A mission of compassion

Catholic Charities marks 100 years of helping society’s most vulnerable

By John Shaughnessy

For David Bethuram, there’s one defining reality as Catholic Charities marks its 100th anniversary in the archdiocese this year.

To him, the landmark anniversary means that for 100 years the Church in central and southern Indiana has made a major commitment to helping people who find themselves in vulnerable situations, including the 200,000 people who have been helped in the past year.

“We were founded over a century ago by men and women who believed that the Church in central and southern Indiana has made a major commitment to helping people who find themselves in vulnerable situations,” Bethuram said.

During a visit to the archdiocese’s Crisis Office in Indianapolis, Takecia Keys, left, gets help filling out a food selection form from David Bethuram, center, executive director of Catholic Charities in the archdiocese, and Zach Sperka, assistant director of the Crisis Office. (Submitted photo)

The landmark anniversary, Bethuram said, is a testament to the Church’s commitment to help those in need, to advocate compassion and justice in the structures of society, and to call all people of goodwill to do the same.

As Catholic Charities marks its 100th anniversary, The Criterion invited Bethuram to share his insights on how the archdiocese is continuing its efforts to make an impact on today’s pressing concerns of poverty, homelessness, refugee resettlement, caregiver support and the opioid crisis.

Here is an edited version of that exchange.

Q. In the winter months, the year-round challenge of homelessness is even more of a concern in most people’s eyes. Talk about this challenge, and the efforts of Catholic Charities to help the homeless, particularly families.

A. Catholic Charities agencies in the archdiocese serve at nearly every stage of a family's crisis. We serve some 25,000 people each year, including nearly 1,000 families. We operate two homeless shelters in Indianapolis, one for men and another for women and families. In addition, we have a ministry that offers housing and support services to families experiencing homelessness.

True belief leads to respect and peace, Pope Francis says during interreligious meeting in United Arab Emirates

ABU DHABI, United Arab Emirates (CNS)—In an officially Muslim nation where Christians are welcomed as guest workers and free to worship, Pope Francis urged leaders of the world’s main religions to embrace a broader vision of freedom, justice, tolerance and peace.

Addressing the interreligious Human Fraternity Meeting in Abu Dhabi on Feb. 4, Pope Francis said all those who believe in one God also must believe that all people are their brothers and sisters and demonstrate that belief in the way they treat others, especially minorities and the poor.

The Human Fraternity Meeting, which brought together some 500 religious leaders from Muslim, Christian, Jewish, Buddhist, Sikh, Hindu and other religious traditions, also provided an opportunity for religious leaders to share their respective faiths with each other. The exchange documents during an interreligious meeting at the Founder’s Memorial in Abu Dhabi. United Arab Emirates, on Feb. 4. (CNS photo/Pool/Haring)

See POPE, page 10
Archbishop urges ‘renewed vigor’ to protect life, stop ‘evil of abortion’

WASHINGTON (CNS)—New York state’s new law allowing abortion essentially “for any reason through all nine months of pregnancy” and similar legislation proposed in Virginia and other states is “evil, pure and simple,” said the chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities on Feb. 2.

“Abortion has always been built on the lie that the mother has a right to control another person, that the lie is switching from ‘abortion is a choice,’ to ‘abortion is health care,’” said Archbishop Joseph Naumann of Kansas City, Kan.

“Is sickeningly dishonest to claim that women’s lives or health depend on intentionally killing their children,” he said. “This is especially true for late-term abortion, which always involves the potential destruction of a child whose body could have been born alive, with much less risk to the mother, had they both received real health care.”

He called on all Catholics—bishops, priests and laity—to “fight for the unborn with renewed vigor, educating family, friends, legislators and fellow citizens about how it is never necessary to kill children in order to save their mothers.”

“Local action is especially important,” and “thoughtful America’s Religions or none at all” need to advocate on this life issue, Archbishop Naumann added.

On Jan. 22, the anniversary of the U.S. Supreme Court’s 1973 Roe v. Wade decision legalizing abortion nationwide, New York Gov. Andrew Cuomo, Catholic, signed into law the Reproductive Health Act, which he fully supported.

Among other provisions, the new law now permits abortions with very few restrictions at any week of a pregnancy.

“If New York has become an outpost by the state’s Catholic bishops and calls and by some that Cuomo be excommunicated,” he said. As the bill made its way through the legislature, when Cuomo signed it and since it became law, the state’s Catholic bishops denounced the measure, most notably.

Bishop Edward B. Scharfenberger of Albany, N.Y., had urged Cuomo not to sign the bill. This was, he said, the New York Cardinal Timothy M. Dolan has called it “ghoulish.”

New Yorkers woke up and cheered Cuomo signed the bill. The governor also ordered that the needle atop the One World Trade Center—the tallest building in the United States—be lit pink in celebration the same day.

Church leaders continue to see such evil legislation greeted with raucous cheers and standing ovations,” Archbishop Naumann noted, adding: “Most grieving to our Lord of life to be his hands and feet,” said Archbishop Naumann.

“Most grieving to our Lord of life to be his hands and feet,” said Archbishop Naumann.

Bishops voice support for new Child Welfare Provider Inclusion Act bill

WASHINGTON (CNS)—The chairmen of three committees of the U.S. Conference of Catholic Bishops (USCCB) have written to the sponsors of the Child Welfare Provider Inclusion Act of 2019, which would bar states from taking action against an adoption or foster care provider for offering its services in a way that does not violate its religious or moral principles.

“The act prevents the federal government and states that receive federal funds for child welfare services from excluding child welfare providers who believe that children deserve to be placed with a married mother and father,” said the bishops in Feb. 1 letters to Sen. Mike Enzi, R-Wyoming, sponsor of the Senate version, and to U.S. Rep. Mike Kelly, R-Pennsylvania, who introduced it in the House.

“The three chairmen are Bishop Frank J. Dewane of Venice, Fla., chairman of the Subcommittee for the Promotion and Defense of Marriage, and Bishop E. Kurtz of Louisville, Ky., chairman of the Committee for Religious Liberty, and Bishop James D. Conley of Lincoln, Neb., chairman of the Subcommittee for the Pro-Life Activities. These chairmen note that ‘life, liberty, religious liberty, to be enjoyed by all Americans, including child welfare providers who serve the needs of children,’ the bishops said, adding that the Inclusion Act would remedy “unjust discrimination by enabling providers to serve parents and children in a manner consistent with the providers’ religious beliefs and moral convictions.”

The Senate bill has 17 sponsors, all of them Republican, and the version has 38 sponsors, including one Democrat.

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February 10 – 21, 2019

Public Schedule of Archbishop Charles C. Thompson

Feb. 17 – 1:30 p.m.
Mass with students and staff of the Oldenburg Academy of the Immaculate Conception, in Sisters of St. Francis Chapel, Oldenburg

Feb. 20 – 8 a.m.
Department Heads Meeting at Archbishop Edward T. O’Meara Catholic Center

Feb. 20 – 7 p.m.
Confirmation for youths from the Seymour Deenury parishes of St. Mary, St. Joseph, and St. Ann at SS. Peter and Paul Catholic

Feb. 21 – 10 a.m.
Leadership Team Meeting at Archbishop Edward T. O’Meara Catholic Center

Feb. 21 – 6:15 p.m.
Gathering of Spiritual Directors of Worship and Evangelization Ministries at 317-236-1454 for liturgical prayer

(Schedule subject to change.)
Following Jesus is a daily choice, pope tells religious at Vatican

VATICAN CITY (CNS)—The choice to follow God in life is not just a once-in-a-lifetime opportunity but a decision that is made every day, Pope Francis said.

Christians truly encounter Jesus through concrete events in life that occur “every day, not every now and then,” the pope said in his homily for the feast of the Presentation of the Lord and the World Day for Consecrated Life.

