



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Joyful Witness

New *Criterion* columnist Kimberly Pohovey reflects on sharing Christ with others, page 12.

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## A mission of compassion



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)

## Senate bill would protect conscience rights of health care professionals

By Victoria Arthur

As a family practice physician and a devout Catholic, Dr. Andrew Mullally runs a medical office that is unabashedly pro-life.

That's why prospective patients are told up front what he and his team cannot provide them, including any services or referrals related to contraception or abortion. The Fort Wayne-based practice is clearly a rarity in today's world, but Mullally firmly believes that no one in the health care field should be forced to engage in activities that violate their personal convictions.

His dedication to this issue brought him to the Indiana General Assembly last week, where he testified in favor of legislation that would expand conscience protection rights related to abortion across a broader range of health care professionals.

While current state law applies only to physicians and hospital employees, Senate Bill 201 would extend conscience protection to nurses, pharmacists and other health care professionals licensed in Indiana. The bill would prohibit any health care provider from being required to perform an abortion, or assist or participate in procedures intended to result in an abortion if the provider objects on ethical, moral or religious grounds.

"This bill is essential to close a vulnerability in our current conscience protection laws in Indiana," said Mullally, who operates privately owned Credo Family Medicine, affiliated with the Dr. Jerome Lejeune Catholic Medical Guild of Northeast Indiana.

"Traditionally, health care has been provided primarily by physicians. But due to the shortage of physicians and the rise of newer education models for health care providers, we now live in an age where a significant amount of health care services are provided by non-physicians," Mullally noted. "Physician assistants, nurse practitioners,

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## 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

collective efforts of the Church to faithfully serve people in need could change the course of poverty in our archdiocese," says Bethuram, the executive director of Catholic Charities in the archdiocese.

"Although a lot has changed since our founding in 1919, our mission has remained constant: to provide service to 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 See ANNIVERSARY, page 8

## 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 700 religious leaders from Muslim, Christian, Jewish, Buddhist, Sikh, Hindu and other religious

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Pope Francis and Sheikh Ahmad el-Tayeb, grand imam of Egypt's al-Azhar mosque and university, exchange documents during an interreligious meeting at the Founder's Memorial in Abu Dhabi, United Arab Emirates, on Feb. 4. (CNS photo/Paul Haring)



# 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



Archbishop Joseph F. Naumann

Catholic Bishops' Committee on Pro-Life Activities on Feb. 2.

"Abortion has always been built on a lie. Today, the lie is switching from 'abortion is a choice' to 'abortion is health care,'" said Archbishop Joseph F. Naumann of Kansas City, Kan.

"It 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 purposeful destruction of a child which 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" by educating "family, friends, legislators and fellow citizens about how it is never necessary to intentionally kill unborn children in order to save their mothers."

"Local action is especially important," and "thoughtful Americans of all 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, a 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.

The law has been met with an outcry by the state's Catholic bishops and calls by some that Cuomo be excommunicated.

As the bill made its way through the legislature, when Cuomo signed it and since it became law, the state's Catholic bishops decried the measure in several statements. Bishop Edward B. Scharfenberger of Albany, N.Y., had urged Cuomo not to allow "this Death Star" to be built. New York Cardinal Timothy M. Dolan has called it "ghoulish."

New York lawmakers stood up and cheered after 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.

"It shocks the conscience to see such evil legislation greeted with raucous cheers and standing ovations," Archbishop Naumann said on Feb. 2, adding: "Most grieving to our Lord of life is that those who advocate for abortion put their eternal souls in jeopardy."

Archbishop Naumann also referred to

efforts in other states to expand abortion laws, in particular Virginia. A bill to allow an abortion even at delivery—as Democratic Del. Kathy Tran, its sponsor, explained at a hearing—was ultimately tabled by a subcommittee of the House of Delegates.

In a Feb. 1 statement about the Virginia bill, the archbishop said its "senseless disrespect for new human life" was "horrifying."

While Tran's bill was tabled for now, her explanation of its provisions and remarks in support of the bill by Virginia Gov. Ralph Northam, also a Democrat and a former pediatric neurosurgeon, went viral and were met with a storm of protest by pro-life leaders. The Catholic bishops of the state and the Virginia Catholic Conference, which represents them on public policy matters, issued strong statements opposing it on Jan. 31.

Richmond Bishop Barry C. Knestout said the words "horrific, outrageous, [and] vicious" were "in my heart" when hearing about this effort to expand "the brutal practice of abortion." "We should not be legislating in favor of abortion, let alone third-trimester abortions at all," he said. "All our actions and decisions should be life-giving."

Arlington Bishop Michael F. Burbidge said the bill "rightly failed," but added, "I am, along with so many people of goodwill, distraught that this bill was introduced in the first place. It could have paved the way for babies to suffer a violent and gruesome death moments before birth and could have been harmful to women."

He added, "My hope is that this bill failed because the elected officials of the state Legislature recognized that it was an evil and impermissible offense to human life and our collective decency."

In his Feb. 2 statement, Archbishop Naumann said local action to fight these kind of state measures is crucial, especially if the Supreme Court were to overturn the *Roe* decision as some hope.

"Though ending *Roe v. Wade* is a central goal of the pro-life movement," Archbishop Naumann said, "if the decision were overturned, only 11 states would immediately ban abortion; the other 39 would still allow it."

"I urge Catholics, and thoughtful Americans of all religions or none at all, to advocate for local change," he said, urging people to sign up for their or diocesan or state Catholic conference's "pro-life advocacy network, which can help you communicate to elected officials." More information on the Indiana Catholic Conference (ICC) can be found at [www.indianacc.org](http://www.indianacc.org).

Archbishop Naumann also encouraged the laity to "seek out state and local pro-life groups, including parish respect life groups, that are making a difference at the state level."

"Though we live in very dark days, we know that the Lord has already triumphed over death. But we must use this time on Earth to be his hands and feet," Archbishop Naumann said. †



## Public Schedule of Archbishop Charles C. Thompson

February 10- 21, 2019

Feb. 10 – 2 p.m.

Marriage Day Celebration Mass at SS. Peter and Paul Cathedral, Indianapolis

Feb. 11 – 6:30 p.m.

Indianapolis North Deanery Catechists' Evening Reflection at Our Lady of Fatima Retreat House, Indianapolis

Feb. 13 – 9 a.m.

All-School Mass at Central Catholic School in Indianapolis

Feb. 14 – 8 a.m.

Judicatory Meeting at Indiana Interchurch Center, Indianapolis

Feb. 14 – 10 a.m.

Leadership Team Meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

Feb. 16 – 11 a.m.

Confirmation for youths from the Batesville Deanery parishes of St. Mary, St. Catherine of Siena, St. Maurice, and St. John the Baptist at St. Mary Church, Greensburg

Feb. 19 – 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 – 10 a.m.

Department Heads Meeting at Archbishop Edward T. O'Meara Catholic Center

Feb. 20 – 7 p.m.

Confirmation for youths from the Seymour Deanery parishes of St. Mary, St. Joseph, and St. Ann at SS. Peter and Paul Cathedral

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 SS. Peter and Paul Cathedral rectory

(Schedule subject to change.)

## 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



Sen. Mike Enzi

an adoption or foster care provider for offering its services in a way that would 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 three bishops in Feb. 1 letters to U.S. 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 Committee on Domestic Justice and Human Development; Archbishop Joseph 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 Promotion and Defense of Marriage.

"Women and men who want to place their children for adoption ought to be able to choose an agency that shares the parents' religious beliefs and moral convictions. The Inclusion Act recognizes and respects this parental choice," the bishops said.

"The freedom to serve in accord

with one's religious beliefs and moral convictions is foundational to religious freedom in our nation," they said.

An earlier version of the bill, introduced in 2017, never got out of committee in the Senate. One of its major opponents is the Human Rights Campaign, which advocates for gay rights



Rep. Mike Kelly

and says religious opposition to placing children with same-sex couples is discrimination. The USCCB chairmen noted how the exclusion of Catholic adoption and foster care agencies "has already happened in Massachusetts, Illinois, California, the District of Columbia, and is in progress or litigation in New York, Pennsylvania, Michigan and at the federal level. In each of these places, religious agencies have been or are being driven out of offering adoption and foster care services due to their beliefs."

"Our first and most cherished freedom, religious liberty, is 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 House version has 38 sponsors, including one Democrat. †

### NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion?

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# 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 young and old that is not dissimilar to the experience



Pope Francis arrives to celebrate Mass during the World Day for Consecrated Life in St. Peter’s Basilica at the Vatican on Feb. 2. (CNS photo/Remo Casilli, Reuters)

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 “witheres.”

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.” †

## Indiana Catholic Women’s Conference set for March 23 in Indianapolis

Criterion staff report

The 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 Abounds All the More.” The featured speakers are Barbara Heil, Rose Sweet and Donna



Barbara Heil

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 “The Journey Home” on EWTN and speaks at many conferences around the country.

Sweet, a Catholic author and conference speaker, has been heard on Catholic radio and seen on EWTN. Her heart and humor



Rose Sweet

are used to help people live their faith in the daily details by putting religion into their relationships. She is the author of 12 books on relationship healing that include all stages: being single, dating and courtship, marriage and parenting, divorce, annulments, and how

to get along with almost anyone. Her work is deeply rooted in St. John Paul’s “Theology of the Body” (TOB). Sweet has been a guest on “Catholic Answers Live” and a speaker

at the annual TOB Congress, the 2015 World Meeting of Families, and the United States Conference of Catholic Bishops’ 2017 Convocation of Catholic Leaders.

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 is \$50 per person, or \$45 for groups of 10 or more. Those prices increase by \$5 after March 11. Costs regardless of date are \$25 for students and \$15 for religious. A gift and VIP seating will be given to each member of the largest group in attendance.

(To register for the conference or to print a downloadable registration form, go to [bit.ly/2Ga7kWF](http://bit.ly/2Ga7kWF) [case sensitive]. For those with no access to a computer, write a check made out to Marian Center of Indianapolis for the appropriate amount with an indication of the number attending, and mail it to Marian Center of Indianapolis, P.O. Box 47362, Indianapolis, IN 46247.) †



Donna Cori Gibson



Msgr. Joseph Schaedel

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## Editorial

# 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 professionals who carry out the 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 1990s, 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 needed in order to hold 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 clergy 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 the ability of journalists to 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 dangers of using social media to divide rather than unite people. "We define ourselves starting with what divides us rather than with what unites 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 worse, as Pope Francis points out frequently, is gossip, the "word 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 all proportion in the repeated telling.

