



The

Criterion

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Supreme Court blocks Louisiana law that would restrict abortion providers

WASHINGTON (CNS)—The U.S. Supreme Court blocked a Louisiana law requiring abortion providers to have admitting privileges at nearby hospitals on Feb. 7.

In the court's 5-4 vote, Chief Justice John Roberts sided with four justices in favor of blocking this regulation for now. Since the decision was a brief order, it did not contain an explanation. The court is likely to hear a challenge to the law's constitutionality during its next term.



Justice Brett Kavanaugh

Justices Clarence Thomas, Samuel Alito, Neil Gorsuch and Brett Kavanaugh sided with the state law, but Kavanaugh also wrote a dissent from the order, noting he would have preferred more information on the specific impact of the state's restrictions.

In his four-page dissent, he wrote that the main issue is whether the admitting-privileges requirement puts an "undue burden" on a woman's ability to have an abortion. He pointed out that the lower courts have reached different conclusions about the admitting privileges for the three doctors who perform abortions at the state's abortion centers.

Kavanaugh said the state's doctors and hospitals should first aim to resolve the admitting-privileges question and if they can't, the case should return to court. If they do resolve this issue and the doctors continue to perform abortions, he said the law would not impose an undue burden.

The court's order was issued near 9:30 p.m., just hours before the law was to go into effect, after being placed temporarily on hold by the Supreme Court on Feb. 1.

Pro-life advocacy groups were displeased with the court's order, as was the chairman of the U.S. Conference of Catholic Bishops' (USCCB) Committee on Pro-Life Activities.

"The fact that abortionists and their
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An archdiocesan celebration of Catholic education on Feb. 7 honored a married couple and two individuals whose Catholic values mark their lives. Sitting, from left, are honorees Jerry and Rosie Semler, Virginia Marten and Pat Musgrave. Standing, from left, are archdiocesan superintendent of Catholic schools Gina Fleming, Archbishop Charles C. Thompson and keynote speaker Bishop Gerald F. Kicanas. (Submitted photo by Rob Banayote)

The search to find the meaning in life drives Catholic education, speaker says

By John Shaughnessy

As he waited to deliver his talk during the celebration in Indianapolis, Bishop Gerald F. Kicanas listened intently when it was announced that more than \$6.5 million had been raised in the past year to help children attend Catholic schools in the archdiocese.

Then as he rose to speak, Bishop Kicanas shared a different set of figures—and a story—to express how impressed he is by the legacy

of Catholic education in central and southern Indiana.

"You are amazing—182 years of Catholic education in this area, 68 schools and 24,000 students!" Bishop Kicanas exclaimed in his salute to Catholics across the archdiocese during the 23rd annual Celebrating Catholic School Values event in Union Station in Indianapolis on Feb. 7.

The chairperson of the National Catholic Education Association then shared a story to illustrate the

importance of that legacy.

He talked about a 14-year-old boy in a small town in West Virginia who was trying to learn the art of Appalachian fiddling. His teacher had learned the art from an older fiddler, who had learned it from someone else.

"Someone said to the teacher, 'Why do you do this? You're not getting any money for it,'" noted Bishop Kicanas, the bishop emeritus of the Diocese of Tucson, Ariz. "The teacher said, 'I don't

See SCHOOLS, page 16

Does God want religious diversity? Abu Dhabi text about Christian-Muslim relations raises questions

VATICAN CITY (CNS)—That many religions exist in the world is a fact, but what that plurality communicates to



Pope Francis

believers about God is a question that theologians are still discussing. Pope Francis and Sheik Ahmad el-Tayeb, grand imam of al-Azhar, a leading authority for many Sunni Muslims, stepped into the debate on Feb. 4

when they signed a document on "human fraternity" and improving Christian-Muslim relations. "The pluralism and the diversity of religions, color, sex, race and language are willed by God in his wisdom, through

which he created human beings," the document said.

The document goes on to insist on the basic human right to freedom of religion, appealing to both Christians and Muslims not only to tolerate the religious faith of the other, but to recognize the other's faith as something "willed by God in his wisdom."

In other words, the message seems to be, if God "wants" religious diversity, who are human beings to be intolerant of it?

But can God really "want" a variety of religions? And is that what the statement Pope Francis signed really says?

In a post on the document, Father John Zuhlsdorf, a blogger, tried to explain things by saying that God has an "active or positive will" of what he desires and makes happen, and "a 'permissive will' by which he allows that things will take place that are not in accord with the order he established."

In that case, God tolerates other religions.

But Pope Francis and Sheik el-Tayeb seemed to assert something more and to demand of their faithful an attitude that goes beyond being tolerant of religious pluralism.

Speaking to reporters flying back to Rome with him on Feb. 5, the pope said, "I want to restate this clearly: from the Catholic point of view, the document does not deviate one millimeter from Vatican II."

"*Nostra Aetate*," the council document on the Church's relationship with other religions, affirmed: "The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the

See DIVERSITY, page 2



Pope Francis and Sheik Ahmad el-Tayeb, grand imam of Egypt's al-Azhar mosque and university, sign documents during an interreligious meeting at the Founder's Memorial in Abu Dhabi, United Arab Emirates on Feb. 4. The pope and Sheik el-Tayeb stepped into a theological debate on the will of God toward religions when they signed a document on "human fraternity" and improving Christian-Muslim relations. (CNS photo/Paul Haring)

DIVERSITY

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ones she holds and sets forth, nonetheless often reflect a ray of that truth which enlightens all men" (#2).

Proclaiming the Church's "esteem" for Muslims, the council noted that "they adore the one God" and strive to submit to his will. "Though they do not acknowledge Jesus as God, they revere him as a prophet. They also honor Mary, his virgin mother; at times, they even call on her with devotion" (#3).

The Vatican II document does not say that everything in all religions comes from God, but one cannot deny that God created human beings with a desire to seek and find him, and the world's religions contain at least elements of what is necessary to move toward God.

The Second Vatican Council's teaching gave a strong push to the area of study and reflection called "a theology of religions" or a "theology of religious pluralism."

The field of study is still relatively new, and some theologians specializing in the area have come under scrutiny by the Congregation for the Doctrine of the Faith in the past 30 years, particularly when they were suspected of moving toward "relativism," a position that would seem to accept all religions as equally valid paths to God.

In "*Dominus Iesus*," a document published in 2000 on the essential nature of faith in Jesus and membership in the Catholic Church, then-Cardinal Joseph Ratzinger warned of the danger of "relativistic theories which seek to justify religious pluralism."

The future Pope Benedict XVI said the consequence of believing God willed a variety of religions is to hold "that certain truths have been superseded; for example, the definitive and complete character of the revelation of Jesus Christ, the nature

of Christian faith as compared with that of belief in other religions, the inspired nature of the books of Sacred Scripture" and "the universal salvific mediation of the Church."

But many academics focusing on religious pluralism and missionaries involved in interreligious dialogue believed Pope Benedict went too far, highlighting a real danger, but describing it as something that always happens.

"*Dominus Iesus*," they said, implied that Catholics who saw God's hand at work in the formation and continued life of other religions were denying the most important truths of the Christian faith, including the central belief in the saving power of Jesus' life, death and resurrection.

The document Pope Francis signed in Abu Dhabi offered hope to those theologians as they continue to explore the theological implications of affirming that religious pluralism is not an indication of human beings straying from God, but is more a sign of the variety of ways God reaches out to his human creatures.

Jesuit Father Felix Korner, a professor of theology at Rome's Pontifical Gregorian University, told Catholic News Service, "When we say 'willed by God in his wisdom,' we look at the world in the faith that is shaped by the Bible and the Church. God's wisdom has placed us into the story, so we are to contribute to the transformation of all that is."

"Our hope is that at the end all will be transformed into God's kingdom," he said. "On the way there surprising, incomprehensible, seemingly obstructive things happen," but the faithful believe that God will use them all for the good.

In dialogue, he said, "followers of other religions often hope that we join them; we often hope they discover the truth of Christ. But we respect the faith decision they have taken so far, recognizing in this their freedom and God's wisdom." †



Public Schedule of Archbishop Charles C. Thompson

February 16-24, 2019

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, Indianapolis

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, Indianapolis

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

Feb. 23 – 11 a.m.

Confirmation Mass for youths from St. Louis Parish in Batesville at St. Louis Church, Batesville

Feb. 23 – 2 p.m.

Confirmation for youths from the Batesville Deanery parishes of St. Michael, St. Nicholas, St. Anthony of Padua and St. Mary at St. Louis Church, Batesville

Feb. 24 – 12:30 p.m.

Mass for the 25th anniversary of Spanish Masses at St. Patrick Church, Indianapolis

(Schedule subject to change.)

COURT

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facilities cannot or will not meet basic health standards exposes the lie of their clever slogan that abortion is health care," Archbishop Joseph F. Naumann of Kansas City, Kan., said in a Feb. 8. statement.

"The abortion industry's objection to such a reasonable law, and this court's decision to temporarily prevent it from going into effect, is further evidence of how abortion extremism actively works against the welfare of women," he said.

Carol Tobias, president of National Right to Life, said that "ensuring that abortionists have admitting privileges is the very least the abortion industry can do to protect women."

"For a movement that purports to advocate for women's health, it is bizarre that the abortion industry opposes laws like this," she added in a Feb. 8 statement.

Catherine Glenn Foster, president and CEO of Americans United for Life, said she was disappointed that a bare majority of the court "continued to stay the enforcement of a common-sense safety measure that will protect Louisiana's women from substandard abortion practitioners."

"Regardless of this disappointing ruling," Archbishop Naumann added in his statement, "the pro-life movement will continue to work and pray for the day when every legislature and court recognizes the brutal injustice of abortion—to women and their children alike—and our society sees abortion as unthinkable."

The Louisiana law sounds familiar because three years ago, the Supreme Court struck down similar legislation in Texas, saying the admitting-privileges requirement and other required standards put on abortion clinics "provides few, if

any, health benefits for women, poses a substantial obstacle to women seeking abortions, and constitutes an 'undue burden' on their constitutional right to do so."

In defending its requirement for abortion providers—supported 2-1 by the U.S. Court of Appeals for the 5th Circuit—the state of Louisiana said its law would not have the impact that similar legislation would have had in Texas, mainly because there is no evidence that an abortion center would close in Louisiana as the result of the law.