“When we welcome [Jesus] as the Lord of life, the center of everything, the beating heart of everything, then he lives and relives in us,” the pope said at the Mass on Feb. 2 in St. Peter’s Basilica. The feast commemorates the 40th day after the birth of Jesus, when Mary and Joseph presented him to the Lord in the temple in Jerusalem.

Thousands of consecrated men and women belonging to religious orders attended the Mass, which began with the traditional blessing of candles.

Beginning the celebration in the vestibule of St. Peter’s Basilica, Pope Francis blessed the candles and prayed that the Lord may guide all men and women “on the path of good” toward his Son, “the light that has no end.”

After the blessing, dozens of consecrated men and women processed down the main aisle, where thousands more were gathered, holding lighted candles that illuminated the darkened basilica.

In his homily, the pope reflected on the Gospel reading from St. Luke, in which the young Mary and Joseph, along with baby Jesus, meet the elderly Simeon and Anna, an encounter “between a very young and old that is not dissimilar to the experience of religious men and women.

“If we remember our fundamental encounter with the Lord, we realize that it did not arise as a private matter between us and God,” the pope explained. “No, it blossomed in the believing people, alongside so many brothers and sisters, in precise times and places.”

The vocation to consecrated life—“blossoms and blooms in the Church”when young people find their roots and give fruit when encouraged by the elders. However, when a person is isolated, he warned, that calling “withers.”

God, he continued, also calls religious men and women to him through “concrete things,” especially through the sacraments, daily prayer and closeness, especially to those spiritually or physically most in need.

Pope Francis said consecrated life is a prophetic vision in the Church that is needed in today’s world that is “a call for everyone against mediocrity.”

Consecrated life, he added, is not a path of survival in the face of declining vocations but rather a new life. “It is a vision of what is important to embrace in order to have joy: Jesus.”

Indian Catholic Women’s Conference set for March 23 in Indianapolis

Indiana Catholic Women’s Conference will take place in the 500 Ballroom of the Indiana Convention Center, 100 S. Capital Ave., in Indianapolis, from 8 a.m.-5 p.m. on March 23.

Sponsored by the Marian Center of Indianapolis, the theme of this year’s conference is “Grace Aboounds All the More.” The featured speakers are Barbara Heil, Rose Sweet and Donna Cori Gibson. Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, will celebrate Mass, and Gospel Sister of Life Diane Carollo will serve as emcee.

Heil is a former Pentecostal minister who has traveled the world as a missionary, teacher and evangelist. She was received into the full communion of the Church in April of 2013. She has a passion to awaken others to their destiny and purpose in Christ, and to lead people in deepening their walk with God.

Heil has been a guest on “Catholic Answers Live” and a speaker on relationship healing and courtship, marriage and divorce, anxiety, and the opportunity for growth.

Rose Sweet is a former Pentecostal minister who has traveled the world as a missionary, teacher and evangelist. She was received into the full communion of the Church in April of 2013. She has a passion to awaken others to their destiny and purpose in Christ, and to lead people in deepening their walk with God.

Rose Sweet has been a guest on “Catholic Answers Live” and a speaker on relationship healing and courtship, marriage and divorce, anxiety, and the opportunity for growth.

Cori Gibson at one time sang with Luciano Pavarotti and had a recording deal with a major recording studio. Through the grace of God, she realized that the music she was recording—and in fact most music—serves to distract us from the true goal in life: to “love God with your whole heart, soul, mind and strength.”

Now a Third Order Carmelite, a wife and a mother, Gibson travels from coast to coast sharing her message and singing for Jesus Christ. She has also appeared on several EWTN shows.

Registration begins at 8 a.m., with the conference starting at 8:30 a.m. The day will include lunch and the opportunity for Mass, the sacrament of reconciliation, adoration, Benediction and the opportunity to purchase items at vendors’ booths.

Until March 11, the cost to register, with a gift and VIP seating will be given to each member of the largest group in attendance.

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Catholic Journalism should promote spirals of unselfishness and love

February is Catholic Press Month. It’s a good time to express our appreciation for the faith-filled professionalism of the journalists who are doing vitally important work of Catholic social communications. It’s also an opportunity to recommit ourselves to the fundamental values of journalism, especially Catholic journalism.

When I first started writing for The Criterion in the early 1960s, there were lots of discussion about the degree of separation that should exist between Catholic media and Church hierarchy. Many argued that a free and independent press was necessary for Church leaders accountable and keep the Catholic community informed about issues that might otherwise be “swept under the carpet.”

The revelations of the past two decades concerning clerical sexual abuse, and allegations of cover-up by popes and bishops, has heightened our awareness of the need for transparency and accountability. At the same time, the media’s uncritical acceptance of investigative reports by government agencies who claim to expose cover-ups by Church leaders has cast some doubt on whether journalists can convey truthfully what is actually going on in complex cases of abuse where the truth is not easy to discover, interpret correctly, or disclose to the public.

In his 2019 World Day of Communications message, released on Jan. 24, Pope Francis warns against the dangerous use of social media to divide rather than unite people. “We define ourselves starting with what divides us; only when we no longer question us,” the pope says, “giving rise to suspicion and the venting of every kind of prejudice [ethnic, sexual, religious and other].”

This admonition applies to all forms of social communications. Talk radio, for example, can be bitterly divisive. So can network and cable TV programs. Even social media, if used poorly and out of context, is the “gossip” of mouth, network that appears to rejoice in the sins of others (real or imagined) and that, whether true or not, are embellished out of proportion in the repeated telling.

Social media too often raises destructive backhanded gossip to a global enterprise. We need only consider the distorted story of the young men from Covington Catholic High School in Covington, Ky., which went viral in a matter of moments and set in motion attack, counterattacks and even death threats. Where was the truth in the telling of that very sad story?

In The Criterion’s first issue published on Dec. 1, 1960, the editorial offered a summary of the newspaper’s journalistic philosophy: “We will be attempting to strike a balance between applying to concrete, specific situations the religious and moral ideals of the Catholic faith and being a good journalist is not a task in which one can enjoy the easy certainty of reiterating high principles and unarguable platitudes. One must get specific, and to be specific one must know more than principles; one must be acquainted with the relevant facts of each situation or issue. No one is going to be totally right all the time in an effort of this scope.”

Knowing the facts would seem to be more important now than ever in an age when “news”—whether real or false, understated or exaggerated, unifying or divisive—travels across cyberspace at a rate of speed unimaginable in 1960.

The Criterion’s first editorial made a commitment to its readers that is worth repeating: “We do not propose to be non-controversial. Controversy means at least that someone is involved: It does not have to mean that someone is being mad.

Pope Francis would agree. The goal of authentic journalism is “communion,” the coming together of individuals and groups by means of open dialogue, free discussion, and, when necessary, respectful disagreement over the relevant facts of each situation or issue. Character assassination, vitriolic insults and ideological diatribes are not journalism. They are certainly not Catholic journalism.

Here in the Archdiocese of Indianapolis we are blessed with outstanding communications professionals who bring to their vocation a commitment to the truth, especially as it is lived on a daily basis by the priests, deacons, religious women and men, and lay Catholics throughout all 39 counties of central and southern Indiana. During Catholic Press Month, we owe them a word of thanks and the promise of our heartfelt prayers.

As predicted in The Criterion's first editorial, our team (publisher, associate publisher, editors, reporters, designers, administrative staff and editorial writers) doesn’t get it right all the time. But as that first issue of this newspaper explained, our commitment is to be true to our name. That mean we truly want to be "a criterion or standard of judging, a rule or test by which anything is tried in forming a correct judgment respecting it". I think we succeed a lot more often than we fail.