Social media too often raises destructive backyard 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 attacks, 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 Oct. 7, 1960, an editorial offered a summary of the newspaper's journalistic philosophy: "We will be attempting the difficult task of applying to concrete, specific situations the religious and moral ideals of the Catholic faith. It is not a task in which one can enjoy the easy certitude of reiterating high principles and unarguable platitudes. One must get specific, and to be specific one must know more than principles; one must



The front page of *The Criterion* published on Oct. 7, 1960.

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 through 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 awake. It does not have to mean that someone is boiling 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 ministries 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 means 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

Be Our Guest/Dr. Stephen O'Neil

## Our faith requires us to take a stronger stand for life, reader says

The lives of the most vulnerable in our country are under attack.

On the heels of the annual March for Life, New York state passed the most aggressive pro-abortion law in our country's history and the Virginia legislature considered—and their governor supported—a bill that would have made infanticide legal. A baby could be aborted at the time of delivery, and one born alive would have been legally allowed to die by neglect if the mother and her doctor so chose.

Six states and the District of Columbia have legalized physician-assisted suicide. Under the guise of compassion, certain individuals' lives are deemed "qualified" to be ended with the help of a physician.

Human life itself is being devalued. We are placing different value on human lives based on the age, level of dependency, usefulness, ability and health of the individual.

Some are deemed more worthy of life than others. Society is deciding who should live and who should die. Once we place ourselves as the arbiter of life decisions, we are putting ourselves in the place of God. When that happens, terrible consequences follow.

We are sliding down a very slippery slope. Little by little, the sanctity of life is

being disregarded as the culture of death expands.

"Safe, legal and rare," the mantra of the pro-abortion faithful in the 1990s, has now morphed into "shout your abortion" as some claim it affirms women's rights and wear it as a badge of honor.

Ethicists and legislators are actually making arguments for infanticide. Physician-assisted suicide inevitably evolves from the "right to die" into the "duty to die." Euthanasia soon follows. What was unthinkable just a few years ago is now reality.

The Catholic Church needs to take a stronger stand for life, even if it is unpopular with some of its leaders and members. Catholic government officials need to be held accountable for anti-life actions. We can't be afraid to offend or be uncomfortable to stand up for what is right, or else those who don't hold life as sacred will continue their march forward with unfathomable results. We owe it to those who can't defend themselves.

"Let it not be said that I was silent when they needed me."—William Wilberforce

(Dr. Stephen O'Neil is a member of Immaculate Heart of Mary Parish in Indianapolis.) †

## 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 statement on the Energy Innovation and Carbon Dividend Act (EICDA), 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 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 protection of 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.

EICDA, 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 protect 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  
Indianapolis

## 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](mailto:criterion@archindy.org). †





# Christ the Cornerstone

## 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, and ascend to the heights, at its calling.” (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 response was to fall to his knees and exclaim, “Depart from me, Lord, for I am a sinful man” (Lk 5:8). For, as St. Luke tells us, 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 do what the Lord 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. Mediocrity 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 Apostle” (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. †



# Cristo, la piedra angular

## Cristo nos ordena ‘remar mar adentro’

“Nuestro encuentro con Cristo es una invasión de gracia. Debemos estar listos para recibir esa gracia y remar mar adentro o subir a las alturas, según el llamado.” (Obispo Robert E. Barron)

La lectura del Evangelio del quinto domingo del Tiempo ordinario (Lc 5:1-11) relata la conocida historia de cuando el Señor le ordena a Pedro: “Navega mar adentro, y echen las redes” (Lc 5:4). A lo que Pedro responde: “Maestro, hemos trabajado la noche entera y no hemos sacado nada, pero si tú lo dices, echaré las redes” (Lc 5:5).

Como sabemos, el resultado fue sencillamente espectacular. “Así lo hicieron, y sacaron tal cantidad de peces, que las redes estaban a punto de romperse. Entonces hicieron señas a los compañeros de la otra barca para que fueran a ayudarlos. Ellos acudieron, y llenaron tanto las dos barcas, que casi se hundían” (Lc 5:6-7).

La reacción de Pedro fue caer de rodillas y exclamar: “Aléjate de mí, Señor, porque soy un pecador” (Lc 5:8). Ya que, según nos dice san Lucas, Pedro y sus compañeros Santiago y Juan estaban sorprendidos de la cantidad de peces que atraparon después de una larga noche de frustraciones y fracaso.

San Lucas prosigue con las palabras de Jesús: “No temas, de ahora en adelante serás pescador de hombres” (Lc 5:10).

Esta historia del Evangelio resulta especialmente adecuada dadas las circunstancias actuales de la Iglesia. Al igual que san Pedro, los discípulos de Jesucristo, es decir, los hombres y mujeres bautizados que hemos sido llamados a “pescar” a otros seres humanos, estamos muy conscientes de que no somos dignos, de que somos pecadores.

A menudo estamos tentados a dejar que nuestras frustraciones y fracasos nos impidan cumplir con la obra que el Señor nos ha ordenado: Remen mar adentro y proclamen la Buena Nueva, como lo hizo san Pablo en la segunda lectura del domingo (1 Cor 15, 3-5) “Cristo murió por nuestros pecados, conforme a la Escritura. Fue sepultado y resucitó al tercer día, de acuerdo con la Escritura. Se apareció a Pedro y después a los Doce” (1 Cor 15:3-5). En el mejor de los casos, somos evangelistas renuentes que tememos a nuestras propias debilidades y a las fuerzas poderosas que actúan en nuestra contra en el mundo.

“No teman,” nos dice Jesús. Ninguna frustración ni ningún fracaso

puede ser tan grande como para superar lo que el obispo Robert E. Barron denominó la “invasión de gracia” que llega a nuestras vidas producto de nuestro encuentro con Jesús. Su amor destierra los temores si, al igual que Pedro, logramos superar nuestra renuencia, nuestra resistencia a hacer lo que nos pide el Señor y decir “si tú lo dices, echaré las redes.” Ninguna fuerza del inframundo ni de la tierra es lo suficientemente intensa para impedir que la Palabra de Dios habite en nuestros corazones si tan solo decimos «sí» al poder de su maravillosa gracia.

*Duc in altum!* (¡Rema mar adentro!) era una de las expresiones favoritas del papa san Juan Pablo II. El Santo Padre sabía que sin el don de la gracia de Dios carecemos del valor para hacer lo que el Señor nos ordena. “No temas” era también uno de sus saludos favoritos. Ambos van de la mano. Al aceptar el don de la gracia y de “remar mar adentro” nos despojamos del temor que nos frena.

El papa Francisco a menudo hace alusión a esta paradoja: nos dice que la única forma para superar nuestros temores es levantarnos de la “comodidad del sofá” y dirigirnos a la periferia, los bordes extremos o los márgenes de la sociedad

humana. La mediocridad es la enemiga del discipulado cristiano. Debemos ser valientes y no ceder en nuestro compromiso de proclamar el Evangelio a todas las naciones y los pueblos, comenzando por nuestros parientes, amigos, vecinos y compatriotas, y seguir avanzando hasta llegar a los confines de la tierra.

San Pablo admitió libremente que “soy el último de los Apóstoles, y ni siquiera merezco ser llamado Apóstol” (1 Cor 15:9), puesto que persiguió a la Iglesia antes de convertirse. “Pero por la gracia de Dios soy lo que soy—testifica san Pablo—y su gracia no fue estéril en mí” (1 Cor 15:10). La gracia de Dios puede convertir al último de los apóstoles en uno de los discípulos misioneros más grandes de la historia de la Iglesia. ¡Imagínese lo que puede hacer por nosotros!

Pidamos al Señor una invasión de gracia que nos permita soltar nuestros temores para despojarnos de la mediocridad que nos retiene, y remar mar adentro. Si abrimos nuestras mentes y corazones a la gracia de Dios, El nos liberará de nuestros temores y nos dará el valor y la fuerza para cumplir con su voluntad siempre. †



# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## February 12

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

## February 13

Catholic Charities in Bloomington, 803 N. Monroe St., Bloomington. **Valentine Open House**, tours, activities for children, refreshments, 6-8 p.m. Information: 812-332-1262 or Cheri Bush, [cbush@archindy.org](mailto:cbush@archindy.org).

## February 15

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, ABC affiliate WRTV-6 investigative reporter Rafael Sanchez presenting, Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on Feb. 14. Information and registration: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

## February 15-18

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Used Book Sale sponsored by Linden Leaf Gifts**, 10 a.m.-4 p.m., books not pre-priced but donations accepted. Information: 812-535-2932 or [lindenleafgifts@spsmw.org](mailto:lindenleafgifts@spsmw.org).

## February 16

St. Bartholomew Church, 1306 27th St., Columbus. **Young Musicians Concert**, 7 p.m., free will offering. Complete list of all concerts: [www.saintbartholomew.org](http://www.saintbartholomew.org) (choose Music Ministry) or [bminut@stbparish.net](mailto:bminut@stbparish.net).

## February 17

Sisters of St. Benedict, St. Gertrude Hall, 802 E. 10th St., Ferdinand (Diocese of Evansville). **Oblates of St. Benedict Informational Meeting**, 1-3 p.m. Information: [www.thedome.org/get-involved/oblates/](http://www.thedome.org/get-involved/oblates/), Benedictine Sister Brenda Engleman, 812-367-1411, ext. 2827, [bengleman@thedome.org](mailto:bengleman@thedome.org).

## February 17

Providence Spirituality &

Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Sundays at the Woods: An Afternoon of Art**, discover works of art by the Sisters of Providence and other artists, 2-4 p.m., freewill offering, registration not required. Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org) or [www.spsmw.org/event](http://www.spsmw.org/event).

## February 18

St. Mark the Evangelist School, 541 E. Edgewood Ave., Indianapolis. **Caregiver Support Group**, sponsored by Catholic Charities Indianapolis, open discussion for family and friends caring for adults age 60 and older, 5:30-7 p.m. Information: Monica Woodsworth, 317-261-3378, [mwoodsworth@archindy.org](mailto:mwoodsworth@archindy.org).

