Spring Road, in Indianapolis, from 7-8 p.m. on Jan. 17. Browder is the author of *Subverted: How I Helped the Sexual Revolution Hijack the Women's Movement*, which provides investigative research on



Sue Ellen Browder

how the pro-life, pro-family feminist movement of the late 1800s was hijacked by proponents of the sexual revolution of the 1960s. Browder learned this firsthand as a writer for *Cosmopolitan* magazine in the 1970s. After she became a Catholic in 2003, she investigated how the authentic women's movement and the sexual revolution became joined together.

A question-and-answer session and reception will follow the talk. Admission is free.

For more information, e-mail swood160@marian.edu or call 317-504-2030. †

National Federation of Priests' Council to hold convocation in Chicago in April

The National Federation of Priests' Council (NFPC) will hold its 50th Annual Convocation of Priests at the Millennium Knickerbocker Hotel, 163 E. Walton Pl., in Chicago, on April 23-26.

The theme of the convocation is "NFPC and the U.S. Priesthood: Looking Back-Looking Forward." The convocation is open to all

U.S. priests and bishops, and is designed as a time for prayer, discussion, presentations and fellowship.

Information on registration and hotel accommodations, along with a confirmed speaker list and preliminary schedule, can be found at www.nfpc.org under the Annual Convocation tab or by calling 312-442-9700. †

Legislative session is expected to be ‘fast and furious’

By Brigid Curtis Ayer

“Fast and furious”—these are the words used by Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC), to describe what’s ahead for the less than three-month session of the 2018 Indiana General Assembly which reconvened at the Indiana Statehouse in Indianapolis on Jan. 3.

Two aspects of this year’s General Assembly make for a crazy few months of lawmaking, Tebbe said. First, the session is a short, non-budgetary session.



Lawmakers do not need to create a biennial budget. They did that in

2017. The short session also requires lawmakers to adjourn by March 15.

Second, 2018 is an election year. All 100 Indiana House members are up for re-election, and half of the 50 Indiana senators are as well.

“Lawmakers will be eager to hit the campaign trail as early as possible, while others may be eager to avoid controversial topics which may be used against them in an election year,” said Tebbe.

“Given this backdrop, the Indiana Catholic Conference plans to continue its work to advance the consistent life ethic and promote the common good,” he added.

Tebbe explained that the consistent life ethic is the principle that every human person, created in the image and likeness of God, deserves dignity and respect from conception to natural death. The ICC executive director’s role is to ensure that respect for each

person is voiced and promoted as laws are being created and public policy is implemented.

Standing up for the common good and advancing the consistent life ethic takes many forms. “Sometimes, the ICC must play offense and work to get certain bills passed, and other times we are playing a bit of defense to protect laws that are beneficial to people and the common good,” said Tebbe. As in previous years, he expects there to be a mix of issues which require an offensive or defensive approach.

Education, pro-life, social issues and immigration top the general category list which the ICC monitors and promotes from a Catholic perspective year-round, but does so in a more vigilant way during the legislative session as new laws form.

Tebbe expects opponents of school choice to offer legislation adding more restrictions to access the school choice scholarship program, which benefits lower-income students and families. The ICC supports the program because it allows parents the right to find the best setting for their children to attend school. The scholarships help economically disadvantaged families who have the least choice.

Bills promoting life and others which limit abortion crop up every year. Legal experts agree that until *Roe v. Wade* is overturned, attempts to outlaw abortion on the state level have proved to be ineffective due to constitutionality issues. Tebbe says Indiana Right to Life may offer legislation to tweak current Indiana law. He notes that Indiana has some of the most stringent abortion regulations in the country, which the ICC continues to support.

A pro-life bill to guarantee certain

‘Lawmakers will be eager to hit the campaign trail as early as possible, while others may be eager to avoid controversial topics which may be used against them in an election year. Given this backdrop, the Indiana Catholic Conference plans to continue its work to advance the consistent life ethic and promote the common good.’



— Glenn Tebbe, executive director of the Indiana Catholic Conference

work accommodations for pregnant women may move this year, according to Tebbe, and the ICC plans to support it. Attempts to legalize physician-assisted suicide are possible. The ICC is opposed to legalizing physician-assisted suicide, and continues to work to prevent a bill legalizing it.

Along the lines of economic justice, a bill dealing with payday lending is expected to resurface. The ICC has opposed payday lending legislation that expands the practice to further exploit low-wage earners. Testimony in previous years showed those with limited means who use payday lending services get trapped in a debt cycle and pay exorbitant, unjust interest rates.

Immigration legislation in Indiana has been aimed at revoking or preventing undocumented students from getting resident tuition rates. This issue may resurface. The ICC supports giving undocumented students who live in Indiana resident college tuition rates.

Tebbe said he expects Sunday sales of alcohol, legalization of medical marijuana, and the ongoing opioid crisis to garner a lot of attention during this session. These issues will likely overshadow some of the ICC efforts or issues.

Regarding Sunday sales of alcohol and legalizing medical marijuana, the ICC will monitor both issues. The ICC supports efforts to prevent opioid addiction and treat those suffering from it.

More than 500 bills will be filed for consideration this year. Lawmakers only have three weeks to hold hearings before the bills cross over to the second chamber for another round of three weeks of hearings. While it depends on the committee chair, only a handful of bills will get a hearing in each committee each week, said Tebbe.

To follow ICC priority legislation, details and get updates, go to www.indianacc.org.

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

Catholic program for abandoned babies may have saved Edmonton newborn

EDMONTON, Alberta (CNS)—A safe-haven program called Angel Cradle, operated by Covenant Health, may have saved a newborn baby’s life.

A healthy baby was dropped off at the Grey Nuns Community Hospital in Edmonton within the past six months under the Angel Cradle program that lets parents anonymously leave a baby in a cradle within a doorway.

It was the first time a baby has been abandoned under the Angel Cradle program since it began in Edmonton in May 2013, and it is proof that the program is working, said a spokesman for Covenant Health, which operates

the Angel Cradle at Grey Nuns and Misericordia hospitals.

“In light of Catholic social teaching, our mission is to meet the needs of the most vulnerable and, in this case, there was a positive outcome,” said Gordon Self, vice president of mission, ethics and spirituality.

“We can’t lose sight of the desperate circumstances that would lead to this decision, and we have to remember that this person chose to leave their baby in a safe environment. The Angel Cradle program helps prevent situations from being very tragic, which happens as we know,” he said. †

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ADOPTION

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both international and special needs adoptions—a term which in adoption parlance includes older children and sibling groups, as well as children with unique physical, mental or emotional conditions.

Katrina says they found Goshko on the second-to-last page of a list of children from Bulgaria—a country that, unlike some other nations, does allow persons in wheelchairs to adopt.

Katrina recalls reading about the boy for the first time.

“He is such a sweetheart,” she recalls of her reaction to his biography. “And then it described him as having the same condition as I did, and I was like, ‘Oh! We have to adopt him!’”

Katrina notes that her mom was hesitant at first.

“She was asking me, ‘Are you sure you’re ready for this?’ I said, ‘Yeah, we are. He needs us.’ And my mom said, ‘Well, they all need you.’ And I said, ‘Yeah, but this one is me, in an orphanage in Bulgaria.’”

‘He’s just a resilient, happy child’

And so began the long, complicated process of adoption.

“The paperwork is mind-boggling,” says Katrina. “There’s a lot of bureaucracy, a lot of steps,” including obtaining permission from both governments, background checks from every state they ever lived in—which totals four for Russ, 36, who works for an electrical contractor in Indianapolis—and overseeing agencies in both countries.

“The fees are certainly high because you’re paying two agencies—in fact we have three, two here and one in Bulgaria,” she says. “There’s a lot of financial challenge, although there’s a lot with domestic adoption, too.”

Finally last October, the Kellys made the 30-hour plane and car ride to Goshko’s orphanage in Bulgaria. Armed with only a few Bulgarian phrases and the occasional help of a translator, they finally met their soon-to-be son.

“He was just so sweet,” Katrina gushes. “He didn’t speak any English except ‘Mickey Mouse’ and ‘Happy birthday.’ We managed though.”

While the Kellys knew language would be a barrier, Katrina had an additional concern.

“I think I had a lot of anxiety ahead of time that he would not attach to me as much because I can’t pick him up and hold him as easily,” she admits. “But I really felt like he did. ... He and I sang together several times, and he would say, ‘Bravo!’ when we were done.”

Russ felt the bond, too.

“He was calling us mom and dad [Mama and Tate, pronounced TAH-tay, in Bulgarian] from the very beginning,” he says. “I was wondering about that, if we’d have to ease him into that. But right from the very beginning he was like, ‘This is my dad. This is my mom.’ It was really sweet.”

Another smile lights Katrina’s face as she adds, “He’s a really good kid, really resilient, just a happy child.”

‘Getting a jump start’

That Goshko was so happy came as a surprise to the Kellys when they saw his environment—living with primarily non-verbal children, and left for most of the day in an armchair to watch cartoons with no means of moving on his own.

“He kept staring at my wheelchair,” Katrina recalls. “I was wondering, ‘Is he freaked out?’ He’s thinking, ‘Moms aren’t supposed to be in a wheelchair?’”

“But I figured out pretty quickly he was just fascinated by it.”

When they returned home, the Kellys purchased a manual wheelchair with the orphanage’s permission, and had it sent to Goshko “so he could have a little bit of freedom,” says Katrina.

It is the first of many expenses that will come with raising a child with SMA. Goshko will need special doctors, therapists, medical equipment and a wheelchair for life.

But the Kellys are not as intimidated by the medical challenges as other parents might be.

“I already kind of know what we need to do on the school side, which is kind of a nice boost,” says Katrina. “We have neighbors with a disabled child who have been turning us in the right direction, and I’ve been talking to my mom, since she had a disabled child herself. I remember back to childhood enough to know some of the things I need to arrange for him, so we’re getting a jump start as much as we can.”

But there will be some additional challenges outside of the medical sphere.

“That transition [from the orphanage] can be emotional, losing everything he’s known,” says Katrina. “But we’ve got a pretty good support system. We’re as



Russ and Katrina Kelly hold a Bulgarian flag in their Indianapolis condominium on Nov. 11. The couple, members of St. Mary Parish in Indianapolis, are adopting 5-year-old Goshko from Bulgaria who has the same medical condition as Katrina—spinal muscular atrophy. (Photo by Natalie Hoefler)

prepared as we can be, but no parent is ever prepared. You just kind of take it as it comes.”

‘Disabled doesn’t mean “less than”’

Part of their support group includes their parish community of St. Mary, where the Kellys spoke after each Mass one weekend in November asking for assistance with fees and travel costs.

“Having spoken to them, they’ll know who he is and who we are, and they’ll embrace him with open arms,” says Katrina.

While most natives of his country practice the Bulgarian Orthodox faith, Goshko has not been raised in a particular faith tradition. That situation will change in Indianapolis.