—Daniel Conway

Letter to the Editor

Bipartisan carbon bill is an example in fight for the ‘care of our common home’

I was ecstatic to read Bishop Frank J. Dewane’s recent support for the Energy Innovation and Carbon Dividend Act (EIDCA), a new bipartisan carbon pricing bill that was introduced into Congress on Jan. 24.

Bishop Dewane, who is chairman of the U.S. Bishops’ Committee on Domestic Justice and Human Development, said that “This bipartisan bill is a hopeful sign that more and more, climate change is beginning to be seen as a crucial moral issue, one that concerns all people.”

As a lifelong Catholic who grew up attending Our Lady of Mount Carmel Parish in Carmel, Ind., in the Diocese of Lafayette, and who has moved to the Parish in Carmel, Ind., in the Diocese of Lafayette, and who has moved to the Archdiocese of Indianapolis during the last year, I am proud to see that the Catholic Church continues to fight for the “care of our common home” that Pope Francis exhorted in 2015.

When the Pope published his encyclical, “Laudato Si,” on Care for Our Common Home,” in 2015, I was moved by his moral exhortation to protect those who are poor by protecting the land they rely on. I followed the Holy Father’s exhortation by changing my career path to the environment. I’ve supported this legislation for 18 months as our best path forward, and I’m so humbled to see the Church’s leadership standing alongside me.

EIDCA, a bipartisan plan, will put a small, steadily increasing price on carbon to reduce greenhouse gas emissions over the next 30 years. It will work to ensure that the full economic, social and environmental costs of greenhouse gas emissions are paid by those who emit them. As Pope Francis said, failing to do this all but ensures that “businesses profit by calculating and paying only a fraction of the costs involved” (#195). Even better, this bill will overwhelmingly promote those who are poor by redistributing the money collected to every American citizen as a check in the mail.

I have nothing more to say but gratitude and praise for the moral voice of the Catholic Church. We, as the members of Christ’s body, have a long road ahead of us to continue protecting the poor. Let’s keep moving forward together.

Christopher Anderson

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” (Comenium et Pro 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, past editorial content, and community standards. 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 especially encouraged.

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 commands us, ‘Go out into the depths!’**

*Our encounter with Christ is an invasion of grace. We must be ready to welcome that grace and go out into the depths’* (Bishop Robert E. Barron)

The Gospel reading for the Fifth Sunday in Ordinary Time (Lk 5:1-11) tells the familiar story of the Lord’s command to Peter, “Put out into the deep water and lower your nets for a catch” (Lk 5:4). To which Peter replied, “Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets” (Lk 5:5).

The result, as we know, was nothing short of amazing. “When they had done this, they caught a great number of fish and their nets were tearing. They signaled to their partners in the other boat to come help them. They came and filled both boats so that the boats were in danger of sinking” (Lk 5:6-7).

Peter’s reaction was to fall to his knees and exclaim, “Depart from me, Lord, for I am a sinful man” (Lk 5:8). For St. Luke, after the event, Peter and his partners James and John were astonished at the number of fish they had caught after a long night of frustration and failure. St. Luke continues with Jesus’ words, “Do not be afraid; from now on you will be catching men” (Lk 5:10).

This Gospel story is especially appropriate in our current situation in the Church. Like St. Peter, we disciples of Jesus Christ—baptized women and men who have been called to “catch” our fellow human beings—are keenly aware of our inadequacy, our sinfulness.

We are frequently tempted to let our frustrations and our failures prevent us from doing the work that our Lord has commanded us to do: “Go out into the depths and proclaim the Good News, as St. Paul did in Sunday’s second reading (1 Cor 15:1-11), ‘that Christ died for our sins in accordance with the Scriptures; that he was buried; that he was raised on the third day in accordance with the Scriptures, that he appeared to Peter, then to the Twelve’ (1 Cor 15:3-5). We are, at best, reluctant evangelists who are afraid of both our own weaknesses and the powerful forces operating against us in the world.

“Do not be afraid,” Jesus tells us. No amount of frustration and failure can overcome what Bishop Robert E. Barron has called “the invasion of grace” that comes into our lives as a result of our encounter with Jesus. His love casts out our fear—if, like Peter, we can overcome our reluctance, our resistance to do what he asks—and say, “at your command I will lower the nets.” No malignant force in the underworld, or on Earth, is strong enough to prevent God’s Word from dwelling in our hearts if only we can say “yes” to the power of his amazing grace.

**Duc in altum!** “(Go out into the depths!) was a favorite expression of Pope St. John Paul II. The Holy Father knew that without the gift of God’s grace we lack the courage to obey the Lord’s commands. “Be not afraid” was also one of his favorite greetings. The two go together. By accepting the gift of grace and agreeing to “cast out into the deep,” we are relieved of the fear that holds us back.

Pope Francis refers to this paradox frequently. He tells us that the only way we can overcome our fears is by getting off our “comfortable couches” and going out to the peripheries, the extreme edges or margins of human society. Mediocritiy is the enemy of Christian discipleship. We must be bold and uncompromising in our commitment to proclaim the Gospel to all nations and peoples—starting with our own family members, our friends, neighbors and fellow countrymen and extending out to the ends of the Earth.

St. Paul freely admitted that he considered himself “the least of the Apostles, not fit to be called an Apostles” (1 Cor 15:9) because he had persecuted the Church before his conversion. “But by the grace of God,” St. Paul testifies, “I am what I am, and his grace has not been ineffective” (1 Cor 15:10). God’s grace can turn the least of the Apostles into one of the greatest missionary disciples in the Church’s history. Think what it can do for us!

Let’s ask the Lord for an invasion of grace to allow us to let go of our fears so that we can cast off whatever mediocrity holds us back and put out into the deep. If we open our minds and hearts to God’s grace, he will free us from our fears and give us the courage and the strength we need to do his will always.†

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**Cristo nos ordena ‘remar mar adentro’**

Nuestro encuentro con Cristo es una invasión de gracia. Deben estar listos para recibir esa gracia y remar mar adentro, y echen las redes” (Lk 5:10).

La lectura del Evangelio del domingo (1 Cor 15:1-11) relata la conocida historia que San Pablo—y su gracia no fue estéril en el Nuevo Testamento—convertirse. “Pero por la gracia de Dios, no tenemos derecho a ser llamado anuncio”; su gracia es maravillosa y poderosa. Ambos van de la mano. Al igual que San Pablo, pedimos la mediocridad que persigue a la Iglesia antes de convertirse. “Pero por la gracia de Dios soy” (1 Cor 15:9). Este anuncio de paz que es el más poderoso de los anuncios de paz, es la dicha de los apóstoles en uno de los discípulos misioneros más grandes de la historia de la Iglesia. ¡Imagínense lo que puede hacer por nosotros!

Pidamos a nuestro Señor una invasión de gracia que nos permita soñar nuestros temores para despojarnos de la mediocridad que nos retiene, y remar mar adentro. Si abrimos nuestros corazones y corazones a la gracia de Dios, Él nos liberará de nuestros temores y nos dará el valor y la fuerza para cumplir con nuestra voluntad siempre.†
Mardi Gras “Shelterbration” is the theme of a Becky’s Place benefit in the Shamrock Center of St. Vincent de Paul Parish, 1273 “T” St., in Indianapolis, from 6:30 p.m. to midnight on March 2. Becky’s Place, a support group for homeless women and children, provides a safe haven for women and children who are experiencing homelessness and moving forward to a life of self-sufficiency. The evening will include dinner, live and silent auction items and music by the Semple band. Tickets are $50 per person or $400 for a table of eight. Tickets are available online at www.mardi-grasindy.org/events. Click on Becky’s Place.

For more information about the event and the work of Catholic Charities Bloomington contact Cheri Bush at 812-332-1262 or e-mail cbrush@archindy.org.