## February 19

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Abide" Adoration Service**, sponsored by Catalyst Catholic, 7-8 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@catalystcatholic.org](mailto:chris@catalystcatholic.org), 812-923-8355.

## February 21

The Wine Market at Irvington, 5543 E. Washington St., Indianapolis. **Father Thomas Seccina Memorial High School Women's Circle Social Gathering**, appetizers provided, cash bar, 6-8 p.m., register by Feb. 19. Registration and information: Rose Branson, [rbranson@seccina.org](mailto:rbranson@seccina.org), 317-352-3292.

Marian University, Michael A. Evans Center, 3200 Cold Spring Road, Indianapolis. **Richard G. Lugar Franciscan Center for Global Studies Speaker Series: "Rebuilding Refugees" Lives in Sri Lanka,** Sajith Silva, Catholic Relief Services program coordinator for Sri Lanka, presenting, sponsored by Catholic Relief Services and the Center for Interfaith Cooperation, 7 p.m. Information and registration: [goo.gl/g3qZzb](http://goo.gl/g3qZzb) (case sensitive).

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.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Nature Nights: Indiana Treasure**, 7-8:30 p.m., freewill offering. Information and registration: 317-788-7581, [www.benedictinn.org](http://www.benedictinn.org).

## February 22

The Willows, 6729 Westfield Blvd., Indianapolis. **Bingo Fundraiser**, benefiting the Little Sisters of the Poor St. Augustine Home, 5:30 p.m., bingo, games of chance, food, \$50 admission, register by Feb. 15. Reservations: [www.littlesistersofthepoorindianapolis.org](http://www.littlesistersofthepoorindianapolis.org). Information: Jeanmarie Kane, [devsindianapolis@littlesistersofthepoor.org](mailto:devsindianapolis@littlesistersofthepoor.org), 317-415-5767.

## February 23

East Central High School Performing Arts Center, 1 Trojan Road A, St. Leon. **E6 Catholic Men's Conference: Armor Up**, 7 a.m.-3 p.m., speakers, adoration, confession, Mass, \$40 adults, \$15 high school and college

pre-sale, \$60 walk-ins, clergy and religious free, includes lunch and materials, free parking. Information and registration: [www.e6catholicmensconference.com](http://www.e6catholicmensconference.com).

## February 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting and Program**, Father Eric Augenstein, archdiocesan director of vocations, presenting, 5:40 p.m. rosary (optional), 6-8:30 p.m. dinner and program, \$15 per person for members. Information: 317-748-1478, [smclaughlin@holyspirit.cc](mailto:smclaughlin@holyspirit.cc).

## February 28

Indiana Interchurch Center, 1100 W. 42nd St., Indianapolis. **Caregiver Support Group**, sponsored by Catholic Charities Indianapolis, question-and-answer session for family and friends caring for adults age 60 and older, 5:30-7 p.m. Information: Monica Woodsworth, 317-261-3378, [mwoodsworth@archindy.org](mailto:mwoodsworth@archindy.org).

## Mardi Gras 'Shelterbration' to benefit Becky's Place in Bedford on March 2

Mardi Gras "Shelterbration" is the theme of a Becky's Place benefit in the Shamrock Center of St. Vincent de Paul Parish, 1723 "I" St., in Bedford, from 6:30 p.m.-midnight on March 2.

Becky's Place, a ministry of Catholic Charities Bloomington, provides shelter and creates hope 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 on line at [www.archindy.org/cc/bloomington](http://www.archindy.org/cc/bloomington). 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 [cbush@archindy.org](mailto:cbush@archindy.org).

## New Albany Deanery to host high school retreat for underclassmen on March 29-31

"To 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 at the Mount St. Francis Center of Spirituality, 101 St. Anthony Dr., in 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 \$150, and financial aid is available.

Registration is requested by March 15 online at [www.catalystcatholic.org/events](http://www.catalystcatholic.org/events).

For additional information, contact Mary Pettit at 812-923-8355 or by e-mail at [mary@catalystcatholic.org](mailto:mary@catalystcatholic.org).

## Providence Sisters accepting Providence Associate applications through May 31

The Sisters of Providence of Saint Mary-of-the-Woods, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, are accepting Providence Associate applications through May 31.

Providence Associates are women and men of diverse faith backgrounds, ages 18 years and older, who share their own unique gifts and talents with others while walking with the Sisters of Providence.

Accepted applicants attend an orientation at Saint Mary-of-the-Woods in October. Following the orientation, the candidate spends a year meeting

one-on-one on a regular basis with a Sister of Providence or another Providence Associate companion to learn and share about Providence spirituality.

For more information or to request an application, contact Providence Associate co-directors Debbie Dillow at 317-250-3294 or e-mail [ddillow@spsmw.org](mailto:ddillow@spsmw.org), or Providence Sister Sue Paweski at 312-909-7492 or e-mail [spaweski@spsmw.org](mailto:spaweski@spsmw.org).

To learn more about Providence Associates, visit [www.providenceassociates.org](http://www.providenceassociates.org).

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

## February 22-23

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Women of Wonder Weekend**, Judy Ribar facilitating, Fri. 7 p.m., concludes after 4 p.m. Sunday Vigil Mass, includes breakfast and lunch, \$75 with overnight lodging, \$45 commuters. Information and registration: 812-923-8817, [www.mountsaintfrancis.org/registration](http://www.mountsaintfrancis.org/registration).

## February 23

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Living a MeaningFULL Life**, Bill Tonnis, John Metz and Ken Cecil presenting,

9:30 a.m.-2:30 p.m., \$45 includes lunch. Information and registration: 812-933-6437, [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

## February 26

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Benedictine Spirituality: Caring for the Sick**, Benedictine Sister Heather Jean Foltz presenting, 7-8:30 p.m., \$25. Information, registration: [bit.ly/2RCi0m](http://bit.ly/2RCi0m), 317-788-7581.

## February 28

Benedict Inn Retreat & Conference Center,

1402 Southern Ave., Beech Grove. **Living the Liturgical Year: Lent**, Benedictine Sister Marie Therese Racine presenting, 6:30-8:30 p.m., \$25. Information and registration: 317-788-7581, [www.benedictinn.org](http://www.benedictinn.org).

## March 6

Benedict Inn Retreat & conference Center, 1402 Southern Ave., Beech Grove. **Forgiveness: An Ash Wednesday Program**, Benedictine Sister Connie Kramer presenting, 10 a.m.-4:30 p.m., \$55, includes lunch. Information, registration: [bit.ly/2TpxUP8](http://bit.ly/2TpxUP8) (case sensitive).

## Post-abortion healing retreat planned in Indianapolis area on March 1-3

The archdiocesan Office of Human Life and Dignity is hosting 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, a compassionate and confidential ministry, extends God's unconditional love and forgiveness to women and men who experience the tragedy of abortion.

By offering a safe place for those suffering to be reconciled with God and the Church, Project Rachel helps those who are suffering after abortion to experience mercy, forgiveness and peace.

To share, request literature or register for the retreat, call 317-452-0054 or e-mail [projectrachel@archindy.org](mailto:projectrachel@archindy.org).

For additional information about the Project Rachel post-abortion healing ministry visit [www.archindy.org/humanlifeanddignity](http://www.archindy.org/humanlifeanddignity).

## Right to Life of Johnson and Morgan counties to host euchre tournament on Feb. 23

Right to Life of Johnson and Morgan counties is hosting a euchre tournament at Concordia Lutheran Church, 305 Howard Road, in Greenwood, at 10 a.m. on Feb. 23.

The winning partners will receive a \$100 cash prize.

The entry fee is one package of diapers to be donated to the local Care Net Pregnancy Center.

Advance registration is encouraged by contacting Emily McNally at 317-697-2441 or e-mailing [ebrookehaskins@gmail.com](mailto:ebrookehaskins@gmail.com).



# Four monks of Saint Meinrad Archabbey profess solemn vows

Criterion staff report

Four men professed solemn vows as Benedictine monks of Saint Meinrad Archabbey in St. Meinrad during a liturgy on Jan. 25 in the Archabbey Church of Our Lady of Einsiedeln. They are Brothers Simon Herrmann, Nathaniel Szidik, Joel Blaize and Jean Fish.

Brother Simon is a former resident of Findlay, Ohio, and a graduate of the University of Dayton, earning a bachelor's degree in communication management in 2010.

He worked as an associate editor for the national office of Beta Theta Pi fraternity from 2010-11 and then at Saint Meinrad Archabbey as the director of alumni relations from 2011-14. He also served as a college intern for three summers in Saint Meinrad's "One Bread, One Cup" youth liturgical leadership program.



Br. Simon Herrmann, O.S.B.

He is currently a full-time student at Saint Meinrad Seminary and School of Theology in his second year of theology. Brother Simon cuts the grass in the monastery courtyard, sandblasts designs into St. Meinrad sandstone, and enjoys sharing about monastic life to audiences that might be unfamiliar with this way of religious life.

Brother Nathaniel is a native of Grand Rapids, Mich., and a 2011 graduate of the University of Dayton with a bachelor's degree in chemical engineering.



Br. Nathaniel Szidik, O.S.B.

He worked for three years as a production manager in the byproducts and coal handling divisions at United States Steel near St. Louis. He also served as a college intern for two summers in Saint Meinrad's "One Bread, One Cup" program.

He is currently a full-time student in the seminary in his first year of theology. He is also the master of ceremonies for liturgies in the Archabbey Church. Brother Nathaniel also works as an American Council on Exercise certified

personal trainer with Saint Meinrad's wellness department and is one of the project organizers for Peanut Brother, an initiative of the monastery in which monks produce their own peanut butter.

Brother Joel is formerly of Mount Carmel, Ill., and a graduate of Southern Illinois University-Edwardsville in Edwardsville, Ill., with a bachelor's degree in English literature. He earned an associate degree at Wabash Valley College. He also studied drafting and design at Ivy Tech Community College.



Br. Joel Blaize, O.S.B.

Brother Joel formerly worked as a tool and die machinist and a design engineering technician at Hansen Corporation. He attended Saint Meinrad Seminary and School of Theology for one year before entering the monastery.

Brother Joel currently works as an assistant in the liturgical music office, as an oblate dean, as webmaster of the Swiss-American Congregation and as a podcast host and composer.