Goshko will be baptized at St. Mary Church, say the Kellys, who are both lifelong Catholics and met on CatholicMatch.com.

“Faith has been an important part of our lives,” says Katrina. “I look forward to be able to share that with our son. ... We want to give him that strong base of a Catholic faith, and to meet the people in our community with that same faith.”

Russ, who was at one time a postulant in New York with the Redemptorist order, agrees.

“Going to church, getting baptized, getting first Communion, getting the sacraments—that’s so important,” he says.

In addition to sharing their faith, the Kellys look forward to sharing with Goshko traditions of his new home.

“It’s important to keep his Bulgarian culture in mind, but I’m also very excited about presenting him with America,” says Russ. “I have this great vision of taking him to see the Mets play in New York, [Indianapolis] Indians [baseball] games here, Colts games, fishing. I’m very excited about that.”

Due to the difficulty the Kellys discovered of maneuvering a motorized wheelchair in Bulgaria, Russ will return to Bulgaria in February or March with Katrina’s mother for a final hearing with a judge, and then return home with Goshko.

“It’s not us rescuing him,” Katrina says emphatically. “It’s something different than that. We value life wherever we find it, and we’re finding it here with this little boy in an institution where he’s been devalued. ... We want *him*, we want *him* in particular. He’s not like a second best choice. ...

“I think for us, ‘disabled’ doesn’t mean ‘less than.’ Sometimes, it’s exactly what you want, actually. He’s just a kid, a great kid who happens to be in a wheelchair. ... Our family is complete with him.”

(Anyone interested in contributing to help the Kellys with travel expenses and fees in adopting Goshko may contact Katrina at 317-730-6574 or katrina.kelly@FaegreBD.com.) †

POPE

continued from page 1

forms of ideological colonization by the stronger and the wealthier, to the detriment of the poorer and the most vulnerable,” he said.

Seven decades after the creation of the universal declaration, Pope Francis said, “it is painful to see how many fundamental rights continue to be violated today. First among all of these is the right of every human person to life, liberty and personal security.”

War, violence and abortion all infringe on these rights, he said.

Not only are innocent unborn children discarded because they are “ill or malformed, or as a result of the selfishness of adults,” the elderly are often cast aside especially when they are infirm, he said.

Ultimately, the right to life entails working for peace, he said, because “without peace, integral human development becomes unattainable.”

Integral development, in fact, is intertwined with the need for disarmament, he said. “The proliferation of weapons clearly aggravates situations of conflict and entails enormous human and material costs that undermine development and the search for lasting peace.”

The adoption of the Treaty on the Prohibition of Nuclear Weapons last year shows how the desire for peace continues to be alive in the world, he said.

“The stockpiles of armaments which have been built up in various countries must be reduced” and “nuclear weapons must be banned,” particularly given the risk that a nuclear conflagration could be started by accident, Pope Francis said, quoting St. John XXIII’s encyclical on peace, “*Pacem in Terris*.”

“In this regard, it is of paramount importance to support every effort at dialogue on the Korean peninsula, in order to find new ways of overcoming the current disputes, increasing mutual trust and ensuring a peaceful future for the Korean people and the entire world,” Pope Francis said.

Fostering dialogue is also of primary importance for Israelis and Palestinians “in the wake of the tensions of recent weeks,” he said, apparently referring to demonstrations that took place after U.S. President Donald J. Trump announced he was recognizing Jerusalem as the capital of Israel. Pope Francis had said such a move would further destabilize the Middle East.

In his speech to diplomats, the pope repeated the Vatican’s long-standing position that any policy change in the Holy Land must “be carefully weighed so as to avoid exacerbating hostilities,” and should respect the “the status quo of Jerusalem, a city sacred to Christians, Jews and Muslims.”

“Seventy years of confrontation make more urgent than ever the need for a political solution that allows the presence in the region of two independent states within internationally recognized

borders,” the pope said. “Despite the difficulties, a willingness to engage in dialogue and to resume negotiations remains the clearest way to achieving at last a peaceful coexistence between the two peoples.”

In a list of world conflicts of concern, the pope also pointed to the need to support “the various peace initiatives aimed at helping Syria.”

“The time for rebuilding has now come,” he said, which includes not just rebuilding destroyed cities, but rebuilding hearts and “the fabric of mutual trust, which is the essential prerequisite for the flourishing of any society.”

“There is a need, then, to promote the legal, political and security conditions” for each citizen and to protect all religious minorities, including Christians, he said.

“The right to freedom of thought, conscience and of religion, including the freedom to change religion,” must be upheld around the globe, the pope said.

Instead, “it is well-known that the right to religious freedom is often disregarded, and not infrequently religion becomes either an occasion for the ideological justification of new forms of extremism or a pretext for the social marginalization of believers, if not their downright persecution,” he said.

Turning from events unfolding on the world stage, the pope drew attention to the daily reality of families, urging countries to support the bedrock of all stable, creative societies: “that faithful and indissoluble communion of love that joins man and woman” in marriage.

“I consider it urgent, then, that genuine policies be adopted to support the family, on which the future and the development of states depend,” he said, adding that “without this, it is not possible to create societies capable of meeting the challenges of the future.”

Neglecting families has led to sharply declining birth rates in some countries, which is a sign of a nation that is struggling to face the challenges of the present and fearful of the future.

The pope also warned against talking about migrants and migration “only for the sake of stirring up primal fears.” The movements of peoples have always existed and the freedom of movement—to leave one’s homeland and to return—is a fundamental human right, he said.

“There is a need, then, to abandon the familiar rhetoric and start from the essential consideration that we are dealing, above all, with persons,” he said.

Another urgent task before humanity, the pope said, is caring for the Earth.

“One must not downplay the importance of our own responsibility in interaction with nature. Climate changes, with the global rise in temperatures and their devastating effects, are also a consequence of human activity,” he said.

Therefore, people must work together, he said, including by upholding commitments agreed upon in the 2015 Paris Accord, and leave “to coming generations a more beautiful and livable world,” he said. †

Sisters of Providence celebrate milestone jubilees

Criterion staff report

In 2017, two Sisters of Providence of Saint Mary-of-the-Woods celebrated 75 years in the congregation, seven celebrated 70 years, and nine celebrated 60 years.

60-year jubilarians

Sister Susanne (formerly James) Gallagher, a native of Woodstock, Ill., entered the congregation on July 22, 1957, and professed final vows on Aug. 15, 1965. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education, from Loyola University in Chicago with a master's degree in religious education and from Northern Illinois University with a master's in special education.

In the archdiocese, she served as a teacher in Terre Haute at St. Patrick School (1960-61) and at the former St. Margaret Mary School (1963-65). She also served in Illinois and New Hampshire. Currently, she ministers as the assistant director for the Special Religious Development Agency in the Archdiocese of Chicago.

Sister Janet (formerly Janet Marie) Gilligan, a native of Chicago, entered the congregation on Jan. 7, 1957, and professed final vows on Aug. 15, 1964. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education, and from Northern Illinois University with a master's degree and doctorate in English.

In the archdiocese, she served as a teacher in Indianapolis at the former St. Andrew School (1961-62) and St. Simon the Apostle School (1962-67). She also served in Illinois, Nebraska, New York, Oklahoma and in France. Currently, she ministers as an archives assistant and grant writer at Saint Mary-of-the-Woods.

Sister Mary Catherine Keene, a native of Immaculate Heart of Mary Parish in Indianapolis, entered the congregation on Feb. 2, 1957, and professed final vows on Aug. 15, 1964. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music education, from the University of Illinois with a master's degree in music, and from Catholic Theological Union/Catholic Graduate School of Theology in Chicago with a master's degree of theological studies.

In the archdiocese, she served as a teacher in Terre Haute at the former St. Ann School (1971-77); in Indianapolis in various ministries for A Caring Place Adult Day Services and Lakeview Manor Healthcare; and at Saint Mary-of-the-Woods as activities coordinator for Providence and Owen Halls. She also served in Illinois and Tennessee. Currently, she ministers as the activities coordinator in Providence Hall at Saint Mary-of-the-Woods.

Sister Arlene (formerly Jean Cecile) Knarzer, a native of St. Michael the Archangel Parish in Indianapolis, entered the congregation on July 21, 1957, and professed final vows on Aug. 15, 1965. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in chemistry, from Indiana State University with a master's degree in business administration, and from the University of Kentucky with a master's degree in library science.

In the archdiocese, she served as business officer at the former Ladywood Academy and in various business and finance roles at Saint Mary-of-the-Woods. She also served in Illinois, Indiana, Kentucky, Massachusetts, Michigan, Minnesota and Texas. Currently, she ministers in grant research, data analysis and accounting at Guérin College Preparatory High School in River Grove, Ill., and the Special Religious Development Agency for the Archdiocese of Chicago.

Sister Carol (formerly Richard Ann) Lindly, a native of Fort Wayne, Ind., entered the congregation on Feb. 2, 1957, and professed final vows on Aug. 15, 1964.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education, and from Indiana University with a master's degree in elementary education.

In the archdiocese, she served as a principal at McClelland and Stout Field elementary schools, as program coordinator for the Hispanic Education Center, and as a lab technician. In Indiana, she also served in Fort Wayne and Jasper. Currently, she ministers as a volunteer in the Administration Building of the Sisters of Providence.

Sister Patricia (formerly Kevin Joseph) Mahoney, a native of Chicago, entered the congregation on Feb. 2, 1957, and professed final vows on Aug. 15, 1964. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education, and from Illinois State University with a master's degree in psychology.

In the archdiocese, she served as a teacher at St. Thomas Aquinas School in Indianapolis (1962-67). She also ministered in Illinois and Texas. Currently, she ministers as a volunteer for the 22nd Police District in Chicago.

Sister Carol (formerly Michaela) Meyers, a native of Chicago, entered the congregation on Jan. 7, 1957, and professed final vows on Aug. 15, 1964.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education, from Indiana State University with a master's degree in early childhood development, and from Indiana University-Purdue University in Indianapolis with a master's degree in adult education.

In the archdiocese, she served as a teacher at St. Matthew the Apostle School (1961-64); in Plainfield as a teacher at St. Susanna School (1984-85); and at Saint Mary-of-the-Woods College as an instructor of early childhood/Montessori teaching methods. She also served in Illinois and Washington, D.C. Currently, she ministers as a parish volunteer at St. Cyprian Parish in River Grove, Ill., as an English as a Second Language tutor at the Dominican Literacy Center in Melrose Park, Ill., and as a Montessori consultant in Chicago.

Sister Sharon (formerly Charlene) Richards, a native of Owosso, Mich., entered the congregation on Feb. 2, 1957, and professed her final vows on Aug. 15, 1964. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education, and from Marygrove College in Detroit with a master's degree in education.

She has served in Illinois, Maryland and North Carolina. Currently, she ministers as a volunteer at St. Alexander School in Palos Heights, Ill.