February 15-18 Providence Spirituality and Conference Center, 1 Sisters of Providence, 2100 E. 71st St., Indianapolis. Weekly prayer work with the Sisters of Providence and other artists, 2-4 p.m., no pre-purchased tickets required. Information: 812-535-2932 or lindellee@spr.org.

February 16 St. Bartholomew Church, 1306 27th St., Columbus. Young Musicians Concert, 7 p.m., free admission. A complete list of all concerts: www.saintbartholomew.org or bminut@stbparish.net.

February 17 Providence Spirituality & Conference Center, 1 Sisters of Providence, 2100 E. 71st St., Indianapolis. 4:30 p.m., every third Thurs. of the month, featuring guest speaker, praise band, silence and confessions, child care available. Information and child care reservations: Chris Rogers, chris@catolythic.org, 812-923-8355.

February 21 Providence Spirituality and Conference Center, 1 Sisters of Providence, 2100 E. 71st St., Indianapolis. 5:30 p.m., every third Thurs. of the month, featuring guest speaker, praise band, silence and confessions, child care available. Information and child care reservations: Chris Rogers, chris@catolythic.org, 812-923-8355.

February 25 Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis, Serra Club Dinner Meeting and Program. Father Eric Bugaesteng, archdiocesan director of vocations, presenting, 5-40 p.m. rosary (optional), 6-8 p.m. dinner and program, $15 per person for members. Information: 317-748-1478, tmklaus@holyspirit.com.

February 28 Indianapolis Interchurch Center, 1100 W. 42d Street, Indianapolis. Caregiver Support Group. Sponsored by Catholic Charities Archdiocese of Indianapolis. Free evening meal and conversation presented as family and friends caring for adults 60 and older, 5-7:30 p.m. Information: www.southernavenueinterchurch.org.


March 12 “The Heights” is the theme of a high school retreat sponsored by Catalyst Catholic (formerly New Albany Deanery Catholic Youth Ministries) for all freshmen, sophomores and juniors in the archdiocese. The event is sponsored by the Mount St. Joseph Center of Spirituality, 101 St. Anthony Dr., Mt. St. Francis, on March 29-31. The retreat will begin at 4 p.m. on Friday and will conclude at 5 p.m. on Sunday. The cost is $50 and financial aid is available. Registration is required by March 15 online at www.catalystcatholic.org/events.

February 19 Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. “Abide” Adoration Service, sponsored by Catholic Charities Indianapolis, open discussion for family and friends caring for adults 60 and older, 5-7:30 p.m. Information: Monica Woodsworth, 317-261-3378, mwoodsworth@archindy.org.


March 28 Providence Spirituality & Conference Center, 1402 Southern Ave., Beech Grove. Forgiven, Spiritual and Confident: A Project Rachel Healing Retreat in the greater Indianapolis area from 6 p.m. on March 1 through 12:30 p.m. on March 3. The exact location of the retreat will be given upon registration. Project Rachel helps women and men experience the tragedy of abortion.

For additional information about the Project Rachel post-abortion healing program visit www.unifamily.org.

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.
Bishop says Pakistani woman acquitted of blasphemy will live in Canada

TORONTO (CNS)—Asia Bibi, the Catholic woman who spent eight years on death row in Pakistan, will be welcomed to a small town in Canada, where she will be reunited with her two teenage daughters, along with the family who aided and protected her daughters in Lahore while the mother sat in jail for years of legal appeals.

The location of Bibi’s daughters and their family friends must remain secret for now, a Canadian bishop who has worked on bringing Bibi to Canada told The Catholic Register, Canadian Catholic weekly.

“It’s real life and death stuff,” said the bishop. “There is a possibility that a militant Islamic group could come after them so that would-be assassins could not begin to trace Bibi and her family.”

On Jan. 29, the Supreme Court of Pakistan rejected a final attempt to have Asia Bibi retried on blasphemy charges that stem from a 2009 argument between Bibi and fellow farm workers, who accused her of drinking from the same cup as her Muslim co-workers. Under Pakistani law, insulting the prophet Muhammad is a capital offense.

With news of the Pakistani court’s decision, Prime Minister Justin Trudeau announced that the government would work with the United Nations to bring Asia Bibi to Canada. The Holy See has also said it would work on Bibi’s case.

Bibi and her husband, Ashiq Masih, and a decision, Prime Minister Justin Trudeau said the government would work with the United Nations to bring Asia Bibi to Canada. The Holy See has also said it would work on Bibi’s case.

Bibi and Masih’s daughters, who are 18 and 19 years old, have been in Canada since just before Christmas, family friend Nadeem Bhatti told The Catholic Register.

Bhatti helped bring Bibi’s daughters and the family of six who befriended and protected them to Canada. The Lahore family’s close association with Bibi put them in danger after Pakistan’s top court initially stayed the death sentence.

The Church will extend whatever aid it can to Bibi and her family. “We would host them in a minute,” the bishop said. “So far, we haven’t been asked that.”

Bibliography and reference list

point in the housing continuum, from providing financial assistance for rent and utility payments to long-term and transitional housing programs. We also help to resolve issues that may lead to homelessness.

"From this wide perspective, we see the emotional, physical and financial toll that is levied upon families and individuals as a result of the lack of available affordable housing and services for refugees who are members of critical issues: health, loss of job and incarceration. We believe that a safe and decent home allows parents to maintain jobs, children to stay in the same schools, and the local economy to be healthy. The archdiocese also underscores the inherent dignity of the persons who live there."

Q. What’s the extent of families who are affected by homelessness?
A. "According to data from the National Alliance to End Homelessness, on a single night 33 percent of the homeless population are families with children. This is true for Indiana."

Q. Talk about the extra efforts to help the homeless during the winter.
A. "Catholic Charities housing programs work with our other Catholic charities to have a winter contingency plan to help homeless who are outside in the cold. These plans provide outreach teams who will pick up and take people to an overnight shelter. This is for the homeless, stranded or those without lost service providers to work together to provide these services.

Q. The rise of opioid abuse and addiction continues as an epidemic in Indiana and the United States. Are Catholic Charities agencies in the archdiocese seeing the impact of this epidemic on individuals and families?
A. "Yes, Catholic Charities programs and services helping to address this crisis.

Q. Statistics show that having enough food to eat is a problem that faces about 20 percent of Indiana households with children. Food insecurity is also a concern for senior citizens, and food insecurity exists in rural and inner-city areas. What can Catholic Charities do with this?
A. "Whether it’s a meal at home or in a restaurant, odds are most people choose the foods they like. Unique tastes and nutritional needs. But what if poverty robbed you of that choice? Would you have the health and energy for school or work? Who would you turn to for help? The connection is simple: Food equals health, and health equals wealth and security.

Q. Because of changes in policy at the federal government level, the number of refugees entering the country has been on the decline. Still, helping refugees who are coming here—and those here and immigrants who have been here—remains a priority for Catholic Charities.

Pope to politicians: Defend the unborn as cornerstones of common good

VATICAN CITY (CNS)—Appealing to world leaders, Pope Francis called for respecting the unborn and seeing these new lives as persons who will have future beginnings and hope for the future. Each and every new life conceived—whether it be a child, a couple, a community and their being killed in the womb or after birth—remains a priority for Catholic Charities.

How can you or your family assist Catholic Charities? Here are three ways

David Bethrum always appreciates how people across the archdiocese reach out to help others in need. As the executive director of Catholic Charities for the archdiocese, he offers three ways an individual or family can best support the efforts of Catholic Charities.

Q. How does Catholic Charities help support caregivers?
A. "Family members are the primary providers of long-term care for loved ones. Unfortunately, there is nothing simple about caregiving. The Caregiver Support Program enables family members to maintain their quality of life and culture while caring for their loved one at home. This is accomplished by providing support to caregivers to ensure they have the resources to meet the needs of caring for a loved one, including support for them."