A Louisiana abortion provider, June Medical Services, which has objected to the law, appealed to the full 5th Circuit in mid-January to rehear the case, but the judges voted 9-6 against doing so. Now the group plans to appeal the decision to the Supreme Court, but while it does, it has asked the court to stop the law from being enforced.

After the Supreme Court's 2016 ruling that struck down required hospital admitting privileges, similar policies have been struck down or unenforced in Alabama, Mississippi, Oklahoma, Tennessee and Wisconsin. Currently, Missouri, North Dakota and Utah have such a law.

In the Texas case, the USCCB and other religious groups submitted a joint friend-of-the-court brief in the case supporting the law.

In response to the court's decision to strike the legislation, the USCCB's Secretariat of Pro-Life Activities said the ruling "contradicts the consensus among medical groups that such measures protect women's lives."

The Texas bishops similarly said the Supreme Court's decision "puts women at grave risk," and said the purpose of the state regulations was to ensure women's safety, noting: "Their lives are just as precious as those of their children." †



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Senate bill aims to modernize program for families in poverty

By Victoria Arthur

The year was 1988.

In world news, the Iron Curtain was on the verge of collapsing. The World Wide Web was first discussed as a concept. *Rain Man* topped the box office in the United States—and it cost a moviegoer about \$4 to see it. Nationwide, gas was 96 cents a gallon, and rent an average of \$420.

The price of nearly everything has increased dramatically over the past three decades. But in Indiana, one thing hasn't changed since 1988: the monthly payout that families in poverty receive to help them temporarily through the hardest times. The amount was set at \$288 that year, and so it remains to this day.

Now, proposed legislation in the Indiana General Assembly aims to change that. Senate Bill 440, authored by Sen. Jon Ford (R-Terre Haute), would bring the Temporary Assistance for Needy Families (TANF) program in line with current economic realities. Among other provisions, the bill would increase monthly payment amounts and modify them annually using Social Security cost-of-living adjustment rates. It also would update eligibility guidelines to enable

more Hoosiers to take advantage of the program, which includes intensive job training assistance to help lift people out of poverty.

"Modernizing this program would help a lot of Hoosiers," Ford said. "The point of TANF is to help people help themselves. More than just an outlay of cash, it provides workforce training to get people out of poverty for good. This is the best program for that, but it is currently underutilized in our state."

According to the Indiana Institute for Working Families, only 6 percent of families in poverty statewide take advantage of TANF, which is a federal block grant program largely implemented by individual states. One of the reasons is that Indiana set its income requirements to qualify for TANF in the mid-1990s, when welfare reform was signed into law by then-President Bill Clinton. Those eligibility guidelines have not been adjusted for inflation since then.

The result is that the vast majority of Hoosiers who meet the current definition of poverty no longer qualify for the program under the original rules as written more than two decades ago.

"You have to be very, very poor— at 16 percent of the national poverty



'Modernizing this program would help a lot of Hoosiers. The point of TANF is to help people help themselves. More than just an outlay of cash, it provides workforce training to get people out of poverty for good. This is the best program for that, but it is currently underutilized in our state.'

— Sen. Jon Ford

guidelines—to be eligible for this program," said Jessica Fraser, program manager for the Indiana Institute for Working Families. "Our caseload is down nearly 80 percent in the last two decades because of these outdated guidelines. Indiana has the fourth-lowest eligibility [for TANF] in the country. There are so many missed opportunities to help super-vulnerable Hoosiers and put them on a trajectory for self-sufficiency."

Fraser clarified that TANF is separate from food stamps and other programs for the needy. Instead, she calls it a "lifeline" for those facing financial crises and other difficulties, both providing them an extra cash benefit until their situation improves and helping with job training for the long term.

The Indiana Catholic Conference (ICC) supports Senate Bill 440.

"Catholic social teaching calls us to come to the aid of the poorest and most vulnerable among us," said Glenn Tebbe, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. "We applaud this effort to update our laws so that the TANF program can reach many more people in Indiana and help them break the cycle of poverty."

Tebbe and Fraser will be among those testifying in favor of the bill next week.

The Feb. 18 hearing will be held before the Senate Committee on Family and Children's Services.

For Fraser, a lifelong Catholic, the mission is not only professional but personal.

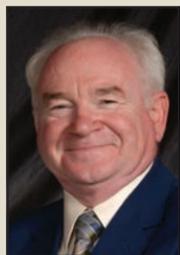
"My job feels like a vocation to me, and I have always felt like my work at the Institute is connected to what I've learned from Catholic social teaching," said Fraser, a member of St. Thomas Aquinas Parish in Indianapolis. "One thing the Catholic Church has always done well is fighting for the least among us. Families in this modern world face so many challenges and barriers to self-sufficiency, and we must do everything we can to make life better for them."

The author of Senate Bill 440 said that advocates will present a strong case for its passage during the Feb. 18 hearing.

"This bill is truly needed in Indiana," Ford said. "I feel optimistic that it will move out of committee and then go to the Senate floor."

To follow Senate Bill 440 and other priority legislation of the ICC, visit www.indianacc.org.

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



'Catholic social teaching calls us to come to the aid of the poorest and most vulnerable among us. We applaud this effort to update our laws so that the TANF program can reach many more people in Indiana and help them break the cycle of poverty.'

— Glenn Tebbe, executive director of the Indiana Catholic Conference

Vermont bishop says abortion bill 'goes too far' by allowing infanticide

BURLINGTON, Vt. (CNS)—The bishop of the Diocese of Burlington said an abortion bill working its way through the Vermont Legislature "goes too far."



Bishop Christopher J. Coyne

Bishop Christopher J. Coyne said the proposal, H. 57, "goes far beyond *Roe v. Wade*," the U.S. Supreme Court decision legalizing abortion on demand in 1973, by "guaranteeing

unrestricted abortion through all nine months of pregnancy."

This, he added, "means that a baby in the womb can be terminated right up to the moment of natural birth. My friends, that is not abortion. That is infanticide."

The House Human Services Committee passed the bill out of its committee on Feb. 7 after only making what Vermont Right to Life called "cosmetic changes." It now moves to the House Judiciary Committee.

The bill's sponsors say it isn't intended to change or pre-empt abortion law, but simply "codify current access."

Bishop Coyne said the Catholic faith teaches that all human life is sacred, "meaning 'of God'"—from the moment of conception to the moment of natural death, and that Catholics are called to embrace and protect that sacred gift.

"You are also aware that the teaching and ministry of the Catholic Church since the first century has affirmed the moral evil of every procured abortion," he added, quoting from the *Catechism of the Catholic Church*. "This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law."

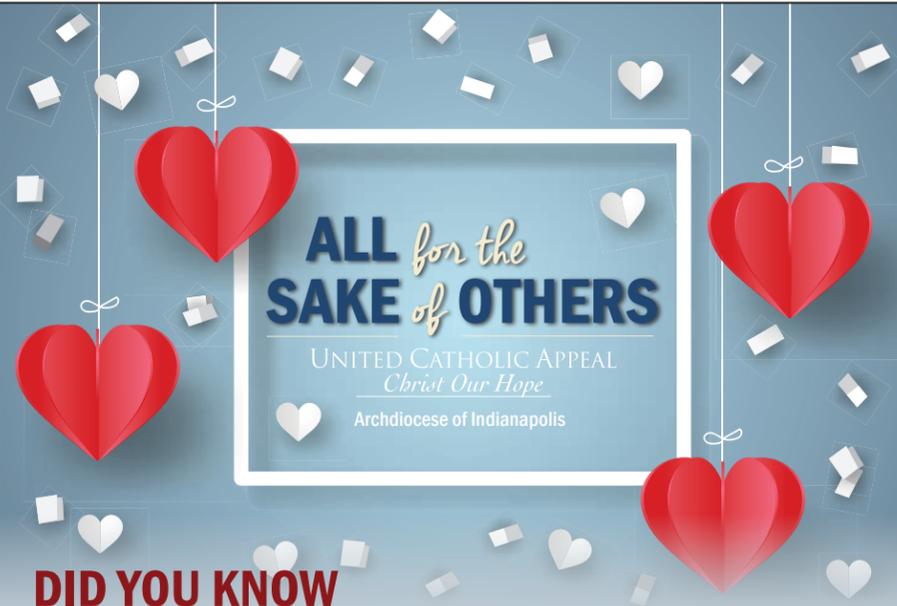
The bishop called for people to contact their legislators and oppose the bill, saying it "would legislate that right to an abortion—to infanticide—not be 'denied, restricted or infringed by any government entity.'"

This is not exclusively a Catholic issue as evidenced by the scores of non-Catholics who joined pro-life Catholics at the Statehouse for a Feb. 6 hearing.

Though he was not called upon to read his testimony during the crowded hearing, Deacon Philip Lawson's written statement said: "Like most Vermonters, we quietly go about our lives and do our best to help others. We have no desire to impose our way of life on others, but there are times when the threat to life is so egregious that our faith compels us to speak out publicly, especially on behalf of those who have no voice or are viewed as unwanted."

"As Christians and as Catholics, we are a people of life, and we cannot sit idly by when any life is threatened," wrote Deacon Lawson, who is executive director of evangelization, catechesis, divine worship, marriage and family and respect life for the Diocese of Burlington. "It is why we support pregnancy help centers; it is why we support homeless shelters and so many outreach ministries; it is why we take care of folks at the end of their lives. It is why we take the time today to speak up for those who have no voice, both in the womb and for those whom society so often devalues."

Across the country, the New Mexico House on Feb. 7 passed a bill that pro-life leaders say will allow abortion on demand for any reason. The measure also takes away a parental notification requirement for minors and removes conscience protections. It now moves to the state Senate, and if it passes will go to Gov. Michelle Lujan Grisham to sign into law. She has made it clear she will do so. †



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The Criterion

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Editorial



Couples exchange vows during a wedding service at St. Michael the Archangel Church in Georgetown, Del., in 2010. National Marriage Week was Feb. 7-14 in the U.S. Church. World Marriage Day was celebrated on Feb. 10 this year. (CNS photo/Don Blake, *The Dialog*)

Faith must play role in happy and holy marriages

“Almighty and eternal God, you blessed the union of married couples so that they might reflect the union of Christ with his Church: look with kindness on them. Renew their marriage covenant, increase your love in them, and strengthen their bond of peace so that, with their children, they may always rejoice in the gift of your blessing. We ask this through Christ our Lord. Amen.”