Sister Elizabeth (formerly Ann Martin) Smigla, a native of Chicago, entered the congregation on July 22, 1957, and professed final vows on Aug. 15, 1965. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education, and from Northeastern Illinois University with a master's degree in special education.

She has served in Illinois, Maryland, Missouri and in the country of Peru. Currently, she ministers as a volunteer advocate for immigrants, victims and prisoners at Taller de San Joseph and Kolbe House in Chicago.

70-year jubilarians

Sister Agnes Maureen Badura, a native of Chicago, entered the congregation on July 22, 1947, and professed final vows on Jan. 23, 1955.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in mathematics, and from Marquette University with a master's degree in mathematics.

In the archdiocese, she served as a teacher in Indianapolis at St. Philip Neri School (1958-61); in Terre Haute as a volunteer for the Wabash Valley Health Center; and in various roles at Saint Mary-of-the-Woods. She has also



Providence sisters celebrating 60 years of professed vows with the Sisters of Providence pose with the congregation's leadership team. Posing in the front row are Sister Jeanne Hagelskamp, general councilor, left; Sisters Janet Gilligan, Carol Lindly, Carol Meyers and Sister Mary Beth Klingel, general councilor. Posing in the back row are Sister Lisa Stallings, general councilor, left; Sister Arlene Knarzer, Sister Jenny Howard, general councilor; Sisters Mary Catherine Keene and Susanne Gallagher, Sister Dawn Tomaszewski, general superior; and Sisters Elizabeth Smigla and Sharon Richards. (Submitted photos)



Providence sisters celebrating 70 years of professed vows with the Sisters of Providence pose with the congregation's leadership team. Sitting in front is Sister Lucille Nolan. In the middle row are Sisters Margaret Heese, left, and Maureen Ann McCarthy, Sister Mary Beth Klingel, general councilor; Sisters Mary Ann Lechner, Joan Matthews, Joyce Brophy and Agnes Maureen Badura. In the back row are Sisters Lisa Stallings, Jeanne Hagelskamp and Jenny Howard, general councilors; and Sister Dawn Tomaszewski, general superior.



Providence Sisters Mary Patricia Cummings, front left, and Francis Edwards, who celebrated 75 years of religious life with the Sisters of Providence in 2017, pose in the front row with Sister Mary Beth Klingel of the congregation's leadership team. Shown in the back row are: from left, Sisters Jenny Howard and Lisa Stallings, general councilors; Sister Dawn Tomaszewski, general superior; and Sister Jeanne Hagelskamp, general councilor.

served in California, Florida, Illinois, Oklahoma and Washington, D.C.

Sister Joyce (formerly Robert Ellen) Brophy, a native of Joliet, Ill., entered the congregation on July 22, 1947, and professed final vows on Jan. 23, 1955.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education, and from Indiana State University with a master's degree in education.

CCSV

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graduated and where he was a member of the board of regents for eight years.

He also served for 15 years on the archdiocese's development and loan fund committee, helping parishes, schools and agencies complete their capital projects.

"My focus has always been, 'I'm going to make myself and my family better, but I'm also going to make my community better. If the big community is not better off, it does not matter what happens to my family.'"

His idea of his bigger family continues to include his homeland.

He has always been involved in the Nigerian community in central Indiana, helping to form and serving as the president of the Umunna Cultural Association of Indianapolis—"the oldest and most publicly active African organization in central Indiana."

He and his wife Ukamaka—and often their children—also return at least once a year to Nigeria.

"We take medicine and supplies," he says. "We've opened a primary care center for people who can't afford it, through fundraisers from me and my wife

and other family members. It's year-round fundraising. Now we're looking at some kind of food distribution to families.

We've realized medicine is not enough if people go to bed hungry."

It's a goal he shares with his wife.

"She's my rock for over 30 years, providing a loving and peaceful home and allowing me to serve my diverse communities. We're from the same small town. We met when I went back in 1984."

It's all part of a history that connects him to Nigeria and Indianapolis, a connection in which Catholic education has always played a huge role for him.

"It's given our children the full balance about what life is about—community service, competition and camaraderie through sports, education, faith and being a good human being—a holistic person.

"I've always liked the idea that you could take a child from a wealthy home and a child from a poor home, and put them in uniforms, and no one would know they were different. It opens those children to understanding other people. If you can understand people and tolerate them, then we can solve any problem on this planet. If we can't do that, we won't be able to get anywhere." †

'Jeopardy!' champion will speak at 22nd annual Celebrating Catholic School Values program

"Jeopardy!" champion and longtime Catholic educator Sister Carol Cimino will be the keynote speaker for the archdiocese's 2018 Celebrating Catholic School Values reception and awards program on Feb. 22.



Sr. Carol Cimino, S.S.J.

The reception will begin at 5:30 p.m. at the Crowne Plaza Hotel in Indianapolis, in the hotel's Grand Hall of Union Station. The awards program will follow at 7 p.m.

The event will recognize and thank the many donors who have contributed millions of dollars through the Institute of Quality Education (IQE) to help children receive a Catholic education in the archdiocese. It also will honor four individuals who have

used their Catholic education to make a difference in the lives of people.

Tickets may be purchased for \$75 at www.archindy.org/ccsv/purchase_2018.

For information about the event, contact Joni Ripa at 317-236-1444 or 1-800-382-9836, ext. 1444.

A member of the Sisters of St. Joseph, Sister Carol is the superintendent of schools for the Diocese of Buffalo, N.Y., overseeing 50 elementary and high schools in the western part of the state.

She has also served in a variety of positions in Catholic education, including as a teacher, principal, development director and consultant.

The author of several articles, pamphlets and two books, Sister Carol is proudest of the fact that she is still the only religious woman to have been a three-day champion on the television quiz-game show "Jeopardy!" †

Award winner leads outreach embraced by men's club, parish

By John Shaughnessy

At 78, Gary Ahlrichs mentors a high school student who is a refugee from Africa.



Gary Ahlrichs

The grandfather of 11 is also helping a 75-year-old woman learn to read through an Indianapolis literacy program.

And he tutors a fourth-grade student at St. Anthony School in Indianapolis.

"I guess it's because I've been so lucky, and life has been so good to me," says Ahlrichs, a recipient of the archdiocese's 2018 Celebrating Catholic School Values Career Achievement Award. "At some point, you have to give back. It's the right thing to do. I feel it keeps me connected to the world. And it gives me pleasure."

So does seeing how so many people in the men's group of Immaculate Heart of Mary Parish in Indianapolis work together to make a difference in the lives of at-risk children at St. Anthony School.

When Ahlrichs helped re-start the parish's men's group in 2001, then-pastor Father Jeffrey Godecker suggested the group have an outreach mission, which spurred Ahlrichs' desire to help a Catholic school in the inner city.

Seventeen years later, that commitment continues as the men's group and other parish members have painted, raised funds, cooked lunches, granted scholarships, performed maintenance, bought sports equipment, conducted health screenings and provided support for artistic and musical programs at St. Anthony.

It's why Ahlrichs doesn't view the Career Achievement Award as a personal honor, but as an honor for the men's group and even the parish.

"When you see all these things going on, it gives you a good feeling," he says. "It's gotten beyond the men's group. It's more of a parish mission now."

Ahlrichs' dedication to his parish has always been his mission. The father of five has coached boys' and girls' basketball in the Catholic Youth Organization. He's led the parish's blood drive, served on the parish council, and been an usher, a lector and extraordinary minister of holy Communion during Masses at Immaculate Heart of Mary.

And he and his wife of 56 years, Shirley, were sponsors for engaged couples for more than 20 years.

"I've always believed that if you belong to something, you need to do something," he says. "I feel extremely blessed to be a part of this parish. I love being involved with the community."

He also appreciates the difference that 16 years of Catholic education have made in

his life—and how that faith-based approach has left its mark on their children.

"We tried to establish a Catholic spiritual home life," he says. "And we felt that Catholic schools echoed that and made it stronger. It was expensive at times, but we never questioned it."

He wants that same gift for the children at St. Anthony School.

"A couple of things come with a Catholic education. One is the discipline. One is the environment of Christian values. For these kids to be in a Catholic-Christian environment day in and day out makes a difference in their lives. They're going to have to make some tough decisions in life, and this environment will help them make those decisions."

That goal keeps motivating Ahlrichs.

"The idea of sharing your experiences with young people—and helping them—is a good reason to get out of bed in the morning." †

Honored couple build a life of caring on foundation of faith, family

By John Shaughnessy

The story of Dan and Jan Megel begins in an unlikely setting for two young people to meet.

They were first attracted to each other at a college party in the Benedictine Monastery Immaculate Conception in Ferdinand, Ind., with at least three religious sisters joining the fun.



Dan and Jan Megel

They talked through the night, and the next morning they attended Mass together with their friends. And the more they got to know each other, the more they learned how important faith and family were to both of them.

Three months later, they were engaged. And three months after that, they were married.

Through the 46 years they've been

married now, the foundations of faith and family have continued to mark their relationship. So has another cornerstone—combining their efforts for the good of their community.

That combination has led the couple from St. Mary Parish in North Vernon to be honored as recipients of the archdiocese's 2018 Celebrating Catholic School Values Career Achievement Award.

Just consider some of the commitments that these parents of four grown children and grandparents of nine have made to faith, family and community.

Dan taught confirmation classes for youths at St. Mary Parish for more than 30 years while Jan served as a second-grade teacher at the parish school for 21 years, preparing her students to receive the sacraments of reconciliation and their first Communion.

Since retiring in 2014, Jan continues to volunteer at the school as a librarian, and Dan continues his dedication to the Knights of Columbus. They both help people in need through the local Society

of St. Vincent de Paul, and they're regulars at the parish's perpetual adoration chapel. They also serve as extraordinary ministers of holy Communion at parish Masses, and Dan makes visits and takes Communion to homebound members of the parish.

The Megels, who live on a cattle-raising farm that has been in Dan's family since 1862, are also both insistent that their desire to be there for others has been shaped by their Catholic education, their teachers and their parents.

"Because of my parents, it was imbedded in me," Jan says. "I felt I was being called to something special. And the sisters who taught me made us all feel special. You knew they cared about you. They knew each of you personally."

"With good things, you have to pay it back."

The couple has also traveled on mission trips to Jamaica and Haiti, where their group's goal is to build houses and wells for water. Their time in each of those countries has also taught them another guiding approach to their lives.

REPORT SEXUAL MISCONDUCT NOW

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. There are two ways to make a report:

- 1 Ethics Point**
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

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Baptism joins us to the mystical body of Christ, the family of God

By David Gibson

Baptism is no mere formality in Christian life. “It is an act that touches the depths of our existence,” Pope Francis remarked in January 2014, speaking four days before the feast of the Baptism of the Lord, when contemporary popes customarily baptize babies in the Vatican’s Sistine Chapel.

I do not know all the reasons Pope Francis accented the word “formality” in telling what baptism is not. But obviously, to regard baptism as a formality, something like an academic society’s initiation ceremony, would be to misunderstand it entirely.