Q. “Personally, what does it mean to you to be involved in the efforts of Catholic Charities in the archdiocese as it marks its 100th year?”
A. "I have had the privilege of serving in a leadership role in Catholic Charities for 22 years. One of the pleasures for me is just to observe all that’s going on in our agencies and to see us grow, to realize our mission is being implemented and accomplished right before my eyes. I am confident in the ability of our local Catholic Charities agencies to respond to the ongoing challenges of our communities face. The staff, board of advisors, local agency councils and volunteers are the heart and soul behind Catholic Charities."

How do you become a volunteer?
A. "The desire to help others is one that is in all humans. At Catholic Charities, we have a myriad of opportunities for volunteer efforts in your community."

Advocate for justice: "Together with Catholic Charities, you can help create community awareness on important issues and causes to make a real difference in your community."

For information on how to make a difference in each of these ways, visit www.archindy.org/cj.
**St. Paul Catholic Center celebrates 50 years of faith**

By Katie Rutter

**Special to The Criterion**

BLOOMINGTON—Before the liturgy even started, a lector invited the worshippers to greet each other. Smiles and handshakes were passed between those gathered in the nave of St. Paul Catholic Center in Bloomington on Jan. 13, a group that comprised many different ages and cultures.

The ritual was a familiar one, but this particular Mass marked the 50th anniversary of the founding of the parish. For those five decades, this faith community has worked to carry out a dual mission of ministry to the students and staff of Indiana University and service to a broader, permanent-resident base.

“I think everyone is very proud of the work that’s done with students,” explained year-round parishioner and parish council member Robin Gress, “and at the same time, I think we want the parish to be strong for residents.”

The parish today is situated on East 17th Street, surrounded by sororities, fraternities and athletic facilities, in the very midst of the campus of Indiana University. This particular limestone building was dedicated as a parish in 1969, but the community’s roots go back much farther.

The community started in 1928 as simply a Newman Club connected to another local faith community, St. Charles Borromeo Parish. As the university grew, however, neither the Newman Club nor a dedicated Newman Center founded in 1955 could accommodate the growing number of Catholic students.

“Father [James] Higgins, who was our first pastor, knew that we needed a place for the students, a place where they could come to study, a place where they could grow, and he pushed for it, and so on,” explained the parish’s current pastor, Dominican Father John Meany.

Soon, plans for a new parish dedicated just to the university were formed. The land for the present structure was purchased from Indiana University by the Archdiocese of Indianapolis in 1967, and the building was completed the following year.

On Jan. 12, 1969, Archbishop Paul C. Schulte dedicated the church as a parish called St. Paul Catholic Center. For the first time, Catholic students were able to study, pray and socialize together as a faith community.

Regardless of their native tongue, students kneel in prayer during the Jan. 13 anniversary liturgy. Pictured are Indiana University students Lauren Gronek, left, and Ryan Ruberry, Purdue University student Claire Gronek and Indiana University student Elizabeth Werner.

“The ritual was a familiar one,” noted one member in Spanish.

**Students kneel in prayer during the Jan. 13 anniversary liturgy. Pictured are Indiana University students Lauren Gronek, left, and Ryan Ruberry, Purdue University student Claire Gronek and Indiana University student Elizabeth Werner.**
truly a brother or sister, a child of my own humanity whom God loves free and whom, therefore, no human institution can separate, even in God’s name.

The pope said that differences of sex, race and language are all signs of “God’s wisdom” and must never be a pretext to limit a person’s freedom.

Followers of every religious continuum “must be purified from any temptation to judge others as enemies and adversaries,” he said. Instead, they must strive to view such “otherwise against the perspective of heaven,” of God who does not discriminate between his children.

Thus, to recognize the same value for every human being is to glorify the name of God on Earth,” the pope said. “In the name of God, the Creator, all forms of violence must be condemned without hesitation, because we gravely profane God’s name when we use it to commit hatred and violence against a brother or sister.”

But Pope Francis broadened that appeal as well, urging religious leaders to work together “to demilitarize the human heart” and opposing all war.

Pope Francis said he was not simply talking about war in theory, because “its miserable crudeness” and “its fatal consequences are before our eyes. I am thinking in particular of Yemen, Syria, Iran and Libya.”

The war in Yemen began in March 2015. The international coalition supporting the government troops there is led by Saudi Arabia, with strong support from the United Arab Emirates, and the Houthis rebels they are fighting are supported by Iran. Yemen has been accused of serious violations of humanitarian law, including the indiscriminate killing of civilians.

In early December, David Beasley, executive director of the World Food Programme, called Yemen “the world’s worst humanitarian disaster in 100 years.” Half of Yemen’s 28 million people are on the brink of starvation, the World Food Programme said, and suffering from the worst cholera epidemic in modern history.

“Brother and sisters in the one human family willed by God, let us commit ourselves against the logic of armed power, against the monetization of relations, the arming of borders, the raising of walls, the gagging of the poor,” the pope said. “Let us oppose all this with the sweet power of prayer and daily commitment to dialogue.”

The meeting ended with Pope Francis and Sheikh El-Tayeb signing “A Document on Human Fraternity for World Peace and Living Together.”

Muslims and Catholics “of the East and West,” it said, “declare the adoption of a culture of dialogue as the path of mutual cooperation as the code of conduct; reciprocal understanding as the method and standard.”

“We, who believe in God and in the final meeting with him and his judgment, on the basis of our religious and moral responsibility, and through this document, call upon ourselves, upon the leaders of the world as the architects of international policy and world economy, to work strenuously to spread the culture of tolerance and of living together in peace; to intervene at the earliest opportunity to stop the shedding of innocent blood and bring an end to wars, conflicts, environmental decay and the moral and cultural decline that the world is presently experiencing.”

According to the Vatican press office, the pope and the imam also “inaugurated” the cornerstone for a church and mosque that will be built alongside each other in the United Arab Emirates. The UAE government will launch an international competition for the design.

Before going to the interreligious meeting, Pope Francis had visited Abu Dhabi’s Sheikh Zayed Grand Mosque which can host more than 40,000 worshippers at a time and is one of the largest mosques in the world.

At the mosque, which was finished in 2007, the pope met privately with the Muslim Council of Elders for about 30 minutes, according to Alessandro Gisotti, interim director of the Vatican press office. “The importance of a culture of encounter to reinforce the commitment to dialogue and peace” was underlined during the meeting, he said.

Earlier in the day, at the new Presidential Palace, the pope was formally welcomed to the United Arab Emirates in a ceremony that included a flyby of an air force jet trailing yellow and white smoke, the colors of the Vatican flag.

Signing the guestbook, the pope wrote: “With gratitude for your warm welcome and hospitality and with the assurance of a remembrance in my prayers, I invoke upon Your Highness and all the people of the United Arab Emirates the divine blessings of peace and fraternal solidarity.”

Pharmacists, and allied health professionals all play a vital role in the health care team and are increasingly being called on to take a managing role in the care of patients. They’re expected to do, “This is happening in real time, and something like what’s occurring in New York can have repercussions through all the states. Bringing pro life medicine, we run an uphill battle every day. That is why it’s so important to expand the conscience protection rights of people in this changing climate.”

On Senate Bill 203 is expected in the Senate health committee in the coming weeks. To follow this and other priority legislation of the ICC, visit www.indianucc.org.
The Eucharist is the ‘source and summit’ of our faith

By Fr. Geoffrey A. Brooke Jr.

Stage plays are broken down in acts. Sporting events are separated into quarters, innings, possessions, drives and plays. Symphonies are composed of movements. Books are split into chapters, while magazines have articles. Similarly, the Mass can be broken down into parts.

Focusing on one part at a time makes it easier to avoid getting distracted. Pro tip: Purchase a missal or subscribe to a service such as Magnificat to follow along with all the parts of the Mass.