Known as a “Prayer for Married Couples,” the above petition found at foryourmarriage.org was among the resources provided by the United States Conference of Catholic Bishops (USCCB) for National Marriage Week celebrated on Feb. 7-14.

It is a prayer those who are married would be wise to recite not only on special occasions like wedding anniversaries but also on World Marriage Day, which we marked on Feb. 10 this year. For those looking ahead, that special day is celebrated on the second Sunday during February.

We encourage husbands and wives to say the above prayer together as often as possible. It could also plant a powerful seed to share its words together in front of your children to show them how serious you and your spouse take this lifelong commitment.

National Marriage Week and World Marriage Day offered us the opportunity to focus on “building a culture of life and love that begins with promoting and defending marriage and the family,” noted Archbishop Charles J. Chaput of Philadelphia, who serves as the chairman of the Committee on Laity, Marriage, Family Life and Youth of the USCCB.

Archbishop Chaput also hoped these observances celebrating marriage would “foster an ever-deeper appreciation for the gift of marriage and the blessings of family life.”

On pages 7-10 of this week’s issue of *The Criterion*, you will find our annual spring Marriage Supplement where, among other things, we highlight couples who are being married or have been recently married in the Catholic Church. We offer special prayers for the

38 couples featured and other couples who have pledged their love to each other. We pray that God is the third partner in their matrimony, and that faith is a cornerstone of their lives together as well.

While our society, with the backing of the courts, has legally redefined marriage, our faith teaches us that marriage is the union of one man and one woman.

“God’s image is the married couple, a man and a woman, together,” Pope Francis said. “Not just the man. Not just the woman. No, both of them. That’s God’s image.”

In their 2009 pastoral letter titled “Marriage: Love and Life in the Divine Plan,” the U.S. bishops noted, “The Church has taught through the ages that marriage is an exclusive relationship between one man and one woman” (page 7).

And St. John Paul II shared with us, “Marriage is an act of will that signifies and involves a mutual gift, which unites the spouses and binds them to their eventual souls, with whom they make up a sole family—a domestic Church.”

Beyond our faith community, happy and holy marriages share a much-needed example for society in the United States, which is seeing close to 50 percent of marriages end in divorce.

“Christian marriage is that sacrament which builds up the community of the Church and of society,” Pope Francis noted. “Marriage has been inscribed in creation’s design by God, and, by his grace, countless Christian men and women have lived married life fully.”

In effect, the pope is reminding us that “living happily ever after” is still a realistic goal—if we are 100 percent committed to loving our spouses ... “for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.”

Let us pray for married couples, that they receive the graces to live out their vocations according to God’s plan. And just as important, let us pray that faith is an integral part of their marriage.

—Mike Krokos

Reflection/John F. Fink

My Valentine story

My Valentine story clearly shows that God works in mysterious ways, and what might seem like coincidences are truly his providence.



It begins with three little girls who were born in the early 1930s—two of them in Philadelphia and one in Miami. In Philadelphia, Marie Waldron and Anne Shields were playmates and best friends through high school. But they attended different colleges and, as happens so frequently, saw each other less often and eventually lost contact with each other.

Meanwhile, in Miami, Connie Grimm was growing up. When she was in middle school, her life was changed considerably when her family moved to Knightstown, Ind. In high school, she fell in love with Julius (Judie) Winchester. After graduation, they married and moved to New Castle.

Back in Philadelphia, Anne was studying to become a nurse. Marie earned a scholarship to Rosemont College, to which she commuted by bus and train two hours each way. But she somehow still found time to become involved in the Catholic Youth Organization (CYO). Unlike today’s CYO, the CYO in those days was mainly for college students and young adults.

By this time, I graduated from the University of Notre Dame in 1953. Before I was called to active duty in the Air Force the following January, I worked for *Our Sunday Visitor* in Huntington, Ind. My duties included writing a weekly column called “Youth Organized.” I had also become involved in the CYO at both the parish and diocesan level.

In November of 1953, I went to Boston for the annual national CYO convention, representing the Diocese of Fort Wayne and also to collect information for my column. Marie was at the same convention, one of two representatives from the Archdiocese of Philadelphia. We met while I was checking into the hotel. We had dinner together that night. I was smitten.

We began a long-distance romance. After I went on active duty in the Air Force in January 1954, I was assigned to the headquarters for the Technical Training Air Force in Gulfport, Miss. During that summer, Marie came down to Gulfport where I found a job for her as a waitress. By the end of the summer, we decided to marry.

We did so on May 31, 1955, the day after Memorial Day, on a Tuesday. I took advantage of the long weekend plus a three-day pass from the Air Force, saving leave time for a honeymoon five months later.

We moved into a small cottage on the beach at Gulfport for nine months before moving to Huntington in January 1956, and I resumed work at *Our Sunday Visitor*. We began our family that would eventually total three girls and four boys.

Meanwhile, Anne Shields had met a Notre Dame classmate of mine, Chuck Stimming, from Indianapolis. They married and Anne moved to Indianapolis. They, too, began a family that would eventually total two girls and two boys.

Connie and Judie had six children, three boys and three girls. Judie was becoming a successful contractor, getting more and more work in Indianapolis. Connie, too, was commuting to Indianapolis from New Castle to work in a jewelry store. They moved to Indianapolis.

The Stimmings and the Winchesters soon became friends, especially since their children were involved in various activities together. They vacationed together and saw each other frequently.

Then, in 1984, Marie and I moved to Indianapolis when I became editor of *The Criterion*. We moved into a house only two blocks from where the Stimmings lived, although we had no idea that they lived there. Anne and Marie saw each other during a Mass at St. Luke the Evangelist Church. It seemed that all the years they were apart faded immediately, and they quickly renewed their friendship. Although I had known Chuck only casually while we were classmates at Notre Dame, we became much closer in Indianapolis.

Through the Stimmings, we met Judie and Connie. Soon, though, Judie contracted the illness that was to kill him in 1986. Connie struggled through Judie’s illness that lasted over a year, and then, as a widow with a handicapped son, had to figure out how to support them. She became a teacher’s assistant at St. Pius X School in Indianapolis, a job she continued for 26 years.

The three little girls who started out in Philadelphia and Miami were now together in Indianapolis as women. They became very close. But then Anne was afflicted with the illness that killed her. Marie and Connie were pallbearers at Anne’s funeral.

With Anne gone, Marie and Connie became even closer, and they were joined by another friend of Connie’s. Often, I would take all three women out to dinner, referring to them as my harem, so I got to know both Connie and Janet.

Marie died on May 17, 2010, two weeks before our 55th wedding anniversary. I didn’t know it at the time, but learned it later from my son Dave who overheard the conversation, that, while on her deathbed, Marie told Connie to take care of me after her death. When Connie later confirmed the conversation, she said that she assured Marie that she would, but she had no idea how she was going to do that. I think that Marie knew though.

It took me six months after Marie’s death before I called Connie and asked her to go out with me. We began dating and were married on July 13, 2012, roughly two years and two months after Marie’s death and 26 years after Judie’s death. I was 80 years old. Connie was ... not.

Thus, I’m the luckiest, or most fortunate, man in the world to have had two wonderful women love me and marry me. As I said at the beginning, God works in strange ways. A man in Indiana weds a woman from Philadelphia whom he met in Boston, and then, later, marries a woman who was born in Miami whom he would never have met if it hadn’t been for the friendship between those two little girls in Philadelphia.

(John F. Fink is editor emeritus of *The Criterion*.) †

Letter to the Editor

New columnist hits all the right notes as a ‘joyful witness,’ reader says

If new columnist Kimberly Pohovey’s first effort (“Joyful Witness” in the Feb. 8 issue of *The Criterion*) is any indication of her future work, she’s made a new fan right here!

Her first column focused on how every time we step out our doors—whether to Church or just out and about—we encounter a slice of Americana: male/female, young/old, weak/strong, rich/poor, and that the Church is made up of just such as these.

This past week’s readings and homily

were about how God doesn’t call the richest, prettiest or most qualified to be his agents to all of the above: he calls whoever is willing to go—and even they are sometimes doubters. Isaiah, Peter and especially Paul were all in this group. If they were called, why not us?

And as Pohovey says, “We should do it with a smile!”

**Sonny Shanks
Corydon**

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

A global response to protecting our children from sexual abuse

In less than one week, representatives from every conference of Catholic bishops throughout the world will meet with Pope Francis to discuss the worldwide problem of sexual abuse of children. The pope's intention is to arrive at a common understanding of how dioceses should protect children, respond to the needs of victims, and ensure that these crimes are not covered up but are adjudicated lawfully.

This is an incredible undertaking. Never before has any worldwide organization attempted to develop policies and procedures specifically designed to address the problem of sex abuse. It's only right that our Church should take this step. In spite of the fact that sexual abuse occurs everywhere—including families, schools, youth organizations, churches and many other places where children gather—there is something especially wrong (sinful, criminal and reprehensible) about the abuse of children by bishops and priests who were ordained to nurture and protect all God's children.

According to Chicago Cardinal Blase Cupich, who serves on the organizing committee of this historic meeting scheduled for Feb. 21–24 on the topic of “The Protection of Minors in the Church,” Pope Francis has made it clear

that this will be an assembly of pastors, not an academic conference. The aim is to provide clear direction and concrete steps so that when the bishops return to their home dioceses, they will know exactly what the Church expects of them regarding the prevention of abuse, the need to provide care for victim-survivors and the obligation to make sure abuse is not covered up.

We know that the media will shine an intense spotlight on this gathering. Expectations will likely be too great, and the outcomes will certainly not satisfy the desires of everyone on all sides of the ideological spectrum.

What should we expect—realistically—from this unprecedented assembly of pastors? According to Cardinal Cupich, “As the organizing committee develops the agenda, we will focus on the following elements: penitential prayer, to establish in sincere conversion, as an unavoidable reference point, true awareness of the suffering and damage suffered by the victims; reflection on the real situation, seen directly and unambiguously and with sufficient information about what has been done and what has not yet been done to face up to it; exchange in working groups and in moments of shared reflection on the actual tasks that need to be adopted, and

on the ways to verify they have been put into place and are efficacious; the sharing of best practices already put into action for the reform of relations within the Church; and for the spread of a true culture of protection of minors in the Church and in society.”