Brother Jean, formerly of Poway, Calif., is a 2013 graduate of Sonoma State University in Rohnert Park, Calif., with a bachelor's degree in anthropology.



Br. Jean Fish, O.S.B.

He served as a youth ministry volunteer and an intern at St. Gabriel Parish in Poway, and he worked in the shipping department of a moving company.

Brother Jean is an assistant in the monastery dining room and assistant guestmaster in the Archabbey Church. In addition, he is learning to make stained-glass windows and he expects to complete a master's degree in theology at Saint Meinrad Seminary and School of Theology in May.

In professing solemn vows of obedience, fidelity to the monastic way of life and stability in the community at Saint Meinrad, the monks become full and permanent members of the Benedictine community.

(For more information about Saint Meinrad Archabbey, visit [www.saintmeinrad.org](http://www.saintmeinrad.org).) †



With monks of Saint Meinrad Archabbey standing behind them, Benedictine Brothers Simon Herrmann, left, Nathaniel Szidik, Joel Blaize and Jean Fish kneel in prayer during a Jan. 25 liturgy at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad in which the brothers professed solemn vows. In a ritual symbolizing humility, monks of Saint Meinrad who profess solemn vows have all of their hair cut off except for a small band that is traditionally called in Latin a "corona" ("crown"). (Photo courtesy of Saint Meinrad Archabbey)

## Saint Meinrad Archabbey receives new novice

In a recent ceremony at Saint Meinrad Archabbey in St. Meinrad, a new novice was received by



Nov. Dennis Reyes, O.S.B.

the monastic community. Benedictine Novice Dennis Reyes was clothed in the Benedictine habit on Jan. 19. He now begins a year of monastic formation, including study of the *Rule* of St. Benedict and monastic history.

Novice Dennis, 42, a native of Manilla in the Philippines, earned a bachelor's degree in music at the University of Philippines and a master's degree in music composition and theory from the University of Nevada. He expects to earn a doctorate of musical

arts in composition from the University of Illinois in May.

The winner of numerous awards in international music competitions, Novice Dennis most recently was awarded the grand prize at the Sond'Ar-te Electric Ensemble Composition Competition in 2016 in Portugal in which composers from 18 countries took part. He also participated in the International Electroacoustic Music Festival hosted by the Conservatorio Santa Cecilia in Rome.

As a novice, he takes a year off from formal studies and trades. The novitiate is a time of prayer and learning intended to help a novice discern his vocation as a monk. At the end of this year, a novice may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life and stability in the community of Saint Meinrad. †

## 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 through 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 her here."

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 revealed Canada has offered asylum to Bibi and her husband, Ashiq Masih, and that the offer has been accepted.

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 helped Bibi's daughters and husband in Lahore to Canada. The Lahore family's close association with Bibi put them in danger after Pakistan's top court initially found no case against Bibi in October.

The Church will extend whatever aid it can to Bibi and her family.

"We would host them in a minute," said the bishop. "So far, we haven't been asked that."

If Bibi chooses to assume a new identity and establish a life for her family in an undisclosed location, media should give her that opportunity, the bishop said. The bishop asked to remain anonymous so that would-be assassins could not begin looking for Bibi in his diocese.

In the two months after the Pakistani court made its ruling public on Oct. 31, Bibi's daughters and their family friends moved three times to various secret locations in Pakistan, while followers of Khadim Hussain Rizvi searched house-to-house, looking to kill them.

Rizvi's party, Tehreek-e-Labbaik, had challenged the October acquittal. †

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# ANNIVERSARY

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point in the housing continuum, from providing financial assistance for rent and utility payments to emergency shelter 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 being levied upon families and individuals as a result of the lack of available affordable housing and services for families who face a number 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 supported. Having a home also underscores the inherent dignity of the persons who live there.”

**Q. What’s the extent of families who are affected by homelessness?**

“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 other community providers 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 for those without heat. Many local churches and other nonprofits 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? And how are Catholic Charities programs and services helping to address this crisis?**

A. “Catholic Charities has been involved in various communities in the archdiocese in response to the deadly opioid epidemic. Many of our programs connect families with skilled addiction counselors and other professionals providing information, resources and unique firsthand perspectives around substance use disorder and its impact on families.

“Substance use addiction is often narrowly viewed through the lens of the individuals struggling firsthand. The burden for families is often unrecognized, resulting in many unanswered questions, intense emotional pain and strong feelings of hopelessness.

“Catholic Charities is working with other human service providers to proactively help families address their needs—and discover new ways to cope and reduce their own suffering. This includes people from all faith traditions and all walks of life.”

**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 refugees and immigrants who have been here—remains a priority for Catholic**

**Charities. How has Catholic Charities continued its efforts to help refugees and immigrants?**

A. “Refugees come from extreme poverty, violence or religious and political persecution in their homelands—seeking a better life for themselves and their families.

“There are 65.3 million forcibly displaced people worldwide, refugees who left their home, where it was too dangerous to stay. More than 21 million refugees—over half of whom are under the age of 18—live in confinement in camps in adjacent countries, in squalor, amidst disease and deprivation. Less than 1 percent of refugees are resettled. Most live their lives in refugee camps.

“Catholic Charities is one of the agencies serving refugees who are resettled in Indianapolis and throughout the outer regions of the archdiocese. Catholic Charities resettles about 200 refugees a year. More than 10,000 refugees have been resettled by Catholic Charities in this community since 1975.”

**Q. Overall, what is life like for the refugee families who have found a home in the archdiocese?**

A. “The families we are resettling are succeeding in their new life here in Indiana. One hundred percent of the refugees who are able and at the age to work are finding work. Refugee children are progressing nicely in schools and in the neighborhoods where refugees have settled. We’re beginning to see ethnic grocery stores, auto sales and specialty shops.

“These refugees come from far-reaching parts of the world—Burma, Bhutan, Iraq, Congo and Sudan. All have hopes of a better and safer life in the United States for them and their families. The goal is to strengthen our community by assisting these new Americans so that refugees, migrants and people on the move are treated with dignity, respect, welcome and belonging.

“Catholic Charities Immigration Legal Services provides legal advice and representation to immigrants and their families. Our program is designed to guide clients through the immigration process with care and efficiency.”

**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 for many people who live in rural and inner-city areas. Talk about the problem of food insecurity and how it impacts people.**

A. “Whether it’s a meal at home or in a restaurant, odds are most people choose the foods that support their 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.

“Poverty and hunger go hand in hand. According to [Census.gov](http://Census.gov), the poverty rate in 2017 was 14.8 percent of the U.S. population. That sounds low until you realize this is 46.7 million people. That means one out of every five children in our country is living in poverty.

“Feeding Indiana’s Hungry revealed in May 2018 that food insecurity exists in every county in Indiana. Overall food insecurity in Indiana ranges from a



David Bethuram, center, executive director of Catholic Charities in the archdiocese, shares a smile with Dick Moore, left, and Bob Hughes. Moore and Hughes are volunteers at the archdiocese’s Crisis Office in Indianapolis and members of Our Lady of Mt. Carmel Parish in Carmel, Ind., in the Lafayette Diocese. (Submitted photo)

low of 8.8 percent of the population in Hamilton County up to 18.3 percent in Marion County. People in poverty worry about their ability to survive and find their next meal.”

**Q. How is Catholic Charities in the archdiocese trying to make a difference in this basic need of life?**

A. “The Church provides much-needed food programs through Catholic Charities, parish food pantries and the St. Vincent de Paul Society.

“Catholic Charities also provides summer food programs for children and youth, and with the generosity of donors and thousands of volunteers, prepares quality food which is served daily in our shelter and housing programs. Without these vital ministries and the support of amazing volunteers and donors, thousands more would be vulnerable to starting a downward spiral of health, income and housing.”

**Q. Our population in Indiana and in the United States continues to become older and grayer. How does Catholic Charities in the archdiocese meet the needs of this older age group?**

A. “Depending on a senior’s location in the archdiocese, Catholic Charities provides assistance to seniors, including emergency housing, mental health services, adult day care service, food, clothing and utility assistance. We also have programs for low-income seniors who wish to provide volunteer work in the community and become a companion to another homebound, fragile, older adult.”

**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 very eyes.

“I am confident in the ability of our local Catholic Charities agencies to respond to the ongoing challenges our communities face. The staff, board of advisors, local agency councils and volunteers are the heart and soul behind Catholic Charities.

“An important foundation of our work is our faith. Who knows what’s going to happen, what needs are going to emerge, and how we are going to respond? If we are grounded in prayer and grounded in the principles of Catholic social teaching, somehow, we will find a way to do our best to respond to what emerges before us.” †

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

**David Bethuram** 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.

**Donate to change a life:** “Every donation helps. You can give a little or a lot, and together we can make a different tomorrow for the people and communities of southern and central Indiana.”

**Become a volunteer:** “The desire to help others is one that is in all humans. At Catholic Charities, we have a myriad of opportunities for volunteering 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/cc](http://www.archindy.org/cc). †

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

VATICAN CITY (CNS)—Appealing to the world’s leaders and policymakers, Pope Francis called for protecting the unborn and seeing these new lives as people who will bring new beginnings and hope for the future.

Each and every new life conceived—they are children of the entire community, and their being killed in large numbers with the backing of the state constitutes a grave problem that undermines the foundations of the building up of justice, compromising the correct solution for every other

human and social problem,” he said.

The pope made his remarks during an audience on Feb. 2 with the board of directors of Italy’s pro-life movement. Italy celebrated its national day for life on Feb. 3.

The pope said the celebration offered him the opportunity to make “an appeal to all politicians, regardless of each person’s faith belief, to treat the defense of the lives of those who are about to be born and enter into society as the cornerstone of the common good.”

He said every new life comes into the world to bring “newness, the future and hope.”

May leaders not let themselves be “conditioned by mindsets that focus on personal success or immediate or one-sided interests,” but rather look at the long term and the good of everyone, he said.

“To voluntarily extinguish life in its blossoming is, in every case, a betrayal of our vocation, as well as of the pact that ties generations together,” and allows people to look forward with hope, he said.

Pope Francis again underlined that protecting life means protecting the entire life span of a person and promoting all that is needed for living in a “dignified manner,” including good health, education and job opportunities.