In Sunday school or religion class, most were taught about the Liturgy of the Word and the Liturgy of the Eucharist. Yet, each can be broken down into several components. Within the Liturgy of the Eucharist, one finds the eucharistic prayer.

The Second Vatican Council’s “Dogmatic Constitution on the Church” (“Lumen Gentium”) reminds the faithful that the eucharistic sacrifice on the altar is the “source and summit” of the Christian life (#11). Therefore, the eucharistic prayer is the moment when that sacrifice is realized.

When viewed in that light, the eucharistic prayer is anything but boring. It is the pinnacle of our Christian experience. For within the overall structure of the Mass, it is during the eucharistic prayer that the bread and wine presented in the offering are transformed into the body and blood of Christ. While the bread and wine maintain their same outward characteristics (shape, color, taste, etc.) of bread and wine, the Church believes that their inner essence, in what they are, is changed into the body and blood of Christ.

This mysterious act can be overwhelming to comprehend. Instead of succumbing to distraction in the face of such bewilderment, one should be drawn into a deeper relationship with God.

One way for that to happen is to develop a deeper understanding and awareness regarding the actual words and parts that make up the eucharistic prayer, by which the mystery is made manifest.

Currently, there are four main options. Eucharistic Prayer I has ancient roots and is traditionally known as the “Roman Canon” (think: the one with all the saint names). Eucharistic Prayers II-IV are all newer, post-Vatican II developments. Eucharistic Prayer III is often used on saints’ feast days, whereas Eucharistic Prayer II is often used for weekday Masses (think: the one that says dewfall).

While the wording may vary from one to another, the eucharistic prayers all contain the same elements. Breaking down these elements can help to both avoid future moments of distraction and illuminate a greater understanding of the deep mystery that is the Eucharist.

**Thanksgiving:** This is found in the preface. “It is truly right and just, our duty and our salvation, always and everywhere to give you thanks.” The word “Eucharist” comes from the Greek word that means “to give thanks,” thus it’s entirely appropriate that the eucharistic prayer begins with an act of thanksgiving. In other words, it sets the tone for what is about to happen.

**Consecration:** The “Sanctus,” or “Holy, Holy, Holy.” Through this chant, the Church is united with the invisible Church, all the angels and saints in heaven. In the acclamation, all gathered, the visible Church, are united with the invisible Church, all the angels and saints in heaven.

**Eucharistic Prayer:** This takes place when the priest holds his hands out over the bread and wine and proclaims accompanying words. This is a calling down of the Holy Spirit upon the gifts being offered, so that they may be consecrated. For many priests, it is the most humbling part of the liturgy because they are in a sense guiding or “telling the Holy Spirit what to do.”

The core of these words do not change in between the eucharistic prayers because they come directly from Christ himself. “Take this, all of you ... This is when the bread and wine become the body and blood of Christ. It is the climax of the eucharistic prayer.

The institution narrative ends with the profound line, “Do this in memory of me.” Every time those words are said, that is exactly what is being fulfilled in that moment and then perpetuated on to the future.

**Anamnesis:** This is the part that can sometimes sound like a reminder of the mysteries of the rosary (think: passion, resurrection, ascension). More profoundly, it’s the Church’s way of helping to place the Eucharist within the economy of salvation, within the bigger picture of all the mysteries of Christ’s life.

**Oblation, or offering:** A chief complaint of young and old alike about the Mass is that they fail “to get anything out of it.” Going to Mass isn’t just about receiving, it is also about giving—offering oneself to God. The Mass is not a “withdrawal-only ATM.” The obligation in the eucharistic prayer helps all to realize this call to a deeper self-gift to God.

**Intercessions:** Each Mass unites us not only to those present in our particular Church, but the entire universal Church. In this moment of the eucharistic prayer, this catholicity is realized through pleading intercession for those living and dead.

**Final doxology:** This brings about the conclusion of the eucharistic prayer by giving glory and praise to God, which is affirmed with the great response, “Amen.”

(Father Geoffrey A. Brooke Jr. is a priest of the Diocese of Jefferson City, Mo. His website is https://frgeoffrey.com and his social media handle is @frGeoffrey.)
Joyful Witness/Debra Tomaselli

I was 15 when I was first installed as an extraordinary minister of holy Communion. I felt the greatest privilege in ministering to the sick, the elderly, the housebound, and the millions of others I knew who lived their lives in a daily battle against disease, illness, or old age. The opportunity to assist my parishioners in receiving the body and blood of Christ was a wonderful gift to me. I felt privileged to do ministry at Mass. As a young girl, I never dreamed of becoming a Catholic minister of holy Communion at my current parish. I line up behind the altar with my fellow ministers, and I can see the moon rise through a half-moon shape. As with most churches, our sanctuary is so vast that when the celebrant raises the Body of Christ, I am able to gaze at Our Lord juxtaposed against the entire congregation gathered before his body. I am always struck by the beauty of that sight and the honor placed before me. I say a quick prayer that I might indeed help me be an extraordinary minister to his people. "Help me be Christ to others." I open my eyes and smile. We must do all we can to break the cycle of domestic violence against another person in any form. People wonder why some people stay with their abusers. In fact, they often ask themselves, "Why won't she leave?" What would it take to make her leave? She might believe she is alone. She might believe she has nowhere to go. She might believe that the love she feels for her abuser is as real as the love she feels for her children. If that's the case, I had an excellent answer flashed in my mind: a statement from a quotable G.K. Chesterton. Suddenly the answer felt most apt, dulling in any paraphrase: "adventure by undertaking usually involving danger." It felt beyond comfort to achieve your greatness. It is no less thrilling. What greater adventure than to begin an adventure? (Adventure by Christina Capecchi)

The Catholic Church teaches that violence against another person in any form fails to treat that person as someone worthy of God's love. It treats the person as an object to be used. Domestic violence is a pattern of controlling behavior, including physical, sexual and psychological attacks that is committed by an adult intimate partner to control another toward violence. It happens in every part of the community to women of every race, ethnicity, class, age, ability or disability, education level and religion. Domestic violence is committed by men and women. Domestic violence is a pattern of controlling behavior, including physical, sexual and psychological attacks that is committed by an adult intimate partner to control another toward violence. It happens in every part of the community to women of every race, ethnicity, class, age, ability or disability, education level and religion. Domestic violence is committed by men and women. It is estimated that one out of every forty-nine households in the United States (2 million) experience domestic violence. Domestic violence is a pattern of controlling behavior, including physical, sexual and psychological attacks that is committed by an adult intimate partner to control another toward violence. It happens in every part of the community to women of every race, ethnicity, class, age, ability or disability, education level and religion. Domestic violence is committed by men and women.
The Sunday Readings
Sunday, February 10, 2019

- Isaiah 6:1-2a, 3-8
- 1 Corinthians 15:1-11

The Book of Isaiah is the source of the first reading this weekend. It was composed in a time when tranquility was far from the southern Hebrew kingdom of Judah, but dark clouds were forming on the horizon. Isaiah, believing that God had given him the mission to call the people to obedience to the divine will, warned that disaster awaited if the wayward and listless did not reform, and if the nation did not return to God.

His message fell on deaf ears. No one wanted to turn away from the happy times and good living for the more restricted life that would prove especially painful to God. People resented Isaiah despite, or perhaps because of his being apparently in somewhat a prophetic postion. It was not just that the prophet demanded that people mend their ways. He wrote with determination and at times with the kind of fiery language displayed in this reading.

St. Paul’s First Epistle to the Corinthians provides the next reading. Paul recalls the death of Jesus and then his resurrection. He also reports that among those whom the risen Lord were Peter, whom Paul calls “Cephas,” using the Greek term, James and even 500 of those who believed in the Gospel (1 Cor 15:5). The reading also is autobiographical. Paul declares that he is an Apostle, having been called by the Lord. However, he calls himself “least” among the Apostles, since he, unlike the others, once persecuted Christ living in the community of Christians (1 Cor 15:9).