When the bishops return home after this four-day meeting, they will know what the Church expects of them as the presidents of their respective bishops' conferences. It will then be up to them to lead other bishops by their example and by their pastoral guidance in the implementation of reforms suited to their own social, cultural and legal circumstances.

Cardinal Cupich points out that this meeting is a stage along the painful journey the Church has taken for decades. He urges us to keep in mind lessons that have already been learned, especially in the United States, including:

- The need to make victim-survivors our first priority.
- The importance of rigorous reforms in the selection and formation of future priests.
- The role of the media in helping to ensure transparency and accountability.
- The criminal nature of sexual abuse and the requirements of justice for victim-survivors.

Here in the Archdiocese of Indianapolis, we take these “lessons learned” very seriously. Much positive change has been made in recent years, for which we should all be deeply grateful.

But much still needs to be done in order for us to maintain our commitment to the protection of our most vulnerable members, and to achieve justice for all who have been harmed by us in any way.

Cardinal Daniel N. DiNardo, who will represent us at the Vatican next week in his role as president of the United States Conference of Catholic Bishops, will take with him the significant work done by the bishops in preparation for our meeting last November. Although we were not able to vote on the various actions that were discussed, the proposals for additional protections for minors and structures for accountability of bishops represent our commitment to real change.

The Church in central and southern Indiana welcomes the help and advice we will receive following next week's meeting at the Vatican. We're confident that Cardinal DiNardo will return home with “concrete steps” that we can take along with dioceses in every corner of the globe.

May our Blessed Mother intercede for us all as we continue this painful journey of healing and hope. †



Cristo, la piedra angular

Respuesta mundial para proteger a los menores del abuso sexual

En menos de una semana los representantes de cada conferencia de obispos católicos de todo el mundo se reunirán con el papa Francisco para hablar sobre el problema mundial del abuso sexual de menores. La intención del papa es llegar a un acuerdo común sobre la forma en que las diócesis deben proteger a los menores, responder a las necesidades de las víctimas y cerciorarse de que estos delitos no se encubran, sino que se resuelvan en el marco de la ley.

Se trata de un proyecto titánico. Nunca antes una organización internacional ha intentado formular políticas y procedimientos diseñados específicamente para abordar el problema del abuso sexual. Nuestra Iglesia tiene razón de dar este paso. Pese al hecho de que el abuso sexual es algo que sucede en todas partes, inclusive en las familias, las escuelas, las organizaciones de jóvenes las iglesias y muchos otros lugares donde se reúnen menores de edad, el abuso de menores a manos de obispos y sacerdotes resulta especialmente ignominioso (pecaminoso, delictivo y abominable) ya que estos recibieron las órdenes para cuidar y proteger a todos los hijos de Dios.

Según el cardenal de Chicago Blase Cupich, quien forma parte del comité organizador de este encuentro histórico pautado del 21 al 24 de febrero sobre el tema “La protección de los menores en la Iglesia,” el papa Francisco ha dejado en

claro que se tratará de una asamblea de pastores, no una conferencia académica. El objetivo es ofrecer una dirección clara y medidas concretas para que cuando los obispos regresen a sus diócesis de origen sepan exactamente qué espera la Iglesia de ellos con respecto a la prevención del abuso, la necesidad de ofrecer cuidados a las víctimas sobrevivientes y la obligación de cerciorarse de que no se encubran los abusos.

Sabemos que los medios de comunicación tendrán en la mira esta reunión. Las expectativas probablemente sean enormes y los resultados seguramente no satisfarán los deseos de todos los que conforman el espectro ideológico.

Desde un punto de vista realista, ¿qué podemos prever de esta asamblea de pastores única en la historia? Según el cardenal Cupich: “Conforme el Comité organizador crea la agenda, nos centraremos en los siguientes elementos: oración penitencial para establecer con un espíritu de sincera conversión—y como elemento de referencia ineludible—una verdadera conciencia del sufrimiento y el daño de las víctimas; reflexión acerca de la situación real, analizada directamente y sin ambigüedades y con información suficiente acerca de lo que se ha hecho y lo que no para hacer frente a la situación; realizar intercambios en grupos de trabajo y momentos de reflexión compartida acerca de las tareas concretas que se deben adoptar, formas para verificar que se hayan implementado y que sean

eficaces; compartir las mejores prácticas que ya se hayan implementado para reformar las relaciones dentro de la Iglesia y para diseminar una verdadera cultura de protección de los menores en la Iglesia y en la sociedad”.

Cuando los obispos regresen a sus parroquias tras esta reunión de cuatro días de duración, sabrán qué espera la Iglesia de ellos como dirigentes de sus respectivas conferencias de obispos. Luego será su turno de guiar a otros obispos con su ejemplo y orientación pastoral para implementar las reformas adecuadas para sus propias circunstancias sociales, culturales y legales.

El cardenal Cupich señala que esta reunión es una etapa del camino doloroso que ha recorrido la Iglesia desde hace décadas. Nos anima a tomar en cuenta las lecciones que ya se han aprendido, especialmente en los Estados Unidos, entre ellas:

- La necesidad de que las víctimas sobrevivientes sean nuestra primera prioridad.
- La importancia de reformas rigurosas en la selección y la formación de futuros sacerdotes.
- La función de los medios de comunicación para garantizar la transparencia y la responsabilidad.
- La naturaleza criminal del abuso sexual y el requerimiento de justicia para las víctimas sobrevivientes.

En la Arquidiócesis de Indianápolis tomamos muy en serio estas “lecciones

aprendidas.” En años recientes se han realizado cambios muy positivos por los cuales todos debemos sentirnos profundamente agradecidos.

Pero todavía queda mucho por hacer para mantener nuestro compromiso de proteger a los integrantes más vulnerables de nuestra iglesia y lograr que se haga justicia para todos aquellos que de algún modo u otro han sido perjudicados.

El cardenal Daniel N. DiNardo, quien nos representará en el Vaticano la próxima semana en su función como presidente de la Conferencia de Obispos Católicos de Estados Unidos, llevará consigo la importante labor que realizaron los obispos en preparación para nuestra reunión de noviembre pasado. Aunque no pudimos votar con respecto a las distintas acciones que exploramos, las propuestas de medidas de protección adicionales para los menores y las estructuras para que los obispos rindan cuentas representan nuestro compromiso con el cambio real.

La Iglesia en el centro y el sur de Indiana acoge con los brazos abiertos la ayuda y la asesoría que recibiremos la próxima semana en la reunión del Vaticano. Tenemos plena confianza en que el cardenal DiNardo regresará a casa con “medidas concretas” que podremos aprovechar en la diócesis de cada rincón del planeta.

Que nuestra Santa Madre interceda por nosotros a medida que avanzamos en este doloroso camino hacia la sanación y la esperanza. †

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

February 18

St. Mark the Evangelist School, Door One, 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.

St. Therese of the Infant Jesus (Little Flower) Parish Center (enter door 11), 4720 E. 13th St., Indianapolis. **SoulCore Contemplative Workout Session**, nourish body and soul while meditating on the life of Jesus through the rosary, bring a mat or towel and 1-3 lb. weights (optional), freewill offering. Information: Joan Bullock, 317-727-1167, joane632003@yahoo.com, www.soulcore.com.

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@nadyouth.org, 812-923-8355.

February 21

The Wine Market at Irvington, 5543 E. Washington St.,

Indianapolis. **Father Thomas Scecina 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@scecina.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 (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.

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/. Information: Jeanmarie Kane, 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: 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.

St. Therese of the Infant Jesus (Little Flower) Parish Center (enter door 11), 4720 E. 13th St., Indianapolis.

SoulCore Contemplative Workout Session, nourish body and soul while meditating on the life of Jesus through the rosary, bring a mat or towel and 1-3 lb. weights (optional), freewill offering. Information: Joan Bullock, 317-727-1167, joane632003@yahoo.com, www.soulcore.com.

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.

March 1

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

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

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

March 2

St. Vincent de Paul Parish, Shamrock Center, 1723 "I" St., Bedford. **Mardi Gras Shelterbration**, benefiting Becky's Place Shelter for Women and Children, dinner, live and silent auction, music by the Semple band, 6:30 p.m.-midnight. Tickets: www.archindy.org/cc/bloomington, click on Becky's Place. Information: 812-332-1262 or Cheri Bush, cbush@archindy.org.

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

St. Pius X Parish Gymnasium and Ross Hall, 7200 Sarto Dr., Indianapolis. **Trivia Night**, proceeds benefiting St. Pius X Young Adult Ministry and rebuilding efforts for Holy Trinity Church in Puerto Rico, doors open 6 p.m., trivia begins 6:45 p.m., \$34 per person, tables of 8 and 10 available, includes beer, wine, soft drinks and one pizza per table, extra pizza available for purchase, must be

21. Reservations: goo.gl/JihjBm (case sensitive.) Information: 317-255-4534, spxtrivia@gmail.com.

March 3

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Rite of Election Mass**, Archbishop Charles C. Thompson presiding, 2 p.m. Information: Christina Tuley, 317-236-1483, ctuley@archindy.org.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Rite of Election Mass**, Archbishop Charles C. Thompson presiding, 6 p.m. Information: Christina Tuley, 317-236-1483, ctuley@archindy.org.

March 5

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

March 6

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

Applications being accepted for first archdiocesan Totus Tuus team

College and seminary students seeking a summer of service in archdiocesan parishes hosting a *Totus Tuus* experience are encouraged to apply to become a member of the first archdiocesan *Totus Tuus* team.

Totus Tuus (Latin for totally yours) is a summer Catholic youth program dedicated to sharing the Gospel and promoting the Catholic faith through evangelization, catechesis, Christian

witness and eucharistic worship.

Two men and two women will be chosen. Members will receive a modest stipend.

The application, along with further information about *Totus Tuus* program, can be found at www.archindy.org/totustuus.

For additional information, contact Ken Ogorek, archdiocesan director of catechesis, at 317-236-1446 or e-mail kogorek@archindy.org. †

Retreats and Programs

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

March 1-3

Project Rachel Healing Retreat, sponsored by the archdiocesan Office of Human Life and Dignity

Rachel Project, **confidential Indianapolis location revealed at registration**, 6 p.m. Fri.-12:30 p.m. Sun., \$175, scholarships available,

register by Feb. 27. Information and registration: 317-452-0054, projectrachel@archindy.org. †

St. Lawrence Parish to host World Day of Prayer ecumenical service on March 1

The annual World Day of Prayer service will take place at St. Lawrence Church, 6944 E. 46th St., in Indianapolis, at 10 a.m. on March 1.