The pope made another appeal on the day for life after praying the *Angelus* in St. Peter’s Square, saying it was increasingly important that there be a “concrete commitment” to life by all cultural and social groups, associations and institutions, and to recognize the family as the “generative source” of a community. †



# 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 the founding pastor, knew that we needed a place for the students, a place they could come to study, a place where they could go to Mass, confession 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.

Following in his predecessor’s footsteps, Archbishop Charles C. Thompson arrived at St. Paul on Jan. 13 to celebrate a Mass for the parish’s golden anniversary. Several hundred parishioners, both university students and townspeople, were present.

“No doubt, it has not always been an easy or popular task,” Archbishop Thompson said during his homily, “yet St. Paul Catholic Community remains a means through which the transforming power of God, God’s grace, continues to transform hearts, relationships, cultures and all creation through the beauty and

truth of the good news.”

St. Paul still strives to fulfill the founding vision of serving the students and staff of Indiana University. Six campus missionaries from the Fellowship of Catholic University Students operate out of the parish, and the building hosts Bible study groups, afternoon Masses and even a weekly free spaghetti dinner after one Sunday Mass. Father John estimates that the parish currently serves about 1,000 students.

Yet even the very anniversary Mass made evident that a significant number of year-round parishioners call St. Paul home, despite themselves having no connection to the university. Sometimes these community members were drawn by the vitality created by the students.

“There was just something about the vibe, a lot of energy here. I think the youth and the college gives a lot of interest and energy,” year-round parishioner Jim Steward explained after the Mass. He, his wife Lee and their four children joined the parish in 2013 after moving to the area.

“Since it’s a college ministry, it’s used to that transitional kind of—people coming and going all the time—so the regular parishioners, they’re not put off by that,” added Lee Steward, explaining that the family had moved a total of 15 times

because of Jim’s career in the Navy.

“We found we could arrive and be accepted quickly and easily,” she said.

The parish currently has about 550 registered households. From the beginning, this parish seemed destined to maintain the balance between serving IU and serving a broader community in Bloomington.

Tom and Emilie Schwen, who were attending liturgies five decades ago, recalled

giving feedback to the parish council in the 1970s about how families could be better included. The two ran a baby-sitting service during Masses to give parents a chance to participate more fully in worship.

“We were encouraged to be active in all phases of the church, including giving counsel to the pastor through [the] parish council but through other things as well,” Emilie Schwen said.

“I chaired the committee that hired the most recent youth director,” Tom Schwen recalled, “and one of the bits of feedback was we need to make sure we keep focused on young families in addition to our primary mission.”

Today, the parish offers a family formation program, catechesis for elementary and middle school students as well as youth groups for middle and high school students.

Also evident at the anniversary Mass were two more communities growing within this larger parish faith



Olivia Esperanza Nieto, a member of St. Paul Catholic Center, proclaims the first reading in Spanish during the Jan. 13 anniversary Mass. The second reading was proclaimed in Korean, and the Gospel was read in English to highlight the parish’s multicultural community.



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.



Archbishop Charles C. Thompson elevates the Eucharist during a Mass on Jan. 13 to celebrate the 50th anniversary of the founding of St. Paul Catholic Center in Bloomington. Around the altar are clergy from the parish, from left, Deacon Ron Reimer, Dominican Father Justice Pokrzewinski and Dominican Father John Meany. (Photos by Katie Rutter)



Tom Schwen, front left, and Patricia and Fred Smith, center, raise their hands as they are acknowledged as founding members of St. Paul Catholic Center during the Jan. 13 anniversary liturgy.

community: a Spanish-speaking and a Korean community. Mass readings were proclaimed in English, Spanish and Korean. A Korean vocalist, accompanied by a cello, also performed a rendition of *Ave Maria* as a meditation after Communion.

Father John estimated that these two language communities began to gather at St. Paul in the 1980s or 1990s. The parish now celebrates a Mass in Spanish every weekend and a Mass in Korean twice a month.

“We’re the only place with a Spanish Mass every Sunday in a 40-mile radius,” noted Father John.

“Then we have the Korean community. They’re more connected with the university. They’re recruited by the university from Korea,” he said, adding that these members were typically associated with the IU school of business or music.

Regardless of their native tongue, scores of parishioners gathered after the anniversary Mass for light refreshments in a downstairs community room. On

one wall, a chart documented the current status of a fundraising campaign crafted to launch the parish into the future.

This fundraising campaign aims to raise \$1.5 million to renovate the 50-year-old building. The funds would be used to update the utilities and revamp the downstairs community space. Parish council members say that this will allow the parish to more easily accommodate the many meetings and activities that take place in the building.

“This space really is the heart of our home. This is where community gathers to share,” said Gress, motioning around her to all of the parishioners enjoying the food and fellowship.

So far, the parish has about \$1.2 million in pledges for the renovation.

“It’s nice to be part of this,” summarized Lee Stewart, “because we’re celebrating 50 years gone by, but we’re celebrating the future as well and the next 50 years.”

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington.) †



The Mbouyou family, members of St. Paul Catholic Center in Bloomington, speak with Archbishop Charles C. Thompson after bringing up the offertory gifts during the Jan. 13 liturgy. Pictured are Elzilah Mbouyou (partially obscured), left, Sandrine Mbouyou, Mary Mbouyou (front), Lisette Mbouyou, Silvio Mbouyou and Neriah Mbouyou.



# POPE

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communities, was a centerpiece of Pope Francis' visit. The meeting was sponsored by the Abu Dhabi-based international Muslim Council of Elders and was promoted as a key part of the United Arab Emirates' declaration of 2019 as the "Year of Tolerance."

In the presence of Abu Dhabi's crown prince, Sheik Mohammed bin Zayed Al Nahyan, and Egyptian Sheik Ahmad el-Tayeb, the grand imam of al-Azhar and chair of the Muslim Council of Elders, Pope Francis thanked the emirates for the respect and tolerance shown toward Christians, but later in his speech he called for more.

"A justice addressed only to family members, compatriots [and] believers of the same faith is a limping justice; it is a disguised injustice," Pope Francis told the gathering.

"We cannot honor the Creator without cherishing the sacredness of every person and of every human life: Each person is equally precious in the eyes of God," the pope said.

Some 80 percent of the people living in the United Emirates, including almost all the Catholics, are foreign workers who have no right to citizenship, but are a key part of the country's booming economy.

While they are free to attend churches, which have been built on land donated by the emirates' ruling families, they must exercise care lest they be accused of proselytizing. The government also closely controls the practice of Islam to block the influence of groups it considers politically dangerous or related to terrorism.

Sheik el-Tayeb, speaking before the pope, told his fellow Muslims to "embrace your Christian brothers and sisters ... there are special bonds between us. Even the Quran speaks of these bonds."

The imam insisted all those who believe in God must believe in the obligation to respect human life, which God created, and, he said, "the name of God must not be used to justify violence. God did not create us to cause suffering."

Sheik el-Tayeb also insisted that Christians should be treated "as citizens with full rights."

Religious freedom, Pope Francis told the gathering, "is not limited only to freedom of worship but sees in the other

truly a brother or sister, a child of my own humanity whom God leaves free and whom, therefore, no human institution can coerce, 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 religion continually "must be purified from the recurrent temptation to judge others as enemies and adversaries," he said. Instead, they must strive to adopt "the perspective of heaven," of God who does not discriminate between his children.

"Thus, to recognize the same rights for every human being is to glorify the name of God on Earth," the pope said. "In the name of God the Creator, therefore, every form of violence must be condemned without hesitation, because we gravely profane God's name when we use it to justify hatred and violence against a brother or sister."

But Pope Francis broadened that appeal as well, urging religious leaders to work together at "demilitarizing 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 fateful consequences are before our eyes. I am thinking in particular of Yemen, Syria, Iraq 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 Houthi rebels they are fighting are supported by Iran. Both sides have 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 Program, called Yemen "the world's worst humanitarian disaster in 100 years." Half of Yemen's 28 million people are on the brink of starvation, and the country is suffering from the worst cholera epidemic in modern history.

"Together, as brothers 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."



Pope Francis attends a welcoming ceremony with Sheik Mohammed bin Rashid Al Maktoum, vice president and prime minister of the United Arab Emirates and ruler of Dubai, and Sheik Mohammed bin Zayed Al Nahyan, crown prince of United Arab Emirates, at the entrance to the presidential palace in Abu Dhabi, United Arab Emirates, on Feb. 4. (CNS photo/Paul Haring)

The meeting ended with Pope Francis and Sheik 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; 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 well 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 Sheik 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 air force jets 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." †

# ICC

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pharmacists, and allied health professionals all play a valuable role in the health care team and are increasingly being called on to take a managing role in the care of patients. This is a new and rapidly expanding change to the health care climate, and it's vital that our laws keep up."

Mullally and other supporters of Senate Bill 201 described this expanding "scope of practice" in the health care field during a Jan. 30 Senate health committee hearing. The bill's primary author, Sen. Liz Brown (R-Fort Wayne), noted that the state's current conscience protection laws have been in place for at least 25 years and that they must be changed to adapt to the times.

"A lot of nurse practitioners and physician assistants have prescribing authority today, and they can prescribe a full list of drugs that previously only doctors could prescribe," Brown said.

She cited the example of RU 486, the so-called "abortion pill," which has offered an alternative to surgical abortion since its introduction in the United States in

2000. The combination of medications is intended to terminate a pregnancy at up to 10 weeks. There have been numerous cases of prescribers and pharmacists objecting to prescribing and dispensing the medicine.

"We are not about preventing access to care, but anyone who has a moral or religious objection to being involved in abortion should not have to violate their conscience," said Brown, who represents Senate District 15 and is a member of St. Jude Parish in Fort Wayne in the Diocese of Fort Wayne-South Bend. "This bill is important to anybody who believes in the sanctity of life."

The Indiana Catholic Conference (ICC) supports the bill. Representing the ICC before the Senate committee, Glenn Tebbe cited the availability of medication abortion as a prime example for the need to update state conscience protection law.

"Because of the expansion of abortion methods, it is necessary to provide expanded conscience protection for health care providers," said Tebbe, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. "When Indiana law was established, RU 486 was not available. It is time to add pharmacists and other health care providers to

those protected in law from being forced to violate their conscience.