The pope was concerned that some Christians may view baptism only as “a formal act of the Church to give a name” to a child. More than that, he wanted to call attention to baptism’s far-reaching effects.

Baptism, along with the sacraments of confirmation and the Eucharist, “configures us to the Lord and turns us into a living sign of his presence and of his love,” said the pope.

Mentioning baptism on another 2014 occasion, Pope Francis observed that it “regenerates us in Christ, renders us a part of him and unites us intimately among ourselves as limbs of the same body, of which he is the head.”

The risk in viewing baptism as a formality is that it might also be considered unimportant. This is a genuine concern in times when reports of a decreasing number of infant baptisms often have been heard.

The underlying causes of this decline undoubtedly are complex. Some new parents may harbor anger, disappointment or simply indifference related to the Church. Many may be unaware of what others find rewarding about life in the Christian community.

There are parents, too, who make no firm decision one way or the other about baptism after a child’s birth; no baptism takes place. Years later, the question arises again, and for some the answer now is affirmative.

Something like this happened for a participant in a parish class I lead to prepare parents for their child’s baptism. At one point, this parent appeared about

to apologize to me for delaying his child’s baptism so long.

But I did not think he owed me an apology. Instead, I encouraged him to be happy about the decision now reached by his family and to look forward to a happy, heartfelt celebration of the fast-approaching baptismal day.

Christians always considered baptism an event to celebrate. Yes, the weeks leading up to Easter, the principal occasion for baptisms during the Church’s early centuries, were a time of penitence. We know these weeks as Lent.

Afterward, however, it was time to rejoice. Jesuit Father Josef Jungmann, an important 20th-century historian of the Church’s worship and sacramental life, wrote that “as early as the second century, people regarded ... the entire seven weeks which followed Easter as a festal time.”

But what is celebrated?

Baptism “grafts” believers “as a living member onto Christ and his Church,” Pope Francis said. In the language of St. Paul, each baptized person becomes part of Christ’s body.

Paul had much to say about Christ’s living body and its members’ diversity—their varied backgrounds, roots, talents and needs. But “we were all baptized into one body,” Paul said (1 Cor 12:12-29).

The living, mystical body of Christ, therefore, “is not a single part, but many” (1 Cor 12:12). Yet each part is needed, valued. Paul illustrated this point by writing: “If the whole body were an eye, where



Jacob Rivera, 6, is baptized by Father Ilyas Gill during a Feb. 7, 2016, Mass at Immaculate Heart of Mary Church in Brooklyn, N.Y. Pope Francis has said baptism “is an act that touches the depths of our existence.” (CNS photo/L’Osservatore Romano, handout)

would the hearing be? If the whole body were hearing, where would the sense of smell be? ... But as it is, there are many parts, yet one body” (1 Cor 12:17-18).

Notably, all these parts are concerned “for one another,” and “if [one] part suffers, all the parts suffer with it” (1 Cor 12:25-26).

Whenever I think of Christ’s living body, I remember the warm, inviting words of Pope Benedict XVI when he baptized 10 infants in January 2006. “Through baptism,” he stressed, “each child is inserted into a gathering of friends, who never abandon him in life or in death, because these companions are God’s family.”

He added, “This group of friends, this family of God ... will always accompany him, even on days of suffering and in life’s dark nights.”

Isn’t becoming grafted onto such a community reason enough to celebrate baptism?

Baptized Christians celebrate the rewards of life in Christ’s living body. But they also are charged with doing their part to ensure that the faith community actually is “a gathering of friends” and “companions” for others who suffer and experience dark times.

In the thinking of many, a formality refers to life’s red tape. It is inconsequential, something quickly to consign to the past. But baptism cannot be consigned to the past.

That is why Pope Francis encourages Christians to discover and remember the date of their baptism. Otherwise, he fears, they could “lose awareness of what the Lord has done” in them and think of their baptism only as a past event.

However, the pope stated, “we are called to live out our baptism every day.”

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

Scripture suggests infants were baptized in the earliest days of the Church

By Daniel S. Mulhall

The Catholic practice of baptizing infants is an “immemorial tradition of the Church” according to the *Catechism of the Catholic Church* (#1252).

Documents exist from as early as the second century that explain the practice, calling infants “children of God,” a phrase used only for those who had been baptized, and explicitly mentioning the baptism of infants, the 1980 “Instruction on Infant Baptism” states. Infant baptism was particularly strong in Africa, the instruction also notes.

While the Bible does not explicitly mention infant baptism, it quite likely developed in the earliest days of the Church. As the catechism puts it, “it is quite possible that, from the beginning of the apostolic preaching, when whole ‘households’ received baptism, infants may also have been baptized” (#1252).

There are several passages in the Bible that mention the baptism of “households.” The first appears in Acts 16, which records the story of St. Paul’s visit to Philippi in Macedonia. There he met

Lydia, “a worshiper of God,” who was so moved by Paul’s message of salvation in Jesus that she and her whole household were baptized (Acts 16:12-15).

A similar story occurs in Acts 16:25-34. Paul and Silas are in prison for preaching the Gospel when they are set free by an earthquake. Their jailer, seeing the earthquake as an omen from God asks, “Sirs, what must I do to be saved?” (Acts 16:30)

He is told, “Believe in the Lord Jesus and you and your household will be saved” (Acts 16:31). Acts reports that “he and all his family were baptized at once” (Acts 16:33).

Other passages that refer to the baptism of entire households include Acts 18:8 and in St. Paul’s First Letter to the Corinthians, where Paul acknowledges that he had “baptized the household of Stephanas” (1 Cor 1:16).

While none of these passages explicitly mentions the baptism of infants, infants are not explicitly omitted either. The use of the word “household” suggests that everyone that lived as a part of that family would have been baptized—including children

and other relatives, family servants or even slaves. Why would any infants or young children in the family not be included?

The Church’s understanding of the sacrament of baptism—not just the practice of infant baptism—has been shaped by these particular Bible passages. Baptism, the catechism says, is a celebration of new birth in Christ Jesus that frees us from “the power of darkness,” and brings us “into the realm of the freedom of the children of God” (#1250).

In baptism, we experience the “sheer gratuitousness of the grace of salvation,” not because of anything we do or say, but simply through the freely given gift of God’s saving love for us (#1250). Isn’t the baptism of whole households, including infants, a perfect example of this?

Jesus said, “Let the children,” including infants, “come to me” (Lk 18:16), but he calls us all, whatever our age at baptism, to live a life of faith. Baptism marks the beginning of that life of faith, not the end.

(Daniel S. Mulhall is a catechist living in Louisville, Ky.) †



Pope Francis baptizes one of 28 babies in the Sistine Chapel at the Vatican on Jan. 8, 2017. Jesus said, “Let the children,” including infants, “come to me,” but he calls us all, whatever our age at baptism, to live a life of faith (Lk 18:16). (CNS photo/Gregory A. Shemitz)

From the Editor Emeritus/John E. Fink

Sister Blandina Seagle's exploits in the Old West

As I was growing up in Huntington, Ind., we kids went to a western movie every Saturday afternoon at the Tivoli Theater. We watched Gene Autry, Roy Rogers, Hopalong Cassidy, the Lone Ranger and Tonto, Red



Ryder and Little Beaver, Tim Holt and Johnny Mack Brown. It's no wonder that I enjoy stories about the Old West.

Therefore, I've long enjoyed stories of the exploits of Sister Blandina Seagle. Her cause for canonization

is underway.

Born in Italy in 1850, she came to the United States when she was 4 and entered the Sisters of Charity of Cincinnati while in her teens. She was sent to Trinidad, Col., a rendezvous for outlaws, when she was only 22. She began the first public school there, and then a private academy and a hospital.

When Sister Blandina wanted something done, she did it. When she arrived in Trinidad, she started her school

in a dilapidated adobe hut, and she was determined to build a more adequate structure. At first she didn't receive any offers of help, and she had no funds. Nevertheless, she took a crowbar and began to demolish the old building by herself. The townspeople soon began to help.

Shortly after she got there, Sister Blandina stopped the lynching of a man who had shot another man. She walked the shooter through the lynch mob to the bedside of the dying man he had shot, persuaded him to seek forgiveness, and then talked the wounded man into forgiving him. The shooter went to trial.

One of the main stories about Sister Blandina was her relationship with Billy the Kid. It was said that she won Billy the Kid's friendship after she treated a member of his gang who had been shot when no one else would help him. When Billy came into Trinidad planning to kill the doctors who had refused to care for his companion, Sister Blandina met him on the street and talked him out of it.

It later came out, though, that this Billy the Kid was not William Bonney,

who was in New Mexico. Sister Blandina didn't realize that there were two Billy the Kids. The original, and the one she knew, was Arthur Pond, also known as William LeRoy. He eventually was killed by a lynch mob on May 23, 1881. Bonney, the more famous Billy the Kid, was allegedly killed by Sheriff Pat Garrett on July 14, 1881.

On still another occasion, Sister Blandina went out alone, with a crucifix held aloft, to meet some Apache Indians who were about to go on the warpath after a white man had murdered one of their people. She stopped the anticipated warfare.

After years in Trinidad, Sister Blandina was transferred to Santa Fe and then to Albuquerque, N.M., where she continued to display her determination to help the pioneers. In Santa Fe, she begged money from miners and railroad workers to build a three-story hospital. In Albuquerque, she battled the town's politicians to win funds for her school and hospital.

She eventually was transferred back to Cincinnati where she died in 1941 at age 91. †

It's All Good/Patti Lamb

The 'meantime' is all we've got, be thankful to God for it

A New Year is upon us. Flip on any television or radio station and we're bombarded with messages reminding us of our New Year resolutions. We hear commercials encouraging us to lose



weight, quit smoking, eat healthier, go back to school, get to the gym and much more.

Marketers remind us that reaching our goals will bring us happiness and fulfillment. I suppose a resetting of the physical calendar is a

good time to push goal chasing.

For some of us, however, this sense of goal chasing isn't limited to early January. I'll explain what I mean. I fall into the unfortunate habit of making statements like this. "If I could just [insert goal *du jour* here], then all will be well."

Recent issues I've inserted into the statement above include, but aren't limited to:

- Sell the house.
- Get my son through this semester.
- Understand how to get through to her.
- Pay off the (item).
- Lose enough weight to fit back into my pants.
- Get a good night's sleep.

The list goes on. And on.

Do you ever find yourself chasing happiness, telling yourself that if you could just get through this or that, then it's smooth sailing ahead?

A colleague with whom I work and consider to be a friend and mentor is a gifted writer. One day, Jennifer told me that she plans to write a book called *In the Meantime*.

She said that we're all chasing something, but until we get there—wherever "there" is—we're living in the meantime, which can also be called the present.