The World Day of Prayer is an ecumenical celebration of community prayer and action for peace and justice which takes place internationally on the first Friday of March each year.

This year's country of focus is Slovenia.

All are invited to enjoy music, Scripture, prayer and a unique message for peace and justice around the world.

St. Lawrence School students will participate in the service.

Light refreshments will be served in the social room after the program.

For more information, contact Sandra Hartlieb at 317-546-4065, ext. 335 or e-mail shartlieb@saintlawrence.net. †



Hoosiers

The players for the fifth- and sixth-grade basketball teams from St. Michael Parish in Greenfield and St. Mary Parish in Rushville are all smiles after a friendly game of basketball at the Hoosier Gym in Knightstown. The Hoosier Gym is famous for being used as the home court for the "Hickory High Huskers" during the filming of the 1986 movie *Hoosiers*. (Submitted photo)

Indiana Holy Family Catholic Conference set for March 9 at Kokomo High School

The 13th annual Indiana Holy Family Catholic Conference will be held at Kokomo High School, 2501 S. Berkley Road, in Kokomo, in the Diocese of Lafayette, Ind., from 8:30 a.m.-6 p.m. on March 9.

The theme for this year's conference is "The Lord Hears Our Cry."

Among the scheduled speakers is Catholic talk-show host and best-selling author Teresa Tomeo.

The event includes an adult, middle and high school track, and a Kids Corner for ages 1 through students in fifth grade.

Bishop Timothy L. Doherty of Lafayette will celebrate Mass to conclude the conference.

The cost to attend is \$60 per family, \$40 for a married couple or a family of two, \$20 for singles and teens not registered with a family through Feb. 18. After Feb. 18, the prices increase to \$75, \$50 and \$25, respectively. Scholarships are available. Priests, religious and seminarians are free.

The deadline to register for the Kid's Corner, including child care for ages 1-2, is Feb. 26.

A complete list of speakers, conference schedule and the registration links can be found at www.holyfamilyconference.org.

For more information, call 765-865-6684 or e-mail jan@saintjoan.org. †

New head of marriage and family life office calls family 'school of humanity'

By Natalie Hoefler

When Gabriela Ross became the new coordinator for the archdiocesan Office of Marriage and Family Life in January, she set a personal goal for herself.

So if you peek in the chapel at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis at the start of a work day, chances are you will see her kneeling, head bowed in prayer.

And if you're engaged, married, divorced, widowed or part of a family, chances are she is praying for you.

Ross is not new to the Catholic Center. She began working there in April of 2015 as coordinator of catechetical resources for the archdiocesan Office of Catechesis. Prior to working for the archdiocese, she taught on the "Theology of the Body," St. John Paul II's teachings about God's plan for life, love and marriage made visible through the human body.

Her background is part of what drew her to apply for the coordinator position. The other part, she says, was "the prompting of the Holy Spirit."

"I firmly believe in the dignity and the mission of the family, and through prayerful discernment, I understood God's invitation to work in the mission field of marriage and family life," Ross explains.

She not only works in this mission field—she lives it.

"We are just over three years old," Ross says with a smile of her marriage with her husband Daniel.

Marriage as 'a path to heaven'

The Office of Marriage and Family Life ministers in three broad areas—marriage preparation, marriage and family enrichment and consolation ministries for those grieving and for those dealing with divorce.

As to the first area, says Ross, "Marriage and family life [is] a vocation—a path to heaven, a way of holiness. ... This is why we offer marriage preparation programs—to equip couples with the knowledge, skills and faith they'll rely upon in their marriage."

The office will continue to promote three forms of marriage preparation: Pre-Cana, Tobit and One in Christ.

It will also continue to offer Pre-Cana conferences in Spanish, and is "working to support parishes offering marriage preparation in other languages" of Catholics who have made their home in central and southern Indiana, says Ross. Such languages include Burmese, French, Korean and Vietnamese.

She is also "engaging in conversation" about closer collaboration between her office and the archdiocesan Office of Young Adult and College Campus Ministry, which serves those in the 18-35 age group.

Her goal is to help young adults "understand more fully what the vocation of Catholic family life is, what they are saying 'yes' to, what makes a sacramental marriage different than other ideas about marriage," and to "invite them to embrace the grace that God provides to live out that calling."

Ross sees couples who embrace the sacrament of matrimony as attractive witnesses to the faith.

"When a couple chooses to be married in the Catholic faith, to have a Church-blessed wedding, a sacramental marriage, to be open to life and not use contraception, to pray as a family and be a witness to the world—it says something," she notes.

'The Church is here ... to point the way'

Christ's last commission to his disciples before ascending to heaven was to "go and make disciples." Living out that command begins in the family, says Ross.

"A family is a missionary family when they bring their love for God and one another out into their neighborhoods and communities," she explains. "By their words, their example, their love and forgiveness, families show the world how we are supposed to treat each other and how much God loves us."

Enriching marriages and families to succeed in this task is another goal of the office Ross now leads. To help in this goal, she says, she will work with leaders at the parish level who minister to couples—pastors, deacons, parish life coordinators and mentor couples.

The office "supports families at all stages" in numerous ways, says Ross. Examples include promoting marriage enrichment retreats, hosting the annual Marriage Day Celebration Mass and Golden Wedding Jubilee Mass, offering online parenting classes, providing resource links and more.

Ross also envisions "close collaboration" with the Office of Human Life and Dignity in terms of helping couples "plan their family or treat infertility with the latest scientific methods that respect the dignity of every human life and are in harmony with our Catholic faith."

Infertility is just one of the many challenges some couples and families endure. Others include the everyday stresses of life, the loss of loved ones and the pain of divorce.

For couples and families experiencing difficult times, the Office of Marriage and Family Life's grief and divorce ministries offer seminars, retreats, support groups and more.

"When we look around and see the heartache and breakdown in the family, we may start to feel like a happy family life is a fairy tale," says Ross. "The Church is here to point the way ... and to walk with them along the way."

'Community is the answer, family is the model'

As she adjusts to her new position, Ross plans to continue the office's communication efforts in sending out a monthly newsletter to all parishes and providing parishes with bulletin announcements about upcoming events and helpful resources.

She also plans on visiting with parish leaders throughout central and southern Indiana at deanery meetings to introduce herself, get to know them and seek their input.

"Very quickly they will recognize a person of faith who is knowledgeable of Catholic Church teachings and is a model of Christian values," says Deacon Michael Braun, director of the archdiocesan Secretariat for Pastoral Ministries under



Dora and Bruce Feldman, members of St. Jude Parish in Indianapolis, hold hands while renewing their marriage vows on Feb. 10 during a World Marriage Day Mass at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Sean Gallagher)

which Ross' office falls. "They will find her to be personable and engaging."

He notes the advantage of her fluency in English and Spanish, and calls Ross "a talented professional" and "a dynamic leader committed to forming missionary disciples. Gabriela will meet people where they are, she will listen, and then provide for the needs" of those she serves.

After thoughtful reflection, Ross comments on the importance of the Office of Marriage and Family Life and her new role at its helm.

"God became man through a family," she says. "Although Jesus was fully God, in his humanity he learned from his

family and was formed by his family.

"The family is the school of humanity. It's where we learn who we are, who God is, how we should live and love, and how we should make a gift of our lives through our vocation.

"The Church is here to say that community is the answer, and marriage and family is the model."

(For more information on the ministries and offerings of the Office of Family and Marriage Life, go to www.archindy.org/marriageandfamily. For the office's parenting videos, go to www.archindy.org/parenting.) †



'Marriage and family life [is] a vocation—a path to heaven, a way of holiness. ... This is why we offer marriage preparation programs—to equip couples with the knowledge, skills and faith they'll rely upon in their marriage.'

— Gabriela Ross, coordinator for the archdiocesan Office of Marriage and Family Life

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Full-time and Part-time Employment Opportunities Available

- Must be compassionate, caring, dependable and trustworthy
- Comprehensive training program provided
- Flexible work hours with competitive pay
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Wedding ANNOUNCEMENTS



Bates-Tarpey



Anna Marie Bates and Christopher Vincent Tarpey were married on May 5, 2018, at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Jon and Angela Bates. The groom is the son of Joe and Terry Tarpey.

Evanczyk-Warnke



Jennifer Lynne Evanczyk and Steven Daniel Warnke were married on Sept. 1, 2018, at St. Augustine Church in Jeffersonville. The bride is the daughter of David and Lynne Evanczyk. The groom is the son of Ronald and Sheree Warnke.

Hitchens-MacLennan



Emily Katherine Hitchens and Sean David MacLennan will be married on June 22 at St. Mary Church in Indianapolis. The bride is the daughter of Keith and Mary Hitchens. The groom is the son of Roderick and Carol MacLennan.

Lundie-Metzger



Tara Ellen Lundie and Matthew Price Metzger will be married on June 22 at Corpus Christi Church in Portsmouth, N.H. The bride is the daughter of Scott Lundie and Margaret Lundie. The groom is the son of Mark Metzger and Eileen Metzger.

Prickel-Linkel



Olivia Catherine Prickel and Matthew Linkel will be married on June 8 at St. Anthony of Padua Church in Morris. The bride is the daughter of Steve and Amy Prickel. The groom is the son of Mark Linkel and Ronda Burchett.

Shephard-Perryman



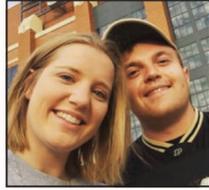
Kyndel Marie Shephard and Jordan Alexander Perryman will be married on May 10 at St. Roch Church in Indianapolis. The bride is the daughter of Charles Shephard and Angelia Dudley. The groom is the son of James and Kathryn Perryman.

Bavaro-Ferraro



Annie Bavaro and Dan Ferraro will be married on May 25 at Holy Angels Church in Dayton, Ohio. The bride is the daughter of Joe and Susan Bavaro. The groom is the son of Pasquale and Barb Ferraro.