"The Church teaches that one is obligated to follow one's conscience, and that citizens are not obligated to follow civil authority if it is contrary to moral order, the rights of people, or the Gospel," Tebbe continued. "Besides a moral duty, this is a basic human right."

Brown said she believes the bill has support in her Republican caucus and that she considers Indiana a pro-life state. No one spoke in opposition to the bill during last week's hearing, although there were questions regarding whether the list of health care providers was too broad in scope.

As she and other proponents of the bill wait for a committee vote to be scheduled, they continue to watch developments in other states.

New York recently made headlines since the passage last month of the Reproductive Health Act, signed into law on the 46th anniversary of the *Roe v. Wade* Supreme Court decision legalizing abortion on demand. In addition to making late-term abortion permissible for almost any reason, the New York law allows nurse practitioners, physician assistants and licensed midwives to perform abortions.

For Mullally, whose parents are both physicians and their example of helping people inspired him to become a doctor himself, these changes are extremely troubling.

"Once someone is 'allowed' to do something [in their respective profession], for some employees it will be what they're expected to do," he said. "This is happening in real time, and something like what's occurring in New York can have repercussions through all the states. Being pro-life in 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."

A vote on Senate Bill 201 is expected in the Senate health committee in the coming weeks. To follow this and other priority legislation of the ICC, visit [www.indianacc.org](http://www.indianacc.org).

(Victoria Arthur, a member of St. Malachy Parish in Brownsburg, is a correspondent for The Criterion.) †



Sen. Liz Brown



Glenn Tebbe

## 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](http://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**  
[carlahill@archindy.org](mailto:carlahill@archindy.org)

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## 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 offertory 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



Archbishop Charles C. Thompson, center, prays the eucharistic prayer during the July 28, 2017, Mass in SS. Peter and Paul Cathedral in Indianapolis in which he was installed as the shepherd of the Archdiocese of Indianapolis. The concelebrants gathered at the altar are Archbishop Christoph Pierre, left, Cardinal Blase J. Cupich and Cardinal Joseph M. Tobin. According to the Second Vatican Council, the Eucharist is the “source and summit of the Christian life.” (File photo by Sean Gallagher)

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.

• **Acclamation:** The “*Sanctus*,” or “Holy, Holy, Holy.” Through this chant, the Eucharist is never celebrated alone.

In the acclamation, all gathered, the visible Church, are united with the invisible Church, all the angels and saints in heaven.

• **Epiclisis:** 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.”

• **Institution narrative or consecration:** 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 oblation 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 @PadreGeoffrey.) †

**‘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).’**



Jesus and the Apostles at the Last Supper are depicted in a painting at Sacred Hearts of Jesus and Mary Church in Southampton, N.Y. (CNS photo/Gregory A. Shemitz, Long Island Catholic)



## Joyful Witness/Kimberly Pohovey

## Sharing a smile—and Christ—with the communion of saints

I was 15 when I was first installed as an extraordinary minister of holy Communion. I felt privileged to



minister at student Masses at my all-girls Catholic high school, but I didn't really understand its importance. I have grown in this ministry over many years.

I have been reinstalled and retrained many times,

having moved quite a bit. I have worked in five dioceses and been a parishioner of six parishes.

Training is a bit different in each parish. However, I will never forget one of the initial trainings I received. The gentleman training the group said to "make eye contact with each person as you offer the Body or Blood of Christ," and just as important, he said, "smile." He elaborated, "You might be the only smile that person receives that day."

When I serve as an extraordinary minister of holy Communion at my current parish, I line up behind the altar with my fellow ministers, all of us forming a half-moon shape. As with most churches, our sanctuary is raised, so at the moment when the celebrant raises the body and blood of Christ, I am able to gaze at our Lord juxtaposed against the entire congregation gathered before his table. I am always

struck by the both the beauty of that sight and the honor placed before me. I say a quick prayer that he might indeed help me be an extraordinary minister to his people. "Help me be Christ to others."

As I offer Communion, I try to look each person in the eyes and smile. This ministry is an incredible blessing in my life. There is no time when I feel more bound to and grateful for my Catholic community.

I see so much in that Communion line that approaches me. I see all that is good about our faith in the souls who seek our Lord with outstretched hands. But I also see a range of emotions in those eyes that look back at me. For the older woman who slowly approaches me with a cane, painfully taking each step forward, I take a couple steps closer to lessen her trip, and I see incredible pain in her raised eyes. Next comes a teenager with bangs covering his eyes, but he won't look up at me anyway. I see doubt in the eyes that are looking down at my hands. I see a man who closes his eyes and appears very reverent. He clearly doesn't look at me, but at the host I hold before him. He replies "Amen" as he looks off to revere Jesus on the cross.

I see someone I know fairly well who recently lost her husband. She looks lost. I see a child who looks to be of age to receive Communion, but I'm not quite sure. Sometimes it's difficult to tell, and I don't really know until they hold out

their hands. He does, but he is very timid. He is very small, so I bend down to meet him where he is, and he smiles gratefully at me. I pray that God gives each of them what they need.

I see such diversity in my Communion line. I see young and old, families and singles, people of all ethnic backgrounds, really tall basketball-type Hoosiers, and tiny kids too young to receive, but who are anxious for a blessing. I decide my Communion line is but a small microcosm of the universal Church with every one of us wanna-be saints there to gather at Christ's table. My job: make eye contact, smile, be Christ to others.

Then a young dad approaches with his skipping daughter. She is too young to receive. Before I can give her a blessing, she approaches me, grabs the edges of her sparkly adorned skirt, and curtsies before me as if I'm some sort of royalty. This one didn't just call for a smile. I giggle out loud. I steal a look at her dad. He shrugs and flashes an "I have no idea" smile. I bend down and trace a little cross on that adorable little girl's forehead and say, "God bless you."

But the truth is, God just blessed me. Then I smile even bigger to the rest of the folks who come through my line.

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of mission advancement for Archdiocesan Education Initiatives.) †

## Our Works of Charity/David Bethuram

## We must do all we can to break the cycle of domestic violence

The Catholic Church teaches that violence against another person in any form fails to treat that person as someone worthy



of love. Instead, it treats the person as an object to be used.

Domestic violence is a pattern of controlling behaviors, including physical, sexual and psychological attacks that an adult intimate partner commits

toward another. It happens in every part of the community to men and women of every race, ethnicity, class, age, ability or disability, education level and religion.

Unfortunately, many clients that walk through the doors of Catholic Charities have experienced domestic violence. We are committed to helping women, children and men in escaping domestic violence

by providing them with food, clothing, counseling and shelter to help them start a new life free of violence.

People wonder why some people stay in abusive relationships. To understand a victim's reasoning, a person should first understand what goes through the mind of an abuser.

Emma and her five children were in a desperate situation. Her husband was an alcoholic and was starting to act more and more erratically and violently.

One night, he fired a gun in their house in front of her children. The police and Child Protective Services told Emma that if she didn't leave, her children would be taken away. She was desperate to keep her children safe, but she had no family here and no place to go.

Catholic Charities was able to help Emma and her children find suitable and safe housing, including furnishing a new home. We also made sure they had

enough food and clothing to start their new life.

Emma's abuser is like many other abusers. He didn't think about relationships like most healthy people do. Abusers often feel they share an identity with their victim.

They do not want their victim to have a life separate from theirs, and see the victim as an extension of themselves. They will use isolation or threats to keep their victim from leaving, getting help or having other relationships.

Anything that empowers their victim, including relationships or money, will be a threat to the abuser who wants the victim completely dependent on them. Even the perception that the person is trying to leave the relationship can cause the abuser to take desperate measures.

Abusers may blame their violent behavior on the victim, drugs, alcohol, anger or other

See VIOLENCE, page 14

## Emmaus Walk/Debra Tomaselli

## Gift of grandparenting includes sharing God's love with others

"Debbie!" Nanny Tess met me at the door with an enthusiastic smile. "Come in!"

When I was a high school senior, my family moved back to New York, near my paternal grandparents. I loved to visit Nanny after school.



She'd welcome me. "Want some tea? Cake?"

Unless you were willing to dim the sparkle in her big brown eyes, you'd say "yes."

She'd set the table with floral china teacups, saucers and plates.

Next, she'd produce a box of Entenmann's crumb cake. "Help yourself," she'd say.

She'd pour the tea, pull up a chair, and look me in the eye. "Tell me," she'd say. "How's Debbie's life?"

Smiling, she'd lean forward, eager to listen.

I'd talk about today's math test, yesterday's basketball game or plans for the upcoming dance. Nanny listened, making eye contact, nodding her head and asking questions. We'd joke and laugh.

When I'd leave, she'd grab my hand. "Shh ...," she'd say. "Don't tell grandpa." Eyes twinkling, she'd push a folded \$20 bill into my palm.

I'd try to refuse the money, but she wouldn't hear of it. Like the cake, I couldn't possibly talk her out of it. Giving gave her such joy.

Generosity. That's something I learned from Nanny Tess.

Faithfulness. Holiness. Joyfulness. I learned that from her, too.

A crucifix hung in every room in Nanny Tess's house. I remember praying at Mass with my family and grandparents, and returning to Nanny's house for Sunday dinner. Faith was central to our family life.

Love. Selfless love. In later years, that was Nanny's parting lesson.

I'll never forget an incident in which she taught me that love is a sacrifice.

I was getting ready to drive Nanny to my dad's engagement party. (After mom's death, Dad got engaged to Peg, a woman he met at church.) While Nanny wouldn't admit it, I noticed she wasn't feeling well. As I grabbed my coat, Nanny sat quietly on the sofa, doubled in pain. Finally, I addressed her. "Nanny, don't go," I said. "Everyone will understand."

She thought momentarily, then spoke. "No," she said. "It's important to your dad and Peg that I be there. I'll go."

I cringed, knowing she was suffering.

She went. Nobody noticed Nanny Tess wasn't feeling well. She managed to smile, laugh and converse. She kept that trademark sparkle in her eyes.

I watched as Dad proudly introduced her to Peg's family. Clearly, Nanny Tess was right. It was important to Dad and Peg that she was there.

I was touched by Nanny's selfless love.

Now that I'm a grandmother, I find myself thinking about Nanny Tess a lot.

Looking back, I realize she lived the faith she professed.