It's important to be present in the unglamorous, ordinary moments, Jennifer told me. Whether that's time spent supervising your children's homework, or working in an office where there's more work than people to do it. The meantime is a blessing, she assured me, because it's all you've got and you'll never get it back. Jennifer recently shared that she is fighting cancer. Her first surgery transpired just before Christmas.

On the afternoon she made our work team aware of this, she told us it's going to be a long road. She asked for prayers for the journey. Later that evening, Jennifer texted me to see if I was OK. She was more concerned about me processing the information than her own well-being.

The most important living we can do is right now, Jennifer said. She has inspired me to do a better job of loving those God has placed in today's path.

One day, a diagnosis might come our way that we're not expecting. Or we might receive a call with horrific news that there's been a tragic event involving a loved one.

Ordinary days, surrounded by those we love, even if those loved ones drive us straight to Crazy Town, are blessed days.

Most of life happens in the meantime, Jennifer reminds me, so I need to stop wishing my kids' science fair projects away and enjoy them already. Creating a science fair board with Henry for three hours on an unseasonably warm Saturday afternoon in December is an opportunity to spend time together.

I ask all of you prayer warriors to please include my friend Jennifer in your prayers. She believes in the power of prayer, and tells me that she can feel those prayers lifting her. But she has a long way to go.

Let's savor every day of this New Year, even if it's not how we would've envisioned it. The meantime is all we've got, and we're thankful to God for it.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Our Works of Charity/David Bethuram

Embrace a journey of service, ring in 2018 with joy, hope and love

Happy New Year from Catholic Charities of the Archdiocese of Indianapolis! As I reflected on "ringing" in the new year, I was reminded of the tradition of ringing



bells in our Church. As Catholics, we ring bells to create a joyful noise during Mass. Church bells are also used to call attention to announcements being made, to remember an event, to signal an alert for safety, or simply to mark the time of day.

As we "ring" in 2018, what do we want to celebrate, to accomplish and to focus on? What will the bells ring for in your life?

At Catholic Charities, we're ringing in the new year with "joy." We celebrate the dedicated men and women in our many programs and ministries serving the frail, the poor, the forgotten and the struggling. We rejoice in their continued commitment to the ministries of charity, and we celebrate their many achievements in 2017.

We're also ringing in the new year with "hope." In the face of unforeseen challenges, we know we must be the source of hope during difficult times. It is our calling as the

hands and heart of Jesus in our world today. We look forward in hope as we continue to address the needs and struggles of the people of the Archdiocese of Indianapolis. I am often reminded of the memorable lines beginning *A Tale of Two Cities*: "It was the best of times; it was the worst of times." Sharing this true story, from our own era, of two communities side by side where we live, one can be seen as experiencing the best of times and the other—quite the opposite.

We are challenged to go beyond the first glance of a community experiencing the best of times to seeing "another city" among us—of people trapped in pockets of persistent poverty. Look into the shadows and side streets, and you find frustration and hopelessness, along with a daily debilitating level of stress that tears families apart.

Christ's message is clear: "Love thy neighbor as thyself." When you support the work of our charity ministries like Catholic Charities or the Society of St. Vincent de Paul, we live that message. We help the most vulnerable and at-risk, thousands of your neighbors—people battered by homelessness and lack of employment, strained by a lack of resources and education—with many more unserved.

Finally, we're ringing in the new year

with "love." Pope Francis reminds us that when we love one another, we are loving and serving Christ. Now, the pope is calling us to share a journey with our neighbors—all our neighbors, not only those who live near us, look like us, speak like us or pray like us. Our neighbors include many of the world's most vulnerable people—migrants and refugees fleeing war, poverty and persecution; people who seek only basic needs and a path forward. Just like us, they are children of God, deserving of dignity and love. We as a Church are answering the pope's call to encounter and walk with these migrants and refugees in support and solidarity.

Yes, the bells are ringing for Catholic Charities in 2018—let's ring them far and wide! We invite you to bring your passion and light, your care and commitment. Embrace a vision that strengthens families—and enables Indiana's poor to become rich in self-sufficiency.

Thank you for embarking on this journey of service with us in the new year!

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at dbethuram@archindy.org.) †

Twenty Something/

Christina Capecchi

On cracked knuckles and self-care: a resolution for 2018

The themes emerge predictably. When it comes to New Year's resolutions, we gravitate toward the biggies: get healthy, get organized, get a life. We vow to travel more, read more, save more and volunteer more. We conjure visions of the expansive, to live life to the fullest.



Scan Twitter, and you'll find a multitude of plans.

"In 2018, I will skydive. No exceptions."

"Put myself out there. Don't be afraid of making a mistake."

"No more plastic bags!!"

"I'd like my life to be as on point as my eyebrows in 2018."

"I resolve to use my cookbooks more often!"

"2018 is the year we say goodbye to my auto loan."

"I'm just going to leave the past in the past."

My inspiration sprang from three cracked knuckles on my right hand—the casualty of a biting winter and dry skin. At first, I ignored them. But I nicked them enough that I finally took the time to bandage them. The simple relief that provided gave me pause.

This year, I'm resolving to practice the art of self-care—and to do so within a faith-based framework, as a spiritual exercise. I want to take better care of myself so I can grow more fully into the person God designed me to be.

St. Francis de Sales is guiding my way. He was a prolific writer whose achievement was paved by patience and perspective.

"Be gentle with yourself," he wrote. "It is unjust to demand something of yourself that is not in you."

It might sound like the mantra for an anti-resolution, a permission slip to try less, but it contains the seeds for a more loving, creative way, an abundance made possible when you put on your own oxygen mask first.

I'm also entering into conversation with Catholics I admire to deepen my thinking and help my goal stick. I like to hear the details of what self-care looks like in action.

My pastor connects with friends or picks up a good novel. My sister-in-law pours a tall glass of Fairlife chocolate milk.

For my mom, a full-time granny nanny, self-care happens on Wednesday evenings when she joins fellow 60-somethings at a nearby grade school for tap-dance class. They dance to Justin Timberlake's "Can't Stop The Feeling"—"I got that sunshine in my pocket, got that good soul in my feet"—and for an hour, their movement becomes music, heel to toe, toe to heel.

Wednesdays are when my friend Roxane doubles down on self-care: hitting the treadmill at the YMCA by day and heading to an hour of adoration by night.

My aunt Jan also combines prayer and exercise, often walking as she prays the rosary. Reconciliation is another gift she embraces.

"I like to have something on the horizon to look forward to," she added. Her dream of walking the Camino del Santiago, for instance, requires that she stay fit, ready for the opportunity. "And I like to practice the art of having fun!"

As we settle into 2018, I'm paying attention to the little forms of self-care that renew me: a citrus-scented face scrub that makes me feel squeaky clean, writing thank-you notes with a gel pen on cardstock paper, a pretty stamp, a morning prayer, a brisk walk, a hot bath.

I know it is pleasing to God when we care for ourselves, recognizing his great love for each of us and acting on it. It may not be as dramatic as skydiving, but it can be just as profound.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

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

The Sunday Readings

Sunday, January 14, 2018

- 1 Samuel 3:3b-10, 19
- 1 Corinthians 6:13c-15a, 17-20
- John 1:35-42

The First Book of Samuel is the source of the first reading for this weekend. Originally, First and Second Samuel were one volume. At some point in history, an editor divided them into the two volumes, so two volumes appear in Bible translations today.



As the title of these books implies, the central figure is Samuel, a prophet active centuries before Christ.

Prophets were highly revered throughout the history of the chosen people. They were seen as God's special representatives, but also personally holy and devoted to God. At times, prophets initially resisted their calling. Such was the case of the great prophets Isaiah, Ezekiel and Jeremiah. However, after all was said and done, they accommodated themselves to God's will and accepted the call to be prophets.

These figures were admired because the call to be a prophet was seen coming from God himself.

In this weekend's reading, God calls Samuel. This occurs according to God's plan. Samuel is open to hearing God, indeed ready to hear God, but Samuel cannot hurry the divine plan.

St. Paul's First Epistle to the Corinthians supplies the second reading. Many of the Pauline writings have their luster in their clear revelation of the bond between true believers and Jesus who, in the incarnation, is both human and divine.

Truly committed Christians, in faith and baptism, are inseparably bound to Jesus, both in a shared human nature, but also in the share of divine life given to believers by Christ.

This supernatural bond, the very keystone of personal salvation, requires Christians not only to be of spiritual faithfulness, but bodily faithfulness as well. They must not allow themselves to fall into carnal sin.

Instructing the Christians in Corinth in this fact seems for some to be excessive for Paul. However, it should be remembered that Corinth was known at the time as a virtual capital of lewdity and vice.

St. John's Gospel furnishes the last reading. It is a story about the decision to follow Jesus by Simon, later known as Peter, and Simon's brother, Andrew. In the story, Jesus intrigues Andrew and Simon. They follow him. The Lord then invites them to be Apostles.

They recognize Jesus as the Messiah. Jesus calls Peter to a new life, even giving him a new name, Cephas, often translated as Peter.

Reflection

The Church, in the majesty and glory of its liturgy, in a profound gaze into the reality of Jesus, born in Bethlehem, recorded for us in the Gospels, called us all to celebrate the birth of Christ at Christmas.

On Christmas, the Church revealed to us that Jesus was the son of Mary, therefore a human, as she was only human despite her unique holiness and singular place in the divine plan of redemption.

Two weeks later, it celebrated for us the feast of the Epiphany, revealing then to us the fact that Jesus, born in Bethlehem, was divine, the Son of God, and that redemption is God's gift for all people.

So these past several weeks have been times in which the Church, with the greatest joy and hope, has told us about the Lord. He is the Savior of the world!

Now, the Church asks us in the readings this weekend to consider how we are to respond personally to these marvelous facts. By the mere fact we are of the Church, or at least interested in God, we are being touched by God's grace. God calls us. He offers us eternal life in Christ.

How should we respond? St. Paul gives very concrete advice. Samuel, Peter and Andrew are examples. We must follow Christ, the one and only way to true life and peace. †

Daily Readings

Monday, January 15

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

Tuesday, January 16

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

Wednesday, January 17

St. Anthony, Abbot
1 Samuel 17:32-33, 37, 40-51
Psalm 144:1-2, 9-10
Mark 3:1-6

Thursday, January 18

1 Samuel 18:6-9; 19:1-7
Psalm 56:2-3, 9-14
Mark 3:7-12

Friday, January 19

1 Samuel 24:3-21
Psalm 57:2-4, 6, 11
Mark 3:13-19

Saturday, January 20

St. Fabian, pope and martyr
St. Sebastian, martyr
2 Samuel 1:1-4, 11-12, 19, 23-27
Psalm 80:2-3, 5-7
Mark 3:20-21

Sunday, January 21

Third Sunday in Ordinary Time
Jonah 3:1-5, 10
Psalm 25:4-9
1 Corinthians 7:29-31
Mark 1:14-20

Question Corner/Fr. Kenneth Doyle

The Church regulates the number of Masses a priest may daily celebrate

Recently I visited a parish in Ohio. I was there to attend the 8:30 a.m. Mass on Dec. 24. Before Mass, the regular priest announced that there would be a substitute priest for that Mass



because of the limit of "three Masses a day." (The regular priest was scheduled to celebrate a different Mass that morning and then two Christmas Eve Masses later in the day.)