Freiburger-Conner



Kelsey Michelle Freiburger and Drew Hundley Conner will be married on May 4 at St. Aloysius Church in Yoder, Ind. (Fort Wayne-South Bend Diocese). The bride is the daughter of Doyle and Amy Freiburger. The groom is the son of James Conner and Paula Hundley.

Jadernak-Elsbury



Tracy Lynn Jadernak and Duane Thomas Elsbury were married on July 7, 2018, at St. Jude Church in Indianapolis. The bride is the daughter of David and Evelyn Jadernak. The groom is the son of Michael and Karen Elsbury.

Mohler-Luke



Monique Catherine Mohler and David John Luke will be married on April 27 at St. Ann Church in Indianapolis. The bride is the daughter of Danny and Sharon Hamby. The groom is the son of the late James and Cecilia Luke.

Reagin-Leising



Jennifer Marie Reagin and Jordan Michael Leising will be married on July 5 at Christ the King Church in Indianapolis. The bride is the daughter of James and Susan Reagin. The groom is the son of Kevin and Lisa Leising.

Strasburger-Yager



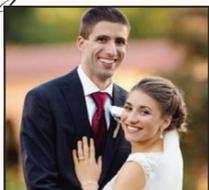
Amy Michele Strasburger and Justin Elliott Yager were married on Sept. 22, 2018, at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of William and Barbara Strasburger. The groom is the son of Ronnie and Angel Yager.

Book-Philpot



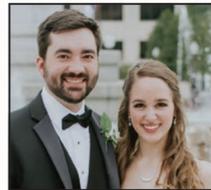
Jill Renee Book and Brandon Robert Philpot were married on Jan. 5 at St. Michael Church in Bradford. The bride is the daughter of Robert Jr. and Julie Book. The groom is the son of Anthony Philpot and Tonya Philpot.

Gentile-Feagans



Emily Rose Gentile and Louis Edgar Feagans were married on Oct. 12, 2018, at the Cathedral of St. Matthew the Apostle in Washington, D.C. The bride is the daughter of Benjamin and Mary Gentile. The groom is the son of Louis Feagans and Julie Fisher.

Komis-Mankin



Rebecca Nicole Komis and Jacob Daniel Mankin were married on July 14, 2018, at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Christopher and JoEllen Komis. The groom is the son of Greg and Marcia Mankin.

Mullin-O'Gara



Jillian Marie Mullin and Casey Michael O'Gara will be married on June 28 at St. Roch Church in Indianapolis. The bride is the daughter of John II and Pamela Mullin. The groom is the son of James and Mia O'Gara.

Romanski-Majewski



Katherine Frances Romanski and Martin Majewski were married on Nov. 10, 2018, at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Tony and Suzanne Romanski. The groom is the son of Chester and Teresa Majewski.

Strobel-Mecker



Caroline Christine Strobel and Jonathon Bradley Mecker will be married on March 2 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Dr. Doug Strobel and Mary Dougherty. The groom is the son of Mark and Catherine Mecker.

Brown-Veneziano



Kelly Brown and Tony Veneziano were married on Nov. 17, 2018, at St. Christopher Church in Indianapolis. The bride is the daughter of James and Marleen Brown. The groom is the son of David and Georgia Veneziano.

Harbeson-Brockman



Juanita Marie Harbeson and Stephen Jude Brockman were married on Sept. 8, 2018, at St. Michael Church in Bradford. The bride is the daughter of the late Edward and Rowena Snapp. The groom is the son of Naomi and the late Joseph Brockman.

Loew-Rocus



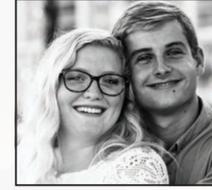
Allison Kathleen Loew and Michael Alexander Rocus were married on Aug. 11, 2018, at St. Simon the Apostle Church in Indianapolis. The bride is the daughter of Jim and Sally Loew. The groom is the son of Victor and Victoria Rocus.

Mulry-Braun



Kristina Renee Mulry and Gregory Allen Braun will be married on June 15 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Charles Mulry and Elizabeth Mazerolle. The groom is the son of Robert and Martha Braun.

Rose-Bischoff



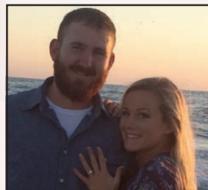
Huntyr Maria Rose and Nicholas Paul Bischoff will be married on May 25 at St. John the Baptist Church, Dover, of All Saints Parish in Dearborn County. The bride is the daughter of Bettina Rose and the late Jason Rose. The groom is the son of Paul and Carla Bischoff.

Ulrich-Bertsch



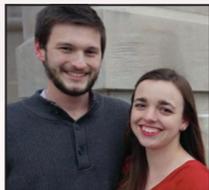
Emily Michele Ulrich and David Herman Bertsch will be married on May 25 at St. Nicholas Church in Ripley County. The bride is the daughter of David and Mary Ulrich. The groom is the son of Kenneth and Karen Bertsch.

Cartuyvelles-Weber



Kelli Anne Cartuyvelles and Samuel John Weber will be married on June 15 at St. Martin Church, Yorkville, of All Saints Parish in Dearborn County. The bride is the daughter of Michael and Lori Cartuyvelles. The groom is the son of John and Maurita Weber.

Hawkins-Claxton



Anna Catherine Hawkins and Marshall David Claxton will be married on June 29 at St. Vincent de Paul Church in Bedford. The bride is the daughter of Scot and Jennifer Hawkins. The groom is the son of Michael and Rebecca Claxton.

Loya-Noel



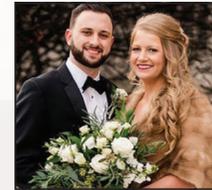
Danitza Valerie Loya and Anthony Noble Noel were married on June 16, 2018, at St. Mary Church in Indianapolis. The bride is the daughter of Trinidad Loya and Danitza Loya. The groom is the son of Jeffrey and Laura Noel.

Neutz-Schneider



Kimberly Ruth Neutz and Jonathon David Schneider will be married on June 15 at St. Paul Church, New Alsace, of All Saints Parish in Dearborn County. The bride is the daughter of Henry and Lauriee Neutz. The groom is the son of Peter and Christine Schneider.

Ruhmkorff-Bohlman



Colleen Celia Ruhmkorff and Timothy John Bohlman were married on Dec. 29, 2018, at St. John the Evangelist Church in Indianapolis. The bride is the daughter of David and Ann Branson Ruhmkorff. The groom is the son of Luke and Mary Oeffinger Bohlman.

Wilgenbusch-Middendorf



Nicole Marie Wilgenbusch and Nicholas Joseph Middendorf were married on Aug. 25, 2018, at St. Martin Church, Yorkville, of All Saints Parish in Dearborn County. The bride is the daughter of Mitch and Sharon Wilgenbusch. The groom is the son of Thomas Middendorf and Marguerite Ingram.

Chipps-Schneider



Abigail M. Chipps and Ethan A. Schneider will be married on April 27 at St. Martin Church, Yorkville, of All Saints Parish in Dearborn County. The bride is the daughter of Brian and Joeline Chipps. The groom is the son of Jason and Michele Schneider.

Heinekamp-Hofer



Erica Lynn Heinekamp and Patrick Ian Hofer will be married on July 20 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of David and Donna Heinekamp. The groom is the son of John and Bonnie Hofer.

Lubbers-Bowen



Madolyn Rose Lubbers and Kevin Donohoo Bowen will be married on Feb. 16 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Michael and Lisa Lubbers. The groom is the son of Brad and Colleen Bowen.

Norman-McNichols



Alexandra Victoria Norman and Patrick Connor McNichols were married on Sept. 29, 2018, at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Brian and Pam Norman. The groom is the son of Kevin and Regina McNichols.

Scarlott-Fisher-Heath



Allison Marie Scarlott and Thomas Carroll Fisher-Heath were married on Aug. 18, 2018, at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Tim and Susan Scarlott. The groom is the son of Tom Heath and Mary Fisher.





Pre Cana Conference, Tobit Weekend and One in Christ program prepare engaged couples for marriage

Criterion staff report

Three marriage preparation programs offered in the archdiocese—the Pre Cana Conference, Tobit Weekend and One in Christ—help prepare engaged couples for the sacrament of marriage as well as the challenges of married life.

Early registration is recommended for all programs, as each fills up quickly.

Pre Cana Conference programs are one to one-and-a-half days, and are offered in parishes throughout the archdiocese. The schedule for the first half of 2019 is as follows:

- Feb. 22-23 at St. John the Baptist Campus (of All Saints Parish, Dearborn County), 25743 State Road 1, in Guilford.
- March 1-2 at St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis.
- April 12-13 at Oldenburg Franciscan Center, 22143 Main St., in Oldenburg.
- April 27 at St. Agnes Parish, 1008 McLary Road, in Nashville.
- May 31-June 1 at St. Michael the Archangel Parish in Indianapolis.

The cost is \$125 or less per couple, depending on location. One-day sessions are typically 9 a.m.-7 p.m., although times may vary slightly by location. Two-day sessions are 6:30-9:30 p.m. on the first day, and 9 a.m.-4 p.m. on the second day.

To register, go to www.archindy.org/precana. For more information about the program, contact the

archdiocesan Office of Marriage and Family Life at 800-382-9836, ext. 1521, or 317-236-1521.

Tobit Weekend retreats take place at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis. There are three scheduled in 2019: March 22-24, June 21-23 and Sept. 20-22.

The registration fee of \$298 includes program materials, meals, snacks and overnight accommodations for the weekend.

To register, go to www.archindy.org/fatima/calendar/tobit.html. For questions about registering, contact Khristine Meyer at kmeyer@archindy.org or 317-545-7681. For more information about the program and its contents, contact Cheryl McSweeney at cmcsweeney@archindy.org or 317-545-7681, ext. 106.

One in Christ marriage preparation, which includes a medical panel to address questions regarding reproduction and fertility, is a three-day program spanning a weekend and the following Saturday. The first day of the program is from 8:30 a.m. to 5 p.m., the second day is from 10:30 a.m. to 4 p.m., and the third day is from 8:30 a.m.-4 p.m.

There are three sessions scheduled for 2019:

- March 30, 31 and April 6 at St. Luke the Evangelist Parish, 7575 Holliday Dr. E., in Indianapolis.
- June 8-9 and 15 at St. Luke the Evangelist Parish.
- Oct. 12, 13 and 19 at Our Lady of the Greenwood Parish, 335 S. Main St., in Greenwood.