Today I'm reading Allen R. Hunt's book, *Dreams for your Grandchild*, and it says no one loves like a grandparent. He says it's important to love your grandchildren well, as they are learning God's love as it is embodied in you.

If that's the case, I had an excellent teacher. May I follow in her footsteps.

Thank you, Nanny Tess.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

## Twenty Something/Christina Capecchi

## Adventure by Catholic terms: 'You were made for greatness'

All afternoon I had been hunkered over my MacBook, perched above a frozen lake and watching the sun cast pink into the



clouds. I was thinking about what lie dormant and all the possibility below, waiting to thaw.

My task at hand: editing a cover story about three Catholic families who had taken radical leaps of faith.

One couple moved to

Costa Rica with their baby to do mission work. One man felt called to head up a floundering radio station. Another family set aside their jobs and rented out their home to embark on a yearlong cross-country RV trip, prodded by a sensation many of us recognize.

"Life was starting to rule us, not the other way around," the 40-year-old mom said she had realized one Wednesday evening during her son's karate class. "We felt we were losing time."

Their travel is reshaping them. Worshipping at tiny desert churches and ancient cathedrals has made them appreciate the universal Church. And the time together in tiny quarters, the experience of truly putting family first has been restorative.

When the year is over, they're determined to apply their lessons from the road. They plan to do a homeschool hybrid—two days at a local charter school and three days at home—rather than the traditional school their son had attended. They vow to camp monthly to continue the intense family bonding begun in their RV. And they pledge not to overcommit, to never agree to something on the spot but rather say, "That sounds great; let me get back to you after talking to my spouse."

As I kicked around cover lines for the story, I considered phrases like "leap of faith" and "bold journey." But one word felt most apt, dulling in any paraphrase: adventure. Somehow it contains both courage and motion, stretching long like an open highway and propelled by the "v."

Webster's defines it as "an exciting or remarkable experience" and "an undertaking usually involving danger." It originates from the colloquial Latin word *adventura*, "what must happen," which conjures a sense of destiny—the thing with burning urgency that can no longer be delayed or denied.

That evening my friend Stephen came over to discuss the epic road trip he was about to begin: driving from Minnesota down to the bottom of South America to take in Patagonia. He'd just been at a party where they were swapping definitions of adventure, Stephen told me. For him, it involved the new, "going into the unknown."

I'll be following his travels through Instagram while staying put. Days after he hits the road, I'll be going into labor.

A sense of peace washed over me as I listened to Stephen. I know my next adventure ordained by God is about to begin, and though mine centers on a rocking chair and a dimmed nursery, it is no less thrilling. What greater adventure could there be than raising a child?

That night I Googled quotes on adventure for the back of the magazine, circling around words from Helen Keller and the ever-quotable G.K. Chesterton. Suddenly the answer flashed in my mind: a statement from Pope Benedict XVI: "The world offers you comfort, but you were not made for comfort. You were made for greatness."

That's the true meaning of adventure, whether you're in Patagonia or in pajamas at home: the times you push beyond comfort to achieve your greatness designed by God.

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



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

# The Sunday Readings

Sunday, February 10, 2019

- Isaiah 6:1-2a, 3-8
- 1 Corinthians 15:1-11
- Luke 5:1-11



The Book of Isaiah is the source of the first reading this weekend. It was composed in a time when tranquility prevailed in 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 pertain if all were faithful to God. People resented Isaiah despite, or perhaps because of his being apparently in somewhat a privileged position.

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 reported that among those who saw 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).

Unrestrained 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 Gospel supplies 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 he 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.

Humbly 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 feasts of the Epiphany and of the Baptism of the Lord told us about Jesus.

Now, subtly but firmly, the Church tells us where we 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 truly to be saved from our sins and to serve him. †

## Daily Readings

### Monday, February 11

Our Lady of Lourdes  
Genesis 1:1-19  
Psalm 104:1-2a, 5-6, 10, 12,  
24, 35c  
Mark 6:53-56

### Tuesday, February 12

Genesis 1:20-2:4a  
Psalm 8:4-9  
Mark 7:1-13

### Wednesday, February 13

Genesis 2:4b-9, 15-17  
Psalm 104:1-2a, 27-30  
Mark 7:14-23

### Thursday, February 14

St. Cyril, monk  
St. Methodius, bishop  
Genesis 2:18-25  
Psalm 128:1-5  
Mark 7:24-30

### Friday, February 15

Genesis 3:1-8  
Psalm 32:1-2, 5-7  
Mark 7:31-37

### Saturday, February 16

Genesis 3:9-24  
Psalm 90:2-6, 12-13  
Mark 8:1-10

### Sunday, February 17

Sixth Sunday in Ordinary Time  
Jeremiah 17:5-8  
Psalm 1:1-4, 6  
1 Corinthians 15:12, 16-20  
Luke 6:17, 20-26

## Question Corner/Fr. Kenneth Doyle

### 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—for example, those with wheat allergies or alcoholics? (Indiana)

**A**Not surprisingly, this is a bit difficult to explain:

It is, after all, a mystery of our faith—a miracle of Christ's doing—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 body. ... This is my blood."

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 look, taste 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 opt to receive under only one species, and the Church teaches that Jesus is wholly present under either one.

**Q**I know that life begins at conception. So 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.

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)

**A**From many things that the Church has taught, it seems reasonable to assume that children who have died without baptism are in heaven. The *Catechism of the Catholic Church* says, "Baptism is necessary for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament" (#1257).

But the miscarried child has had, of course, no chance to ask for the sacrament. A few paragraphs later, the catechism says, "Indeed, the great mercy of God who desires that all men should be saved, and Jesus' tenderness toward children which caused him to say: 'Let the children come to me, do not hinder them' (Mk 10:14), allow us to hope that there is a way of salvation for children who have died without baptism" (#1261).

When an infant is baptized, he or she makes no personal profession of faith. Instead, it is left to the parents and godparents to voice their desire for baptism. Why wouldn't the same logic prevail in the case of a miscarriage? Had the child been carried to term, the parents would certainly have had the child baptized, so why wouldn't a merciful God who reads hearts consider that intention sufficient?

Be comforted and at peace: I think it's quite likely that you will meet your child in heaven. I also encourage you to pray for the repose of the souls of all the faithful departed, which might include many of your deceased friends and loved ones. Then, with the help of God's grace, you'll also enjoy their presence in heaven as all the saints and angels give eternal praise and thanks to God.

(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto: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 [nhoefer@archindy.org](mailto:nhoefer@archindy.org). †

## 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 worshipers  
You open the door to enter and the silence resounds  
The faint odor of incense lingers like a soft airborne balm  
Your footsteps echo as you process down the aisle.  
There is always a presence in church

Church bulletins lie strewn among the pews  
Hymnals are left on the seats and not in racks  
Here and there are the remnants of children's apparel  
The candles flicker and their smoke spirals upward.  
There is always a presence in church

You sit in the pew to begin your prayerful meditation  
There is a feeling of weight placed around your shoulders  
You look and see that there is no one physically there  
Your eyes lift from your missal and focus on the tabernacle.  
There is always a presence in church

Your faith tells you that Jesus is in the tabernacle  
He is always present despite the otherwise emptiness  
It is his presence that you felt sitting in the pew  
You came to his house and he was at home waiting for 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.)



# 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.

**ARMOUR, Dorothy E.**, 95, St. Jude, Indianapolis, Jan. 23. Mother of Julie Fleming, Jeanne Foster, Janice Martin, Gary, George Michael, James, Kelly and Scott Armour. Grandmother of 21. Great-grandmother of 27. Great-great-grandmother of two.

**BARON, Alexander J.**, 24, St. Barnabas, Indianapolis, Jan. 28. Son of Susan Pannell. Step-son of Garland Pannell. Brother of Amanda Goble and Eric Baron. Grandson of Stanley Baron.

**CLOPPERT, Tom**, 67, St. Nicholas, Ripley County, Jan. 15. Husband of Judy Cloppert. Father of Katie Hoffman, Julie Stewart, Bill Schmitt, Jud and Thom Cloppert. Brother of Bill and Fred Cloppert. Grandfather of 10. Great-grandfather of three.

**DELEHANTY, Maryl V.**, 88, St. Pius X, Indianapolis, Indianapolis, Jan. 24. Mother of Tim and Patrick Delehanty. Grandmother of eight. Great-grandmother of one.

**DROAST, Thaddeus P.**, 85, St. John the Apostle, Bloomington, Dec. 27. Husband of Nancy Droast. Father of Bridget Hawkins. Grandfather of two.



## Honoring St. Thomas Aquinas

A young woman carries a statue of St. Thomas Aquinas during a procession on Jan. 27 with members of the Hispanic community of St. Thomas Aquinas Parish in Cookeville, Tenn., in honor of the faith community's patron saint. (CNS photo/Rick Musacchio, Tennessee Register)

**FANE, Richard**, 68, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 7. Brother of Mary Ann Brewer, Peggy Kramer, Ed and Rob Fane.

**FLYNN, Mary P.**, 63, Christ the King, Indianapolis, Jan. 14. Sister of Jennifer Fulton, Noreen Tasker, Elizabeth Wilson, Daniel, Dennis, Joseph, Michael and Robert Flynn. Aunt and great-aunt of several.

**HECK, John F.**, 95, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 29. Father of Mary Katherine, John, Jr., and Timothy Heck.

**HEDEGARD, Stephanie**, 57, St. Michael the Archangel, Indianapolis, Jan. 25. Wife of Kurt Hedegard. Mother of Virginia and Mason Hedegard. Sister of Theresa Crean, Katherine and Virginia Cowen.

**LAUB, Mark**, 63, St. Lawrence, Lawrenceburg, Jan. 20. Husband of Mary Laub. Father of Dawn Tenkotte and Lisa Laub. Grandfather of one.

**NESTER, Pauline I. (Knarzer)**, 100, St. Christopher, Indianapolis, Jan. 25. Mother of Donald, Robert and William Nester. Grandmother of three. Step-grandmother of four. Great-grandmother of 2.

**O'LESSKER, Vera (McKim)**, 89, St. Charles Borromeo, Bloomington, Jan. 22. Mother of Elisabeth Jacobs, Charles and Richard O'Lessker. Sister of Jacqueline Taylor, Janet, Arthur, John and Paul McKim. Grandmother of three. Step-grandmother of four. Great-grandmother of one.