Is this "three-Mass rule" a strict law of the Church or a guideline? If it's a law, could it be overturned in an emergency? For example, say a large parish with two priests had one get sick and no substitute could be found: Would a Mass (or two) have to be canceled? (Virginia)

Although it may surprise many Catholics to learn this, the Church has for centuries regulated the number of Masses a priest may celebrate in a day, primarily to ensure that the Eucharist is celebrated with the dignity and devotion it deserves.

The current *Code of Canon Law* says that "if there is a shortage of priests, the local ordinary can allow priests to celebrate twice a day for a just cause, or if pastoral necessity requires it, even three times on Sundays and holy days of obligation" (#905.2).

In many dioceses, bishops have given their priests blanket permission to invoke this "twice on weekdays, three times on Sunday" option. The date to which you refer—Dec. 24, 2017—was a Sunday, and so your local pastor was not "making up" a rule; the three-Mass limit was in place.

For genuine pastoral emergencies, a bishop is empowered to grant a dispensation even beyond the "three-Mass limit"—such as the situation you raise where a sudden sickness and lack of a substitute might compromise the need of the faithful for the Eucharist.

A recent letter in your column from an inmate in Missouri has been in my heart in such strong way that I had to write.

(Editor's Note: That letter was from someone who had been in prison for 25 years and was seeking to have his sentence changed from life to the death penalty because of what he termed his "unbelievable suffering," and the fact that his heart was "hardened" and he could not discover any role that God might possibly have for him to play in prison.)

I, too, am an inmate; I have served 23 years of a 15 years-to-life sentence. I have been denied three times by the parole board because of the "nature of the crime"—which is a constant, unchanging fact, although I have changed positively from the very core of my being.

God comes to me often in the darkness and reminds me of his love. I trust him and know that he has forgiven me, even though the system has not. Even in prison, he brings people into my life to encourage my spirit, so that I can live for him and with the hope of pleasing him somehow.

The inmate in Missouri should ask to see a priest who can offer him some counseling and the help of the sacraments. The death penalty would mean that Satan won, the prison system won and God lost. It would be cheating the Lord out of the redemptive life he wants to give.

Let the Missouri inmate know that he is worth so much to God. He should help God by working with him, not against him. God loves this man and is on his side. (Ohio)

I have chosen to run this letter not simply for the advice it offers to the prisoner in Missouri, but for a larger purpose: It shows that every person is worthy of redemption and capable of it. The Marysville inmate—obviously incarcerated for a serious crime—has evidently found a spiritual core deep within his soul.

I am reminded of what Pope Francis said in 2015 while visiting a prison in Philadelphia: "The Lord goes in search of us; to all of us he stretches out a helping hand. It is painful when we see prison systems that are not concerned to care for the wounds, to soothe the pain, to offer new possibilities."

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

Readers may submit prose or poetry for faith column

The *Criterion* invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to critterion@archindy.org. †

My Journey to God

A New Year

By Ron Lewis

May you sense the Lord's presence
As you face a new year.
May He walk right beside you,
Ever unfailing and dear.
May He be your protector,
Always guard and provide,
Be your constant companion
To comfort and guide.



(Ron Lewis is a member of St. Anthony of Padua Parish in Clarksville and an Oblate of St. Meinrad Archabbey in St. Meinrad. Pope Francis venerates a figurine of the baby Jesus as he celebrates Mass marking the feast of Mary, Mother of God, in St. Peter's Basilica at the Vatican on Jan. 1.) (CNS photo/Paul Haring)

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.

BANET, Ray F., 90, St. Mary-of-the-Knobs, Floyd County, Dec. 21. Brother of Joyce Daugherty. Uncle of one.

BEDEL, David H., 25, St. Catherine of Siena, Decatur County, Dec. 24. Husband of Claire Bedel. Son of Thomas and Mary Bedel. Brother of Anna Angle, Anthony, Father Daniel and Joseph Bedel. Grandson of Hubert Raver.

BOMBEN, Emanuele, 77, St. Elizabeth Ann Seton, Richmond, Dec. 8. Husband of Jean Bomben. Father of Andrea Bomben.

BURTON, Terry L., 68, St. Mary, Greensburg, Dec. 18. Husband of Linda Burton. Father of John and Tony Burton. Brother of Frances Wilson, Danny Quiles, Donald and Mark Burton. Grandfather of four.

CRESPO, Ardella K., 77, St. Lawrence, Lawrenceburg, Dec. 7. Mother of Crystal Crespo. Sister of Connie Nelson, Linda Williams and Ken Green.

DAUGHERITY, Dolores (Gehlhausen), 88, Holy Spirit, Indianapolis, Dec. 6. Mother of Shannon Burns, Teresa and Kyle Daugherty. Grandmother of three.

DAVIS, Edmund D., 86, St. Simon the Apostle, Indianapolis, Dec. 20. Husband of Lili Ann Davis. Father of Kate Davis Flock, Pamela Pluff, Kimberly Tikijian, Michele Tobin, Cheryl, Darryl, Gary and Scott Davis. Brother of Jeanine Hall and Jack Davis. Grandfather of 12.

ECKERLY, George, 94, St. Bartholomew, Columbus, Dec. 12. Father of Anne Eckerly Lazarz, Susan, Edward and John Eckerly. Grandfather of nine. Great-grandfather of 13.

FAITH, Gloria A., 85, St. Mary, New Albany, Dec. 11. Wife of Bill Faith. Mother of Susan Jenkins, Greg, Tim and Tony Faith. Sister of Jo Jones, Karen Kester, Brenda Sweet, Kathleen Voyles and Mark Speth. Grandmother of seven. Great-grandmother of five.

FLEETWOOD, Karen, 57, St. Ambrose, Seymour, Dec. 22. Wife of Kevin Fleetwood. Mother of Lauren and Jarod Fleetwood. Sister of Corinne Finnerty.

GILYEAT, Barbara A., 77, St. Matthew the Apostle, Indianapolis, Dec. 11. Wife of Richard Gilyeat. Mother of Christine Abrams, Angela Attebury, Laura Callahan and Richard Gilyeat, Jr. Sister of Rita Dickson. Grandmother of six.

GRAY, James P., 76, St. Agnes, Nashville, Dec. 13. Husband of Donna Gray. Father of Theresa Gray-Pedersen and Michelle Linton. Brother of Michael and Thomas Gray. Grandfather of seven.

HALEY, Karen A., 64, St. Bartholomew, Columbus, Dec. 18. Mother of Andrea Jay and Ryan Haley. Sister of Paula Gallagher, Jan Gray, Barbara Smith, Gail and John Hudock. Grandmother of three.

HIRTZ, Francis L., 89, St. Vincent de Paul, Bedford, Dec. 27. Father of Dolores Bowen and Janet Viner. Brother of Veronica Camp, Dolores McMunn, Monica

Stratman, Charles and Freddie Hirtz. Grandfather of seven. Great-grandfather of 20. Great-great-grandfather of three.

HORTON, Rosella, 91, St. Lawrence, Lawrenceburg, Dec. 18. Mother of Janet Buchberger and Debbie Gibson. Grandmother of six. Great-grandmother of seven. Great-great-grandmother of two.

JONES, Richard, Jr., 60, St. Mary, New Albany, Dec. 18. Father of David Jones. Son of Marilyn Jones. Brother of Ginny Dean, Beth Ott and Kevin Jones. Grandfather of two.

KNABLE, Ines, 95, Our Lady of Perpetual Help, New Albany, Dec. 9. Mother of Nancy Foster, Dennis and William Knable. Grandmother of 11. Great-grandmother of 10. Great-great-grandmother of two.

KULAWINSKI, Leda M., 89, St. Luke the Evangelist, Indianapolis, Dec. 16. Mother of Laura Marasco, Marian Miller, Karen Myers, Patty Rosiello, Sue Salzinski and Barbara Willett. Grandmother of 12. Great-grandmother of nine.

LASHLEY, Mark A., 58, St. Joseph, Corydon, Dec. 11. Husband of LeeAnn Lashley. Father of Mary and Lloyd Lashley. Son of Gene and Kaye Lashley. Brother of Donna Lashley.

LEONARD, William F., 89, Holy Spirit, Indianapolis, Dec. 5. Husband of Patricia Leonard. Father of Monica Huber, Mary MacDonald, Anne O'Brien, James, Patrick and William Leonard. Brother of Margaret Maxwell and Benedictine Father Sebastian Leonard. Grandfather of 10. Great-grandfather of three.

LINNE, Mary, 84, Annunciation, Brazil, Dec. 20. Mother of Andrew, Anthony and Gus Linne. Grandmother of four. Great-grandmother of one.

LOVELAND, Mary E., 77, St. Augustine, Jeffersonville, Nov. 9. Mother of Elizabeth Roberts and Margaret Toby. Sister of Cathy Graninger. Grandmother of six.

LYNCH, Kevin J., 56, St. Lawrence, Lawrenceburg, Dec. 14. Husband of Mary Jo Lynch. Father of Michael Lynch. Son of Gabriel and Mary Lynch. Brother of Maryrose Martin, Sheila Sieder, Brian, Dennis, Michael and Peter Lynch.

MCHUGH, Michael J., 74, St. Anthony, Indianapolis, Dec. 11. Father of Michelle, Anthony, Bryan, Gregory, Michael, Patrick, Sean, Timothy and Thomas McHugh. Brother of Mary Ellen Reed. Grandfather of several.

MCKENNEY, Ward B., 95, St. Joseph, Shelbyville, Nov. 10. Husband of Gladys McKenney. Father of Cynthia DeCamp, Teresa Tindall, Todd Kidwell, Molly, Dennis, Erin, Kelly, Kevin, Patrick and Tim McKenney. Grandfather of 29. Great-grandfather of 35.

MEDVESCEK, Tony L., 93, St. Anthony, Indianapolis, Dec. 9. Father of Frankie, John, Mark, Mike and Richard Medvescek. Grandfather and great-grandfather of several.

MOSCONI, Myrna, 69, Most Sacred Heart of Jesus, Indianapolis, Dec. 14. Wife of Frederick Mosconi. Mother of Melissa Craft and Brent Mosconi. Sister of Frances Schween, Rada Tilson, Ernie, Paul and William Morris. Grandmother of 10. Great-grandmother of two.

POINTER, Oliver G., 66, St. Agnes, Nashville, Dec. 28. Husband of Annette Pointer. Father of Troy Carroll and Leroy Pointer. Brother of Sally Dolby, Nancy Johnson, Dorothy Raimondi, Fran Rudisill and Vincent Pointer. Grandfather of 10.