The cost is \$220, which covers meals and materials.

For more information call 317-600-5629, e-mail info@OICIndy.com, or go to www.OICIndy.com. †

Couples may announce engagement of marriage in *The Criterion*

Engagement announcements for couples who are planning to be married by a Catholic priest between July 2019 and February 2020 will be published in a July edition of *The Criterion*.

Couples who were married by a Catholic priest in recent months may announce their marriage if an engagement announcement was not published in *The Criterion*.

The wedding announcement form is available online at www.criteriononline.com by selecting “Send Us Information” from the menu on the left side of the screen, then choosing “Wedding Announcements.”

An engagement or wedding photo may be submitted by e-mail to cclark@archindy.org. Digital photos must be clear, high-resolution images with the couple close together. Photos can also be mailed to Cindy Clark, 1400 N. Meridian St., Indianapolis, IN, 46202. To receive the photo back, include a self-addressed, stamped envelope. Due to print quality, Xerox copies of photos will not be accepted.

There is no charge for engagement or marriage announcements. †



Women religious organization issues statement on abuse of sisters

WASHINGTON (CNS)—Days after the pope acknowledged abuse of nuns and sisters by priests and bishops, the largest U.S. organization of women religious thanked the pontiff for shedding “light on a reality that has been largely hidden from the public,” but the group also called for measures to address the issue.

“We hope that Pope Francis’ acknowledgement is a motivating force for all of us in the Catholic Church to rectify the issue of sexual abuse by clergy thoroughly and swiftly,” said the Leadership Conference of Women Religious (LCWR) in a Feb. 7 statement.

It acknowledged that “the sexual harassment and rape of Catholic sisters by priests and bishops has been discussed in meetings of leaders of orders of Catholic sisters from around the world for almost 20 years.” But while the abuse had been discussed, the group said, the information hadn’t always been acted on.

LCWR, an association of the leaders of congregations of Catholic women religious in U.S., has about 1,350 members and represents about 80 percent of women religious in the United States.

“We acknowledge that, as sisters, we did not always provide environments that encouraged our members to come forward and report their experiences to proper authorities,” the statement said. “We regret that when we did know of instances of abuse, we did not speak out more forcefully for an end to the culture of secrecy and cover-ups within the Catholic Church that have

discouraged victims from coming forward.

“Communities of Catholic sisters have worked hard in recent years to have in place what is needed to deal responsibly and compassionately with survivors and will continue to make the protection from abuse of all persons a priority,” it said.

Though most of the incidents appear to have taken place in developing countries, “harassment and rape of sisters have been noted in other countries as well, including in the United States,” the statement said.

The organization expressed hope that the pope’s upcoming summit on sex abuse, slated for Feb. 21-24 at the Vatican, would propose actions to create “mechanisms for the reporting of abuse in an atmosphere where victims are met with compassion and are offered safety,” and also “refashion the leadership structures of the Church to address the issue of clericalism and ensure that power and authority are shared with members of the laity.”

“The revelations of the extent of abuse indicate clearly that the current structures must change if the Church is to regain its moral credibility and have a viable future,” it said.

Honesty, it said, is an important first step.

“Our hope is that this acknowledgement is some comfort for those who have survived abuse, and that it hastens the much-needed repair of the systems within the Catholic Church that have allowed abuse to remain unaddressed for years,” LCWR said in its statement.

“Catholic sisters who have been sexually abused



A woman religious prays on Sept. 21, 2018, during the Fifth National *Encuentro* in Grapevine, Texas. The Leadership Conference of Women Religious thanked Pope Francis on Feb. 7 for acknowledging abuse of nuns and sisters by priests and bishops. (CNS photo/Tyler Orsburn)

by priests have not always reported this crime for the same reasons as other abuse victims: a sense of shame, a tendency to blame themselves, fear they will not be believed, anxiety over possible retaliation, a sense of powerlessness, and other factors,” it continued.

“We hope that, through the pope’s acknowledgement, sisters and other survivors find strength to come forward, and that his words lead to more welcome and receptive avenues of healing.” †

Kurtz: ‘Gift of religious freedom’ at risk of ‘being taken for granted’ in the U.S.

PHOENIX (CNS)—Despite its prominence in the U.S. Constitution’s Bill of Rights, “the gift of religious freedom” runs “the risk of being taken for granted, the head of the U.S. bishops’ religious liberty committee told members of Arizona’s legal profession and state legislators.

“First, we promote and defend religious freedom because we believe truth, not power, undergirds a rightly ordered politics,” said Archbishop Joseph E. Kurtz of Louisville, Ky. “Second, because our faith convictions or dictates of conscience call us to inspire a culture.

“And finally, because religious freedom gives us the space to serve with integrity of faith and conscience,” the archbishop said.

He made the comments in his homily at the Diocese of Phoenix’s annual Red Mass, celebrated on Jan. 14 at St. Mary’s Basilica. The Mass is sponsored by the St. Thomas More Society. Among those attending were judges, lawyers, government attorneys, lawmakers and law students.

Archbishop Kurtz, who chairs the U.S. Conference of Catholic Bishops’ Committee for Religious Liberty, said preserving and upholding religious freedom is intertwined with the Catholic faith and the Church’s stand on the issue. He noted that America’s experience contributed heavily to the 1965 deliberations of the Second Vatican Council during which “*Dignitatis Humanae*,” the Declaration on Religious Freedom, was written.

The document said that religious liberty is a right found in the dignity of each person and that no one should be forced to act in a way contrary to his or her own beliefs.

“The human person has dignity because he or she is created in the image of God, and this means in part he or she has the capacity to seek the truth about God,” Archbishop Kurtz said. “As Americans, we intuitively understand individuals should be free to seek the truth of life.”

He said that “a politics that respects religious freedom is a politics that acknowledges the pre-eminence of the search for truth that is at the heart of what it means to be human.” †

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to www.archindy.org/layministry



REPORT SEXUAL MISCONDUCT NOW

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. There are *two* ways to make a report:

1 Ethics Point
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810

2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410

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



Archbishop Joseph E. Kurtz

The Lord's Prayer is a 'great circle of praise and petition'

By Patricia Kasten

What was the first prayer you learned? For many of us, it was the Lord's Prayer.

And we may have learned it because it's in the Mass.

Two versions of the prayer exist in the Gospels: in Matthew 6:9-13 and Luke 11:1-4. Another version appears in the *Didache*, a manual of worship and doctrine that dates to the first century.

We believe the Lord's Prayer was used in the earliest liturgies because the *Didache* places it right after the explanation for celebrating baptism and just before explaining the Eucharist. And it also orders: "Pray thus three times a day."

St. Jerome noted in the fourth century the prayer's use at Mass, and St. Gregory the Great in the sixth century moved its recitation to just before the fraction rite, when the celebrant breaks the consecrated bread as the congregation chants the *Agnus Dei*.

But why is the Lord's Prayer in the Mass at all? And why place it where it is?

Some early Church writers can help: St. Augustine said the Lord's Prayer covers everything we ever need to ask of God. And Tertullian, a third-century apologist, called it "the epitome of the whole Gospel."

So it makes sense that the Lord's Prayer follows the Liturgy of the Word. And, as its placement in the *Didache* notes, the prayer is linked to the Eucharist. Another important point is these words: "Give us this day our daily bread."

We have just brought our gifts to the altar where they become for us the body and blood of Christ we are about to share. The purpose of the Lord's Prayer is simple: we worship God together in praying it.

The prayer used at Mass is a series of seven petitions. Jesus gave them to us when his disciples asked: "Teach us to pray."

So Jesus started at the basics: with God.

• "Our Father, who art in heaven." This opening addresses God, both intimately—"Father"—and from an



People recite the Lord's Prayer during a Mass for young adults at St. Patrick's Cathedral in New York City. This prayer, found in two Gospels in the New Testament, has been prayed during the Eucharist from the earliest days of the Church. (CNS photo/Gregory A. Shemitz)

awe-filled distance: God in heaven, dwelling in perfection and glory we cannot yet know.

The petitions themselves follow and fall in two groups.

The first are the "you petitions"—or, more accurately, "the You," as in God:

• "Hallowed be thy name." To "hallow" means to honor.

But, in the ancient world, knowing someone's name also meant you knew them well. So this petition says we want to draw closer to God, just as God—in

'The whole Lord's Prayer becomes a great circle of praise and petition enfolding us as we prepare to receive the body and blood of Christ.'

Jesus—draws close to us.

• "Thy kingdom come." This petition also seeks God's nearness and expresses a longing for the divine presence that brings about the kingdom.

• "Thy will be done on Earth as it is in heaven." Here we again ask for the kingdom, not just in

the future, but now.

After these first petitions expressing our desire for a relationship with God, we offer petitions about earthly needs.

These are the "us petitions"—about us and our relationships.

• "Give us this day our daily bread." Nothing is more basic than food. Without it, we die. So this petition deals with everyday survival. God knows, of course, that we need food.

However, we need to remember that "all good things come from God" as St. Teresa of Avila said. The God who gave manna in the desert to his chosen people still feeds us today. This petition also reminds us that God's food is his very self: the eucharistic bread.

• "Forgive us our trespasses as we forgive those who trespass against us." This petition is a two-way street. We seek

God's mercy, but—at the same time—we seek mercy for us and for others.

• "Lead us not into temptation." Then, restored to healthy, well-fed relationships with God and with others, we realize we won't stay there. We'll need help again. So we pray for the future. We pray because we'll be tested, and we know how easy it is to turn from God at those times.

• "Deliver us from evil." Evil exists. No one escapes its touch. As the *Catechism of the Catholic Church* teaches, "In this final petition, the Church brings before the Father all the distress of the world" (#2854). Often, we huddle like children in darkness. And yet the darkness has been scattered by Christ's light. That's what "Amen" means: that we believe this.

However, where we would normally say "Amen" in this prayer, we don't in the Mass. We make an addition.

After a brief prayer by the priest, we add: "For the kingdom and the power and the glory are yours now and forever."

Many think this addition wasn't in the Lord's Prayer until recently. True, Jesus didn't say it. And, yes, it was added to the celebration of the Mass during the liturgical reforms following the Second Vatican Council.

However, Eastern Churches have used these words in the liturgy for centuries. And, returning to the prayer in the *Didache*, we find a similar addition: "For thine is the power and the glory forever."