Unrestricted by this sense of personal unworthiness, Paul wholeheartedly accepts and responds to this calling. Through him, he devoutly believes God works the plan of redemption and mercy.

St. Luke’s account of the last reading. This passage shows the fine

literary hand at work in the composition of this Gospel. Each Gospel is a carefully prepared document to assure that readers understand well the message and person of Jesus. It seems that Luke here uses the Gospel of St. Mark as a source, but then adds details drawn from a source seemingly used by St. John.

Of course, Jesus is the central figure in the story, but the next most important figure is Peter. In this story, Peter, a fisherman, was in his boat on the Sea of Galilee when Jesus embarked. The Lord began to preach to the people assembled on the shore.

Then Jesus told Peter to row into deeper water and lower the nets into the water. Peter mildly protests, but he does as told. The nets end up being so filled with fish that Peter and his companions have difficulty pulling them aboard.

Bumblly aware of the Lord’s power, Peter confesses his own sinfulness. Recognizing Peter’s faith, Jesus tells him thereafter to fish for souls.

Reflection
For weeks, since Christmas, the Church has been introducing us to Jesus. The great feats of the Epiphany and of the Incarnation of the Lord told us about Jesus.

Now, subtly but firmly, the Church tells us where we will meet Jesus today. It is in and through the Church, in which reposes the memory and authority of Peter, given by Jesus.

We need God’s guidance. We cannot wander from God. The readings firmly say this.

Isaiah, Paul and Peter all saw themselves as unworthy of the mission given them by God. Yet fortified by his grace, they became instruments of redemption. They fulfilled holy tasks.

Each person who hears the word of Christ, and is healed and strengthened by his grace, has a holy task—even if he or she is unworthy. Each believer has a role in the work of salvation. God calls each of us, and God will give us all that we need to be saved from our sins and to serve him. †

Christ is truly present in the Eucharist under the appearance of bread and wine

Q. I firmly believe that at Mass the Eucharist becomes Christ’s body and blood. But here’s what I don’t understand: Why then do the properties of the bread and wine still affect people, those with wheat allergies or alcoholics?

A. Not surprisingly, this is not difficult to explain. It is, after all, a mystery of our faith—a mystery of Christ’s Holy Supper—and there is nothing else to which it can be compared. But it is nevertheless a core belief of the Catholic faith that the bread and wine are changed at Mass into the body and blood of Christ, something celebrated and professed by hundreds of millions throughout the world since the evening of the Last Supper when Jesus said, “This is my blood... This is my body.”

A bit of philosophy of St. Thomas Aquinas might help: What the Church believes is that the substance (deepest reality) of the bread and wine is changed but the “accidents” (physical attributes) are not. In other words, with the priest’s words of consecration, what continues to taste, look and feel like bread and wine have actually become instead the glorified presence of Christ.

So committed was Jesus to this central truth that in the sixth chapter of St. John’s Gospel, even when some of his followers abandoned him because of this teaching, Jesus let them walk away and did not say, “Wait, we’re only talking about symbols.” For those with wheat allergies or for alcoholics, the Church does make provision for the use of low-gluten hosts and for “mustum” (grape juice in which fermentation has begun but has been suspended). Still there are those for whom even trace amounts of gluten or alcohol can be harmful. They may be able to receive only under one species, and the Church teaches that Jesus is wholly present under either one.

Q. I know that life begins at conception. I want to believe that when a woman has a miscarriage, no matter how early in the pregnancy, her unborn baby goes to heaven—but I am wondering what the Church’s view is on this.

A. As a woman who has experienced a miscarriage, I would find great comfort in knowing that I will be reunited someday with my baby in heaven. (Pennsylvania)

My Journey to God
There is always a Presence in Church
By Thomas J. Rillo

The services are over and the church is empty of worshippers. You open the door to enter and the silence resounds to your steps. The faint odor of incense lingers like a souvenir. You open the door to enter and the silence resounds down the aisle.

You sit in the pew to begin your time of prayer. You look and see that there is no one sitting near you. You sit in the pew to begin your time of prayer. You look and see that there is no one sitting near you.

The candles flicker and their smoke spirals upward. There is always a presence in church physically there. Your footsteps echo as you process to the altar. The services are over and the church is still.

You sit in the pew to begin your time of prayer. You look and see that there is no one sitting near you. You sit in the pew to begin your time of prayer. You look and see that there is no one sitting near you.

There is always a presence in church.

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

Readers may submit prose or poetry for faith column
Cathedral readers are invited 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 are also 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 e-mail to nhoefer@archindy.org.

The Criterion  Friday, February 8, 2019 Page 13
Pro-lifers urged to be aggressive, fight abortion on ‘many fronts’

WASHINGTON (CNS)—Abortion was prominent in the news cycle for most of January as many state legislatures scrambled to get various measures passed near the anniversary of the landmark Roe v. Wade decision, and controversy still swirled about an incident between young March for Life leaders and marchers at another demonstration in Washington.

Lawyer Thomas Brejcha, president and chief counsel for the pro-life Thomas More Society, gave a telephone interview to Catholic News Service (CNS) on Jan. 25 to discuss the current legal landscape surrounding abortion, how current court and legislative battles fit into that landscape, and his hopes for the pro-life movement going forward.

“We have to be as aggressive as possible on as many fronts as possible,” Brejcha said noting that a legal precedent indicates the abortion issue has been “anything but settled” since Roe v. Wade, which was decided in 1973.

In the past year, Brejcha noted, the pro-life movement lost some key battles but scored a number of significant victories under the nomination of Brett Kavanaugh to the Supreme Court. Brejcha expressed high hopes for Kavanaugh, calling him “very pro-life” and told CNS that the new justice had hired a woman from Yale Law Students for Life as a clerk.

Kavanaugh, a former D.C. Circuit judge, who was nominated to the bench by President Donald J. Trump in May 2018, proved to be a polarizing figure as the interests of both pro-lifers and of supporters of legal abortion would receive a “swing vote” that could overturn standing abortion precedent.

Brejcha said he “doesn’t worry” about Kavanaugh’s refusal alongside his liberal peers to hear a case in 2018 that would have called into question Planned Parenthood’s inclusion on state Medicaid plans.

According to him, “[The decision] was not precedent-setting, it was simply a conservative jurist’s decision” about which cases would be heard in the next cycle. Brejcha noted off some more wins, including the recent defeat of a St. Louis “abortion sanctuary city” ordinance that would have forced pro-life employers to keep employees with whom they disagree on abortion. The Thomas More Society, which is based in Chicago, supported clients in that case who argued that the law infringed on their First Amendment rights. He then turned his attention to a last legal battle in Iowa, where the state’s “heartbeat law” was overturned by the Iowa Supreme Court on Jan. 22. The law, signed by Gov. Kim Reynolds last May, forbade abortions as soon as a fetal heartbeat could be detected—sometimes as early as six to seven weeks into a pregnancy.

In that case, Brejcha explained, the Thomas More Society fought not only on behalf of the unborn but on behalf of Iowans: “Iowa is a bit schizophrenic, the state is set to break the cycle. If you or anyone you know is a victim of domestic violence, please have them contact a Catholic Charities agency or the National Domestic Violence Hotline, which provides crisis intervention and referrals to local service providers. Call 800-799-SAFE (7233) or 800-778-2324 (TTY).
Weekly lunch at Shapiro’s bonds Christians and Muslims

By Sean Gallagher

A group of Christians and Muslims meeting in a Jewish deli-casen for lunch may sound like the start of a joke. But the weekly meal that has taken place for 22 years at Shapiro’s Delicatessen in Indianapolis is no laughing matter for the people who have broken bread together through that time.