PRICKEL, Mark A., 86, St. Anthony of Padua, Morris, Dec. 12. Father of Diane Dierckman, Judy Kinker, Brenda Meyer, Mary Jo Reer, Jane Tekulve, Nancy, Donny, Luke, Marvin, Matt and Mike Prickel. Grandfather of 28. Great-grandfather of 21.

PRICE, Audrey L., 92, St. Mary, Greensburg, Dec. 20. Mother of Kim Anderson, Melody Fletcher, Debbie Howard, Chris, Dana and Kevin Price. Sister of Mary Ann Henderson. Grandmother of 14.

RANFT, Harry, 78, Christ the King, Indianapolis, Dec. 13. Husband of Jill Ranft. Father of Tami Ranft Howard, Lynn, Derek, Matthew, Michael and TJ Ranft. Brother of Sysab Ranft Keating and Mary Jean Priest. Grandfather of nine.

RANOCHAK, Edward P., 94, St. Joseph, Shelbyville, Nov. 20. Husband of Lucille Ranochak. Father of Patty Ann Beckler, Kathy Mogelson, Chris Nartker, David, Kevin and Jim Ranochak. Brother of Barb Hillman, Marge Klein, Ellen, Bob and Ron Ranochak. Grandfather of 11. Great-grandfather of 10.

RAY, Robert H., Sr., 78, St. Simon the Apostle, Indianapolis, Dec. 20. Husband of Mary Ann Ray. Father of Christy Whitfield and Cathy Ray. Brother of Irvin Wilson. Grandfather of eight.

RICHARDSON, John L., 83, St. Gabriel, Connersville, Dec. 11. Husband of Mary Richardson. Father of Eddie, Johnny and Rodney Richardson. Brother of Charlotte Kinder, Elizabeth Lanning, Ethel May and Marilyn Vogel. Grandfather of 11. Great-grandfather of 17.

RODGERS, Dr. Kevin, 61, St. Malachy, Brownsburg, Nov. 20. Husband of Ruth Rodgers. Father of Danny, Patrick, Ryan and Sean Rodgers. Brother of Barbara Lloyd.

RUXER, Charlie, 93, St. Meinrad, St. Meinrad, Dec. 11. Husband of Mary Alice Ruxer. Father of Karen Springston, Mark and Terry Ruxer. Brother of Angela Volz and Lee Ruxer. Grandfather of nine. Great-grandfather of 24.

SAHM, William M., 85, St. Jude, Indianapolis, Dec. 23. Father of Kathy Loggan and Keith Sahn. Brother of Larry Sahn. Grandfather of five.

SEIB, Donald R., 83, St. Malachy, Brownsburg, Dec. 6. Husband of Marian Seib. Father of Diana McKenzie, Daniel and Donald Seib, Jr. Grandfather of six.

SCHREIBER, Helen L., 87, Holy Spirit, Indianapolis, Dec. 4. Mother of Ray and Roy Schreiber. Sister of Richard Weimer. Grandmother of four. Great-grandmother of four.



Singing in Rome

John A. Romeri directs choirs from U.S. parishes in an Epiphany Festival concert at the Church of St. Ignatius in Rome on Jan. 3. Choirs from the parishes of St. Matthew and Mother Teresa of Calcutta in Topeka, Kan., and the children's choir from the Diocese of Orange, Calif., performed at the concert. (CNS photo/Paul Haring)

SHANAHAN, Charlotte A., 81, St. Simon the Apostle, Indianapolis, Dec. 26. Wife of James Shanahan. Mother of Patricia and Michael Shanahan. Sister of Mary Judith Pater, Davis and William Kipp. Grandmother of 10.

SHEA, Imelda, 98, St. Mary, New Albany, Dec. 14. Mother of Suzanne Applegate, Barbara Brewer and Timothy Shea. Grandmother of six. Great-grandmother of nine.

SMITH, John A., 74, St. Andrew the Apostle, Indianapolis, Dec. 15. Father of Leslie and John Smith, Jr. Brother of Mary Jane Schockeney and Tommy Smith. Grandfather of seven.

SMITH, Robert P., 92, St. Mary-of-the-Knobs, Floyd County, Dec. 22. Father of Ruth Ann Deuser and Cheryl Goodin. Brother of Mary Geswein and George Smith. Grandfather of seven. Great-grandfather of seven.

SNODGRASS, Dorothy, 101, St. Elizabeth Ann Seton, Richmond, Dec. 12. Mother of Diane Baker, Sharon, Gary, Michael and Ronald Snodgrass.

Sister of Marjorie Dickey and Dolores Elstro. Grandmother of five. Great-grandmother of 11. Great-great-grandmother of one.

SPRINGER, Donald M., 88, St. Anthony, Indianapolis, Dec. 22. Husband of Geraldine Springer. Father of Christina Poyner and Kelly Springer. Brother of Dolores O'Riley. Grandfather of two.

STAASHELM, Mary H., 92, Our Lady of Perpetual Help, New Albany, Dec. 25. Wife of Paul Staashelm, Sr. Mother of Gary, James, Paul, Jr. and William Staashelm. Grandmother of one.

STRONG, Gerald, 75, St. Jude, Indianapolis, Dec. 17. Husband of Sharon Strong. Father of Kimberly Sharp, Brenda and Rob Strong. Brother of Harold Strong. Grandfather of six.

TANNER, Ruth, 92, St. Boniface, Fulda, Dec. 10. Mother of David Tanner. Grandmother of three. Great-grandmother of two.

THIEMAN, Charlene T. (Geise), 88, St. Gabriel, Connersville, Dec. 10. Mother of Deborah Barrett and Diane Boulware. Grandmother of six.

Great-grandmother of 12.

TOSCHLOG, Lorin, 82, St. Elizabeth Ann Seton, Richmond, Dec. 8. Father of Debi Brim, Lori Roots, Sandy Seider and Darin Toschlog. Grandfather of 11. Great-grandfather of seven.

TROTTA, Marilyn, 85, St. Bartholomew, Columbus, Dec. 16. Wife of Paul Trotta, Sr. Mother of Martha McGillivray, Sarah, Michael and Paul Trotta. Grandmother of 12. Great-grandmother of eight.

WETTRICK, Janice, 64, St. Vincent de Paul, Shelby County, Dec. 13. Mother of Adam Wettrick, Sister of Laura Kessler, Brenda Moore, Elizabeth, Sharon and Raymond Wettrick. Grandmother of one.

WINSTON, Sheila A., 57, St. Rita, Indianapolis, Dec. 13. Daughter of Cleo White. Sister of Diane Winston-Allen, Wendy Winston-Bullock and Dr. Jeremiah Bwatwa.

WISE, Donald W., 57, Holy Spirit, Indianapolis, Oct. 3. Father of Julia and Donovan Wise. Brother of Mary Beth Hughes and Daniel Wise. Grandfather of three. †

Providence Sister Adelaide Ortegell served in Catholic schools for 45 years

Providence Sister Adelaide Ortegell died on Dec. 13, 2017, at Mother Theodore Hall at St. Mary-of-the-Woods. She was 89.

The Mass of Christian Burial was celebrated on Dec. 28 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Adelaide Blanche Ortegell was born on June 12, 1928, in Chicago. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 19, 1946, and professed final vows on Jan. 23, 1954.

Sister Adelaide earned a bachelor's degree at Saint Mary-of-the-Woods College, and a

master's degree at the University of Illinois in Champaign, Ill.

During her 71 years as a member of the Sisters of Providence, Sister Adelaide ministered in education for 45 years in schools in Illinois, Indiana, Massachusetts and Oklahoma. She also served in a school in Antigua in the West Indies from 1997-99. In the archdiocese, Sister Adelaide served in campus ministry at Providence Cristo Rey High School in Indianapolis from 2007-10.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Providence Sister Margaret Ann Wilson ministered in Catholic education, health care

Providence Sister Margaret Ann Wilson, formerly Sister Ann Gerard Wilson, died on Dec. 7, 2017, at Lourdes Hall at St. Mary-of-the-Woods. She was 89.

The Mass of Christian Burial was celebrated on Dec. 19 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Margaret Ann Wilson was born on Dec. 16, 1927, in Oklahoma City, Okla. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Jan. 9, 1946, and professed final vows on Aug. 15, 1953.

Sister Margaret Ann earned a bachelor's degree at Saint Mary-of-the-Woods College, and a master's degree at Indiana State University in Terre Haute.

During her 71 years as a member of the Sisters of Providence, Sister Margaret

Ann ministered in education for 43 years in schools in Illinois, Indiana and Oklahoma. She also served in her community's infirmary from 1954-62. In addition to ministering in the infirmary, Sister Margaret Ann also served in the archdiocese at the former St. Mary-of-the-Woods Village School from 1953-54 and at Cara School in Terre Haute from 1971-73.

After retiring from teaching, she lived in the Chicago area, accompanying fellow sisters to medical appointments and caring for their pre- and post-surgical needs. She continued to be a companion to sisters with medical needs after she returned to the motherhouse in 2013.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Fraternus teaches young men Catholic masculinity

By Shayna Tews
Special to *The Criterion*

“As iron sharpens iron, so one man must sharpen another” (Prv 27:17).

BRAZIL—Battle cries rang out from the participants. *“Ego sum miles Christi!”* “I am a soldier of Christ!” Young men, one by one with homemade swords, charged at pumpkins on a cool October evening. At time’s end, with the pulp left behind in victory, the swordsmen were each judged for their battle cry, style, agility and more, and the winner took home \$20 in prize money.

This pumpkin slice competition was just one of several activities as part of a group called Fraternus, which has been leading young Catholic men in western Indiana into new territory for just over a year now.

The chapters in Brazil and Greencastle teach heroic virtue to young men, enabling them to grow into Catholic manhood. Boys in grades six through 12 are invited to be a part of Fraternus, thereby becoming the next generation of men to lead the Church.



Father John Hollowell, pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle, explains the rules before members of Fraternus at Annunciation Parish take part in a pumpkin slice competition. (Photo by Shayna Tews)

Father John Hollowell, pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle, approached men in both parishes about a year-and-a-half ago and asked if they would like to take an active role in forming a boys’ group for the young men. It was here that the local chapters of Fraternus were born.

“Masculinity is a great gift from God, and that it is not, as some say today, the source of all the world’s problems,” explained Father Hollowell. “Yes, there are certainly unhealthy and evil understandings of masculinity being peddled by our culture, but those are forgeries and counterfeits. Jesus Christ shows us how to live out an authentic and life-giving masculinity.”

The Fraternus chapters meet once a week, beginning with Comp Time, a competitive game. The group then listens to “The King’s Message,” a short video clip provided by the national Fraternus organization which coincides with the

virtue being taught that week. The young men then break off into Squad Time—the younger students in one group and the older in another—where conversation can go more in-depth with the message for the week. The night ends with a challenge and a prayer.