**ORCUTT, Daniel C.**, 82, St. Christopher, Indianapolis, Jan. 21. Husband of Nancy Orcutt. Father of Mary Baker, Kari Skarvan, Kendra and Dan Orcutt. Brother of Heath Abert. Grandfather of 13. Great-grandfather of three.

**PARRY, Helen J.**, 88, St. Therese of the Infant Jesus (Little Flower), Dec. 24. Mother of Andrea Borrelly, Mary Hammond, Bryan and Douglas Parry. Grandmother and great-grandmother of several.

**PHELAN, Lela F.**, 96, St. Jude, Indianapolis, Jan. 15. Mother of Kathleen, David, Donald, Joseph, Kevin and Thomas Phelan. Sister of Joan Dale. Grandmother of 12. Great-grandmother of 15. Great-great-grandmother of one.

**RAJK, William F.**, 85, St. Jude, Indianapolis, Jan. 21. Husband of Frances Rajk. Father of Chivonne Kelly and Michael Rajk. Brother of Anna Bittner. Grandfather of five.

**ROHL, Urdie L.**, 86, St. Martin of Tours, Martinsville, Jan. 25. Father of Francis Eastridge, Shirley, Richard and Stephen Rohl. Stepfather of Alan, Phillip and Scott Byrd and David Rawls. Brother of Pam Handlon, Wanda Lawson and James Rohl. Grandfather of 22. Great-grandfather of 24. Great-great-grandfather of two.

**SMITH, Sara**, 78, St. Mary, New Albany, Jan. 11. Mother of Eileen Britton. Grandmother of one.

**WATHEN, Kevin D.**, 57, St. Pius X, Indianapolis, Jan. 23. Husband of Michelle Wathen. Father of Katrina Wathen. †

## 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 attendees and marchers at another demonstration in Washington.



Thomas Brejcha

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 how 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 significant victory with the nomination of Brett Kavanaugh to the Supreme Court. Brejcha expressed high hopes for Kavanaugh, calling him "very qualified" 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 recognized he would provide 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 precedential, it was simply a conservative jurist's decision" about which cases would be heard in the next cycle.

Brejcha reeled 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 lost 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 people are pretty pro-life, but there are some folks on the Iowa Supreme Court who are pretty opposed. ... [Our] main advocacy was to the people of Iowa."

Brejcha also derided the ruling as having no basis in Iowa's Constitution, saying the high court "invented a right to

abortion" and in doing so "[took] Iowa back to *Roe v. Wade*." The Thomas More Society released a statement about the decision where it affirmed the "plain language" of the Iowa Constitution, which counts "enjoying and defending life" among the people's "inalienable rights."

Brejcha added New York to his list of woes, where abortion advocates cheered the passage of the Reproductive Health Act on Jan. 22. Among other things, the law will permit abortion at any point during a woman's pregnancy so long as a practitioner can demonstrate it is necessary to her "health."

The health provision, Brejcha noted, is "hardly a restriction at all" as the Supreme Court case *Doe v. Bolton*—the companion case to *Roe*—defines health as

## VIOLENCE

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factors. Some even claim their behavior is motivated by love or protection. Emma stayed in a dangerous relationship thinking things would get better if her husband got sober. She eventually escaped.

Abusers intermix loving behaviors with degrading, controlling and threatening behaviors. This often creates confusion in the victim, with the victim second-guessing herself. Often people don't understand the complexity of an abuser/victim relationship, but it's not usually based on one specific act of violence. Instead, it's a long, confusing, debilitating relationship that many struggle to escape.

Violence against women in the home has serious repercussions for children. More

a "laundry list of factors," which can be used to justify an abortion for almost any reason. Effectively, there is "no recognition of personhood under this New York law unless the person is born," said Brejcha.

However, Brejcha was optimistic for Ohio, where newly minted Gov. Mike DeWine has declared he will "absolutely" sign any heartbeat bill that comes to his desk. Ohio's last chief executive, John Kasich, vetoed similar bills twice, citing concerns of a costly and protracted legal challenge.

The Thomas More Society "hopes to play a supportive role" the next time a heartbeat bill progresses to the Ohio governor's office, according to Brejcha, who also related that the bills in the past still had "terrific support" despite getting vetoed. †

than 50 percent of men who abuse their wives also harm their children. Children who grow up in violent homes are more likely to develop alcohol and drug addictions and to become abusers themselves. The stage is set for a cycle of violence that may continue from generation to generation.

Catholic Charities and the Church want to help break this 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 800-787-3224 (TTY).

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



# Weekly lunch at Shapiro's bonds Christians and Muslims

By Sean Gallagher

A group of Christians and Muslims meeting in a Jewish delicatessen 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 there over 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.

Over the years, Welch and those sharing lunch and their lives together at Shapiro's have included members of the Italy-based Catholic lay movement Focolare, members of the Nur-Allah Islamic Center in Indianapolis, as well as Protestant clergy in the city.

Welch, 84, helped start the lunches in 1997 and was honored by lunch attendees on Jan. 11 as he prepared to move with his wife Mary to Chicago to live closer to family.

He was inspired to reach out to Muslims in the Indianapolis community through his involvement in Focolare, which emphasizes building unity among people based on sharing the love of God with them.

Welch said that the members of Focolare, who are known as "Focolarini," are called to embody in their daily lives Jesus' teaching to love others as he loved them.

"Our vocation is that, when Jesus said, 'Whenever two or more are united in my name'—which means his commandment to love one another— 'there am I present in their midst,' " Welch said. "So whether we're a father [of a family], or a Protestant pastor, an imam, the vocation is to live such mutual love ... that Jesus dwells in our midst. If people are touched by their exposure to us, it's not us. It's the presence of God in our midst that attracts them."

Michael Saahir, the leader—known as an imam—of Nur-Allah, has been attracted to the principles of Focolare for decades, having met with Chiara Lubich, its founder, on various occasions before her death in 2008. He has also visited the Vatican eight times to participate in interreligious dialogue events.

Saahir spoke after the Jan. 11 gathering of the influence of Focolare and the lunches he has shared with Welch and others on his Muslim faith.

"I have to love the one nearest to me in the present moment, even if I don't like them, even if I don't want to be there," he said. "It exposed in me a shortcoming and, at the same time, forced me to develop a discipline to at least try to love the other person in that present moment."

Many in the United States didn't like Muslims after the terrorist attacks of Sept. 11, 2001. Nur-Allah received bomb threats in the days following. But Welch and other Focolarini in Indianapolis wanted to show solidarity with the Muslims of Nur-Allah by attending their Friday prayer service, known in Arabic as *Jumu'ah*, a few days later.

"On September 14, 2001, they put into practice what they'd been preaching," Saahir said. "It was real. It wasn't a conversation. It was a demonstration. You saw people put themselves where they didn't have to be. They came. It was awesome."

John Mundell, a member of St. Pius X Parish in Indianapolis and Focolare, was there that day and saw the effects of this witness of him and his fellow Focolarini afterward.

"We had some answers that people were perhaps looking for and got a lot of requests after that to share our 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."



John Welch, left, and David Shaheed share a conversation during a lunch on Jan. 11 at Shapiro's Delicatessen in Indianapolis. In 1997, Welch, a longtime member of St. Joan of Arc Parish in Indianapolis and Focolare, a Catholic lay movement, started sharing lunch with members of the Nur-Allah Islamic Center in Indianapolis, including Shaheed. Over the years, the lunch has grown to include other Focolare members and Protestant clergy. (Photo by Sean Gallagher)

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

The weekly lunches at Shapiro's, though, bring together believers sharing with each other the joys and trials of their everyday lives and how they understand them in light of their faith.

One of the people who came to Shapiro's on Jan. 11 was Nur Allah member David Shaheed, a retired Marion County judge. He was one of the original people who shared lunch with Welch in 1997.

He is thankful for the deep bond that the

lunches at Shapiro's have created among people of differing faiths over the years.

"Once you can sense that, even though a person may have Mass and you have *Jamu'ah*, when they tell you some of their experiences, it lets you know that God is not just speaking to your faith," Shaheed said. "There's a clear demonstration through the lives of others that God is working in the lives of other people."

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

"Keep on keeping on," he said. "We'll be hearing about you all of the time." †

## 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 must be not only "adequately explained to future newlyweds," 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, and unfortunately, "don't make headlines while scandals, separations and divorce make the news."

Today's increasingly secularized world, he said, "does not favor the growth of faith, resulting in the Catholic faithful struggling to give witness to a lifestyle according to the Gospel, including with regards to the sacrament of marriage." That is why the Church needs to find ways to offer adequate spiritual and pastoral support, he said.

"So that it may be a valid agreement, marriage

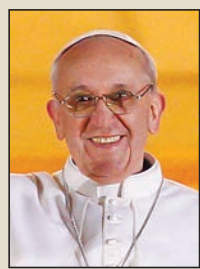
requires that a full unity and harmony with the other be established in each future spouse so that, through the mutual exchange of their respective human, moral and spiritual riches—almost like communicating vessels—the two spouses become one," he said.

Unity and fidelity are not only the "two fundamental cornerstones" of marriage, but of the Church of Christ itself, he said.

Pope Francis said couples need "triple preparation" that is "remote, proximate and permanent" so that they may grow in awareness of the values and commitments pertaining to marriage.

"Spouses who live in unity and fidelity reflect well the image and likeness of God," he said. "This is the good news: that fidelity is possible because it is a gift, in spouses as well as in priests."

"This is the news that should also make the faithful and loving evangelical ministry of bishops and priests stronger and more consoling," he said. †



'Spouses who live in unity and fidelity reflect well the image and likeness of God. This is the good news: that fidelity is possible because it is a gift, in spouses as well as in priests.'

—Pope Francis

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## 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 the pastor of St. Ann Parish, as well as the former St. Denis Parish in Jennings County, from 1957-67.

(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](mailto:jmotyka@archindy.org).)

## 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.



Pope Francis

The UAE Catholic community, 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 42,000 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 Sheik 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 out

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." †



A boy is seen with relief goods at a distribution center in 2014 in Gaza City. Catholic Relief Services recently 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. This was the second CRS program in Gaza affected by U.S. government decisions in recent months. (CNS photo/Shareef Sarhan, for Catholic Relief Services)

## 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 critically 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 had 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 aid 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." †

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