“It’s been a matter of mutual love that draws them closer to the love of God. “It’s the presence of Jesus in our midst,” said John Welch, for years a member of St. Joan of Arc Parish in Indianapolis. “We’re a father [of a family], or a Protestant minister to their children. They are so aligned, so united, that it is a gift, in their daily lives.’’

Although he won’t be attending the lunches any longer, Welch said that this bond will continue as he moves away.

“Once you can sense that, even though you may sound like the start of a joke, God is near. It lets you know that God is not just speaking to your faith,” Shaheed said. “It’s the presence of God in our midst that attracts them.”

The kind of interreligious events that Saahir has attended at the Vatican often involve experts and high-level religious leaders.

“Whenever two or more are united in my name—that is ‘remote, proximate and permanent’ so that they may grow in awareness of the values and commitments to solidarity, to love others as he loved them. “So that’s what we did. We had an obligation to share it.”

Gift of fidelity in marriage, priesthood is possible, Pope Francis says

VATICAN CITY (CNS)—Unity and fidelity are indispensable cornerstones of Christian marriage, Pope Francis said.

Having two people generously come together as one and pledge lifelong faithful love may not be only “adequately explained to future new-lyweds,” these values also require the pastoral care of the Church’s ministers and members, the pope said, addressing members of the Roman Rota, a tribunal handling mostly marriage cases.

In fact, married couples who live their marriage “in generous unity and with faithful love” are “a precious pastoral help to the Church,” and offer everyone “an example of true love,” he said on Jan. 29 in an audience marking the inauguration of the Vatican court’s judicial year.

These important role models teach in silence, he said, understanding of how you can have a dialogue with people that are so different. “Mundell said. “So that’s what we did. We had an obligation to share it.”

The Principal is responsible for the overall operations of the school which include but are not limited to: curriculum, supervision of faculty and staff, good fiscal management, maintaining/enhancing a safe and wholesome environment for all students. They must be a practicing Roman Catholic with a Master’s degree in Education and a minimum of four years of successful teaching experience. The applicant must have an Advanced or Master’s Certificate if applicable.

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Please submit your resumé electronically to: Father Bill Burks at bhburks@spjrsparish.org no later than Monday, February 11, 2019.

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For second time in months, CRS is forced to cut funding to Gaza

Jerusalem (CNS)—Catholic Relief Services (CRS) cut its services to needy people in the Gaza Strip by closing a U.S. government-funded program because of the Anti-Terrorism Clarification Act (ATCA).

This was the second CRS program in Gaza affected by U.S. government decisions in recent months. The first was the administration’s freeze on funding to medical and humanitarian aid providers, and the second is ATCA, said Hilary DuBose, CRS country representative for Jerusalem, West Bank and Gaza.

Passed last fall by the U.S. Congress, ATCA would allow Americans to sue any entity receiving American funding for alleged collaboration in acts of terrorism. Since there has not been any clear exception for humanitarian funding, USAID asked CRS to shut down the Gaza 2020 project, which provided temporary job placements, food vouchers, entrepreneurship training and grants, and emergency preparedness training. The program ended on Jan. 31.

“The needs are still great in Gaza, so it’s impacted [Gazans’] ability to take care of their families,” said DuBose. “No donor has stepped up to fill the huge gap left behind by the lack of U.S. government funding, and no other organization has the capacity to make up for the number of projects that had to close. So it’s likely the number of hungry people, the number of untreated chronic illnesses, the number of jobless youth and adults, and the number of children going without critical needed mental health services will only continue to grow.”

Though the USAID-funded program was its largest program, the CRS Gaza office continues to provide aid through other programs, she said.

At the time ATCA was passed, CRS already had to reduce its aid from the thousands of families it had been serving to mere hundreds because of the withholding of U.S. funding, DuBose said.

“The combination of these two policy decisions definitely leaves tens of thousands of Gazans without food assistance and temporary job placements,” she said. “ATCA stops us from serving hundreds of families right now, as well as preventing us from serving tens of thousands of families in the future.”

The restriction in how much CRS can give to the needy population in Gaza has made it an “incredibly difficult year” for the people the agency serves in Gaza, she said.

Humanitarian aid is crucial to many Gazans, DuBose said, as the unemployment rate is still very high, impacting people’s abilities to meet their health care, education and other basic needs. Since other organizations are also affected, other community-oriented services, such as mental health care, are also being reduced or stopped altogether, she added.

“Cutting off humanitarian funds for basic human needs is no way to make peace. It is difficult to imagine how stopping a poor family from receiving food assistance will help prevent terrorism,” said Dubose. “CRS implements all our programs directly or through carefully vetted partners. None of our funds go through the local authorities in the West Bank or Gaza.”

Witness to Christ with love, pope tells Catholics on Arabian Peninsula

ABU DHABI, United Arab Emirates (CNS)—Meeting with tens of thousands of Catholics living in the United Arab Emirates (UAE), Pope Francis urged them to be meek, peaceful and express their Christian identity by loving others.

The UAE is a predominantly Muslim country, which numbers close to 1 million, includes foreign workers from roughly 100 nations, but particularly India and the Philippines. They filled the stadium at Abu Dhabi’s Zayed Sports City and the open spaces around the complex for Pope Francis’ Mass on Feb. 5.

Paul Matthew, his 13-year-old daughter Meldy and 4-year-old daughter Michelle, were at the stadium early, the proud bearers of some of the $2,000 special tickets allowing access inside the stadium.

“We are very happy; it’s a historic moment,” said Matthew, who came from India five years ago and is involved with the “outreach ministry” of St. Paul Parish, visiting the sick in local hospitals.

The United Arab Emirates is officially Muslim, but it allows members of other faiths to worship according to their beliefs. The Muslim dignitaries at the Mass were led by Sheikh Nahyan bin Mubarak Al Nahyan, the government minister of tolerance.

In his homily, Pope Francis told the Catholics, “I like to quote St. Francis, when he gave his brothers instructions about approaching the Saracens and non-Christians. He wrote: ‘Let them not get into arguments or disagreements, but be subject to every human creature of love for God, and let them profess that they are Christians.’

“So neither arguments nor disagreements are called for, the pope said. In the 13th century “as many people were setting out, heavily armed’ to fight in the Crusades, ‘St. Francis pointed out that Christians set out armed only with their humble faith and concrete love. ‘Meekness is important,’ the pope said. ‘If we live in the world according to the ways of God, we will become channels of his presence: otherwise, we will not bear fruit.’

“The prayers of the faithful for the Mass were proclaimed in six languages: Korean, French, Urdu, Filipino, Konkani and Malayam.

“The prayer in Filipino, acknowledging how many foreign workers come to the UAE without their families, asked God to accompany “all the migrants and workers who live in these lands, may their sacrifice and diligence blossom into goodness and sustenance for their families.”

“The French prayer asked God to convert “the hearts of sinners and of the violent: stop the wars, defeat hatred, help us weave bonds of justice and peace.”

In his homily, Pope Francis acknowledged the difficulties many Catholic foreign workers experience so far from their homelands, often doing very humble work for very rich families.

The Gospel reading for the Mass was the Beatitudes from the Gospel of Matthew. Pope Francis told the people that the Gospel message was for them and could be summarized as: “If you are with Jesus, if you love to listen to his word as the disciples of that time did, if you try to live out this word every day, then you are blessed. Not you will be blessed, but you are blessed.”

St. Ann Church in Jennings County

In this photo from 1966, Father Robert Wilhelm is seen near St. Ann Church in Jennings County. The parish was founded in 1841. The brick church building, still in use, was constructed in 1866 and succeeded an original log structure. Father Wilhelm was born in St. Ann Parish, as well as the former St. Denis Parish in Jennings County, from 1957-67.

(You would 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.)