“I’ve been pleasantly surprised by some of the wisdom that some of our young men have been able to articulate in our Squad Time,” said Chris Durholz of Annunciation Parish, one of the captains of its Fraternus chapter. “I’ve gotten a lot out of that. Maybe I didn’t give so much credit to our youth for having the wisdom, but when I stopped and listened, I was pretty surprised.”

Other young people from the neighborhood, including non-Catholics, have even joined the activities.

“We’re trying to give our young men within our parish and our community an identity of being a man, and within that, there’s inherent responsibilities that you have to care for your family,” explained Durholz. “Moms are wonderful, and they’re great, and they are so



Members of Fraternus from St. Paul the Apostle Parish in Greencastle enjoy whitewater rafting during a ranch experience last spring in Tennessee. (Photo courtesy Father John Hollowell)

vitaly important, but the bond between a young man and his father or at least another man or Fraternus brother is extremely important.

“And I think we’re going to see in the future how this is going to pay dividends. We’ve had a lot of success stories this year, but I think we’re just seeing the tip of the iceberg.”

“Masculinity is experiencing a great crisis today, and so many of our young men are in need of mentoring about what authentic masculinity is,” said Father Hollowell. “Living out masculinity is something that has to be modeled.”

Over the past year, the groups at both parishes have enjoyed forging their own swords, camping out with Mass under the stars, canoeing, fishing, and even a knighting ceremony with an authentic Fraternus sword.

Annunciation parishioner Kevin Shonk, also a Fraternus captain, said the brotherhood and the rites of passage experienced during the weekly meetings are important factors that go beyond the Fraternus nights.

“Whether we go out and play flag football or [stay] inside because of the weather, there’s some kind of competition

within. But it’s friendly competition,” Shonk said. “I personally think that brings them all closer together, because

that holds everybody accountable because you have the team aspect. And so, you hold your other Fraternus brother accountable for his actions, and then the high school guys can kind of lean on each other in high school. That creates that bond. And if it’s not there, then what kind of accountability do they have for each other?”

(Shayna Tews is a freelance writer and a member of Annunciation Parish in Brazil. If you are interested in starting a Fraternus chapter at your parish or learning more about the organization, visit fraternusbros.org.) †

‘Masculinity is experiencing a great crisis today, and so many of our young men are in need of mentoring about what authentic masculinity is. Living out masculinity is something that has to be modeled.’



—Father John Hollowell, pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle

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Knights of Columbus in Bloomington

This photo depicts the Knights of Columbus forming an honor guard for the dedication of St. John the Apostle Church in Bloomington on Oct. 21, 1970. At that time, St. John the Apostle was a new parish that grew out of St. Charles Borromeo Parish. The founding pastor was Father Francis Buck. The parish used the church building shown here until 1998, when a new church was built.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at jmotyka@archindy.org.)

JUBILEES

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In the archdiocese, she served as a teacher at the former Sacred Heart School in Terre Haute (1995-99), and in various roles at Saint Mary-of-the-Woods. She also served in South Bend, Ind., and in California and Illinois. Currently, she ministers as a volunteer at Providence Spirituality & Conference Center at Saint Mary-of-the-Woods.

Sister Margaret (formerly Margaret Bernard) Heese, a native of Robstown, Texas, entered the congregation on June 17, 1947, and professed final vows on Jan. 23, 1955.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education, and from Northern Arizona University with a master's degree in art education.

In the archdiocese, she served as a teacher at St. Thomas Aquinas School (1958-60), and in various roles at Saint Mary-of-the-Woods. She also served in Arizona, California, Illinois and Texas. Currently, she ministers in residential services at Saint Mary-of-the-Woods.

Sister Mary Ann (formerly Robert Ann) Lechner, a native of Jasper, Ind., entered the congregation on Jan. 8, 1947, and professed final vows on Aug. 15, 1954. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education, and from Indiana State University with a master's degree in education.

In the archdiocese, she served as a teacher in Indianapolis at the former St. Ann School (1967-68 and 1972-76), St. Joan of Arc School (1976-81), St. Simon the Apostle School (1981-97), as a GED coordinator at the Hispanic Education Center, and a volunteer financial assistant at La Plaza (2003-10); in Plainfield as a teacher and principal at St. Susanna School (1959-65); and in various roles at Saint Mary-of-the-Woods.

She also served in Lafayette and Vincennes, Ind. and in Illinois. Currently, she ministers as a volunteer for the Sisters of Providence Mission Advancement Department.

Sister Joan (formerly Ignatius) Matthews, a native of Columbus, Ohio, entered the congregation on July 22, 1947, and professed final vows on Jan. 23,

1955. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music, and from The Catholic University of America in Washington with a master's degree in voice.

In the archdiocese, she served in New Albany as a teacher at the former Holy Trinity School (1950), in Terre Haute at the former St. Margaret Mary, St. Joseph and Sacred Heart schools (1952-53); and in various roles at Saint Mary-of-the-Woods. She also taught in Hammond, Jasper and Vincennes, Ind., in California, Illinois, Maryland, Massachusetts and Washington, D.C., and in the country of Taiwan. Currently, she ministers in residential services at Providence Health Care at Saint Mary-of-the-Woods.

Sister Maureen Ann McCarthy, a native of Chicago, entered the congregation on Feb. 2, 1947, and professed final vows on Aug. 15, 1954. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in elementary education, and from Indiana State University with a master's degree in education.

In the archdiocese, she served as a teacher in Indianapolis at St. Anthony School (1951-54) and at St. Philip Neri School (1957-58); in Sellersburg at St. Paul School (1950-51); and at Saint Mary-of-the-Woods in various roles. She also served in Illinois, Maryland, North Carolina and in Texas. Currently, she ministers in residential services at Saint Mary-of-the-Woods.

Sister Lucille (formerly Mary Lucille) Nolan, a native of Galesburg, Ill., entered the congregation on July 22, 1947, and professed final vows on Jan. 23, 1955. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music education, and from the University of Illinois with a master's degree in music education.

In the archdiocese, she served as a teacher in Indianapolis at the former St. Bridget School (1950), Holy Cross Central School and the former Cathedral Grade School (1968-69); and in Terre Haute at the former St. Ann School (1955-56). She also served in Illinois, North Carolina, Oklahoma and Texas. Currently, she ministers as a hospice volunteer and ministry to homebound in Olympia Fields and Sauk Village, Ill.

75-year jubilarians

Sister Mary Patricia Cummings (formerly Maria Janice), a native of the former Holy Trinity Parish in New Albany, entered the congregation on Jan. 7, 1942, and professed final vows on Aug. 15, 1949. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education, from Indiana State University with a master's degree in education, and from Catholic Spalding University in Louisville with a master's degree in religious studies.

In the archdiocese, she served as a teacher in Bloomington at St. Charles Borromeo School (1970-71); in Clarksville at Our Lady of Providence Jr./Sr. High School (1971-76); in Indianapolis at St. Thomas Aquinas School (1953-56), in New Albany at Holy Family School (1967-69); as a pastoral associate in Jeffersonville at St. Augustine Parish (1976-85); in New Albany at Baptist Hospital (1976-77); and at Saint Mary-of-the-Woods in residential services. She also served in Fort Wayne and Whiting, Ind., and in Illinois, Maryland and Washington, D.C. Currently, she ministers in prayer at Saint Mary-of-the-Woods.

Sister Francis Edwards (formerly Francis Bernard), a native of Oklahoma City, Okla., entered the congregation on Sept. 8, 1942, and professed final vows on Aug. 15, 1950. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in mathematics, from Indiana State University with a master's degree in mathematics, and from University of Oklahoma with a master's degree of library science.

In the archdiocese she served as a teacher in Indianapolis at the former St. Catherine of Siena School (1948-50), St. Anthony School (1950-52); the school is now a Notre Dame ACE Academy, the former St. John Academy (1952-55), the former St. Agnes Academy (1959-66), the former Ladywood High School (1968-69 and 1971-72); as a librarian for Providence Cristo Rey High School (2006-08); and in various roles at Saint Mary-of-the-Woods. She also served in Vincennes and Evansville, Ind., and in California, Illinois, Missouri and Oklahoma. Currently, she ministers in residential services at Saint Mary-of-the-Woods. †

Catholic groups decry end of immigration protection for Salvadorans

WASHINGTON (CNS)—As the Catholic Church in the U.S. began observing National Migration Week, a time to reflect on the circumstances confronting migrants, immigrants, refugees, and human trafficking victims, the administration of President Donald J. Trump announced that it would end an immigration program for thousands of Salvadorans, one of the largest groups of modern-day immigrants in the country and one that includes many Catholics.

More than 200,000 Salvadorans, living under a special immigration status in the U.S., now face the prospect of staying in the country illegally or returning to a nation designated as one of the most dangerous in the world not at war, after the U.S. Department of Homeland Security (DHS) announced on Jan. 8 that it was ending a provision called Temporary Protected Status (TPS) after Sept. 9, 2019.

"The decision to terminate TPS for El Salvador was made after a review of the disaster-related conditions upon which the country's original designation was based," DHS said in a statement. Salvadorans affected can apply to stay under a different program, if they qualify, or make plans to return to their home country, the statement continued.

Citizens of El Salvador were able to apply for TPS in 2001 after the Central American nation experienced a series of major earthquakes. TPS grants a work permit and a reprieve from deportation to certain people whose countries have experienced natural disasters, armed conflicts or exceptional situations, to remain temporarily in the United States. El Salvador had previously received the designation in 1990 after thousands of Salvadorans fled to the U.S. seeking refuge from a brutal civil war.

Supporters of the Salvadorans said current TPS recipients should be allowed to stay because they have built families and are firmly rooted in the U.S. and local faith communities.

Catholic bishops and organizations have expressed concern that Salvadorans would be forced to return to a socially unstable country that is ravaged by gangs, and has been designated by various organizations as one of the most dangerous places in the world and one not equipped to absorb such a large-scale repatriation.

A big concern is the 192,000 U.S.-born children of Salvadoran families.

"This is yet another ill-conceived decision by an administration that ignores the immense contributions to our country by immigrants and that has lost sight of the United States' long history as a safe haven for people who flee danger abroad," said Bishop Kevin W. Vann of Orange, Calif., chairman of the board of the Maryland-based Catholic Legal Immigration Network, Inc.

"By terminating TPS for El Salvador, hundreds of thousands of people, including U.S. citizen children and extended family, will be faced with wrenching decisions about how to proceed with their lives," Bishop Vann said. "The administration fails to address how it makes the United States any safer to expel people who have been living and working legally as valued residents of our country. Instead of withdrawing their protections, our government should welcome these long-term, settled members of our communities and find ways to give them a permanent path to residency."

In a statement, Bishop Joe S. Vasquez of Austin, Texas, chairman of the U.S. Conference of Catholic Bishops' Committee on Migration, said the administration's decision was "heartbreaking."

"We believe that God has called us to care for the foreigner and the marginalized. ... Our nation must not turn its back on TPS recipients and their families; they too are children of God," he said in a statement. †