This type of addition is called a "doxology," a short song of praise. So, the Lord's Prayer starts by praising "Our Father" and, with this doxology, ends in praise.

The whole Lord's Prayer becomes a great circle of praise and petition enfolding us as we prepare to receive the body and blood of Christ.

(Patricia Kasten is associate editor of *The Compass*, newspaper of the Diocese of Green Bay, Wis.) †



Students dressed as their favorite saints recite the Lord's Prayer during an All Saints Day Mass at Sts. Philip and James Church in St. James, N.Y., in 2016. For many people, the Lord's Prayer was the first prayer they learned. (CNS photo/Gregory A. Shemitz)

For The Journey/Effie Caldarola

Tour of Italy offers reminder to keep our focus on Jesus

On a tour of Italy years ago, we left Rome and headed to Assisi. I had struggled with Rome. Despite, or perhaps because of, the magnificent art and the jaw-dropping architecture of the churches we had visited, I had a hard time reconciling the opulence and the displays of power with the Jesus of the Gospel, a man executed by the powerful, who had come to bring good news to the poor.



What wouldn't leave my mind was the facade of St. Peter's Basilica, with the name of the pope, Paul V, during whose papacy it was completed, emblazoned on the edifice. Pope Paul was a member of the powerful Borghese family. That prideful display said so much about the politics, intrigue and wealth that are so much a part of Church history.

Certainly, all of that had played a role in producing the tragic rupture of the Protestant Reformation.

As we drove to Assisi, a priest traveling with us said, "Although the miles are short, you are now leaving one end of the Church and traveling to the other end."

And indeed, although there are magnificent churches in Assisi, the humble little chapel where St. Francis heard the Lord ask him to "go and repair my house which, as you can see, is falling into ruin," is a spiritual hub of Italy and became my most memorable moment.

Just recently, I had a chance to visit Italy again. Once again, the magnificence of the churches of Italy overwhelmed me. It's hard to venture far without witnessing yet another masterpiece. Perhaps the small village of Orvieto in the Umbrian hills was the biggest jaw-dropper. The facade of the imposing cathedral took my breath away as I rounded a corner on a narrow street.

But again, it was an encounter with humility and simplicity that seemed to speak most clearly of Jesus of the Gospel.

We had visited the Church of the Gesu, the Jesuit church in Rome where St. Ignatius, the founder of the Jesuits, is buried. Also lying in a tomb in the church is one of my great heroes, Jesuit Father Pedro Arrupe, the superior general of the Jesuits during the tumultuous years following the Second Vatican Council. Father Pedro, whose cause for canonization has been allowed to proceed, had urged the Jesuits to follow a "preferential option for the poor" and return to their roots.

We found those roots when we visited

the rooms that Ignatius used when he led the society that he had founded. Austere, bare-boned, the small rooms speak to the profound spirituality of St. Ignatius. Here is a document written in his own hand. Here is the desk and well-worn chair where he labored and where he wrote countless letters to his far-flung Jesuits.

And here are his shoes, well-worn to the point of collapse, holes poking through 16th-century leather.

But the highlight of our journey? The Jesuit accompanying us on our Italian visit was allowed to offer Mass in the small room where St. Ignatius died. A handful of us fit in the tiny room for this privileged moment. Our priest had tears in his eyes at the consecration.

Some people assert that the crisis of sexual abuse and cover-up that our Church faces now is the worst since the Reformation. Many people I know have stopped going to church. Many see issues of power, wealth, patriarchy as causes of this crisis. Many see a Church in need of "repair."

Indeed, now our Church needs our voices and loyalty the most. We pray to focus our attention, like St. Francis and St. Ignatius did, on Jesus alone.

(Effie Caldarola is a columnist for Catholic News Service.) †

Worship and Evangelization Outreach/Andrew Motyka

Lent brings changes to liturgical practices

Lent is coming soon, and with it come several differences to the way we Catholics worship at Mass.



You may have noticed a few differences in music during Lenten Masses, and it goes beyond singing our traditional Lenten music. Most of these differences can be summed up as "don'ts," but there is actually one thing frequently omitted that should not be.

The first and most obvious difference in our Mass music during Lent is the lack of an *Alleluia* being sung before the Gospel, or at any other time during the Mass. It is instead replaced by a different acclamation of praise.

The *Alleluia* (which means "praise the holy name of God") is the chief praise of the angels in heaven. Our singing of the *Alleluia* during Mass is a reminder that our celebration of the Mass is a participation in the same praise of heaven.

One focus of Lent, however, is our spiritual exile. This is not to say that Lenten Masses are not participation in the heavenly feast; we are simply focusing on our repentance and return to God. This makes the return of the *Alleluia* at the Easter Vigil, traditionally sung three times, each higher than the one before, especially powerful.

Likewise, the *Gloria* is omitted at Lenten Masses. Unlike the *Alleluia*, which has no exception on this rule, the *Gloria* is included on some occasions: on feasts and solemnities which fall during Lent, as well as at most ritual Masses which call for the *Gloria*, such as wedding Masses and the chrisom Mass during Holy Week (*General Instruction of the Roman Missal*, #53).

The mind of the Church, when it comes to music at Mass, is that "great importance [is] attached to the use of singing in the celebration of the Mass" (*General Instruction of the Roman Missal*, #40). This is no different during Lent. Singing should not be eliminated or even reduced during Lent. It is only the character of the music that changes.

In addition to avoiding pieces which include *Alleluia* in the text, we moderate our use of instruments. During Lent, the organ and other instruments are only allowed to support the singing (*General Instruction of the Roman Missal*, #313). This means that solo instrumental music is not allowed during the Mass. The exception to this rule is on *Laetare* Sunday (the Fourth Sunday of Lent), as well as on feasts and solemnities.

In addition to music, decoration of churches is simplified during Lent. Flowers which decorate the altar are not allowed—again, except on *Laetare* Sunday, feasts and solemnities.

Often omitted in Lent is the use of holy water at the doors to churches. Fonts are often either emptied or filled with sand or other substances. This, however, is not the practice of the Church.

While the faithful are encouraged to fast during Lent, they should *not* be fasting from the Church's sacraments or sacramentals. Indeed, we should be encouraged to make greater use of these during Lent. The holy water fonts should only be emptied during the sacred triduum, in preparation for the new blessing of holy water on the Easter Vigil.

Liturgical seasons each have their own characteristics, and Lent is a season which stands out from the rest for its differences.

Let us embrace these practices to help us to draw closer to the sacred mysteries as we turn away from sin and prepare for the great Easter celebration.

(Andrew Motyka is director of archdiocesan and cathedral liturgical music.) †

Intellect and Virtue/John Garvey

Speaking and writing clearly are essential in today's world

One of our girls gave me a book for Christmas, *One Man's Meat*, by E.B. White. We agreed to start a little



book club, just the two of us—coffee once a month to talk about it.

The book is a collection of monthly columns White wrote for *Harper's* after leaving Manhattan to take up farming in Maine. That was the appeal for our daughter, who spent one summer on a farm in Maine and loves revisiting it in her imagination.

For me, the attraction was White's prose. Adults identify him with *The New Yorker*, where he wrote for almost 60 years. Our children know him as the author of *Charlotte's Web* and *Stuart Little*. Grammar enthusiasts associate him with *The Elements of Style*, which he wrote with his old English professor from Cornell, William Strunk Jr.

In all of these works, White's writing is clean, brief and engaging, a conversation with the reader. Here he is talking about his new brooder stove for keeping his chicks warm: "The thermometer now registers 68 degrees, and the chicks are standing round with their collars turned up, blowing on their hands and looking like a snow-removal gang under the El on a bitter winter's midnight."

Compare that with a passage from another of our presents, the GE Universal Remote instruction manual: "Sometimes the first code that 'works' with your device may operate only a few functions of your device. There may be another code in the code list that performs more functions. Continue the auto code search as directed above until the best code is found."

The contrast between these two accounts tells us something useful about what college students should study. STEM majors (science, technology, engineering and math) are increasingly popular, as are pre-professional tracks like nursing and business. The humanities (philosophy, history, English, languages, arts) now account for only 11 percent of degrees at elite research universities.

This is a bad trend, and not just for the faculties who teach students how to write. When I was a young man representing the government in the Supreme Court, I noticed that the surest test of a good lawyer was the ability to explain really complicated laws (Medicare and Medicaid, energy regulation) in language my mom could understand. The most persuasive arguments are also the plain and simple ones.

Clear expression isn't just essential for getting one's point across. When I am teaching a class, I find that if I can't translate my ideas about the law into another idiom, I don't really understand it myself.

Part of my job, now that I am president of Catholic University of America, is getting reports and reviewing the work of finance and accounting professionals—the university's audited financial statements, the judgments of credit rating agencies, the recommendations of our board and professional advisers about the allocation of our investment portfolio. I am no expert in these matters, but I am responsible for how they are managed. For that reason, I prefer to hire people who can express themselves in words I can understand.

It's the same in science and medicine. People like Carlo Rovelli and Atul Gawande are influential in large part because they can make themselves understood in clear prose. And when I go to the doctor, I like to know what he is going to do to me and why.

This is not to say that everyone should major in English. It is to say, though, that learning to speak and write clearly is essential to success in all the disciplines that young people are flocking to these days. As White and his old professor put it, "Although there is no substitute for merit in writing, clarity comes closest to being one."

(John Garvey is president of The Catholic University of America in Washington. Catholic University's website is www.cua.edu.) †

The Human Side/Fr. Eugene Hemrick

Reflect the light of Christ to counter our nationwide malaise

After years spent in Nazi prison camps, Austrian neurologist and psychiatrist Viktor Frankl observed, "Everything can be taken from a man but one thing: the last of human freedoms—to choose one's attitude in any given set of circumstances, to choose one's own way."



In studying prison survivors, Frankl learned that many

endured because they were able to maintain a sense of meaning in the midst of a horrendous situation.

No doubt the disturbing events we are experiencing have us wondering how to find that meaning. Discord, character assassination, untruthfulness, incivility and little desire to reconcile are making life seem meaningless.

Frankl felt that life is never made unbearable by circumstances like the above events, but only by lack of meaning and purpose. When life becomes meaningless, its very spirit is deflated. How, then, can we keep the spirit of meaning alive in the midst of the malaise we are experiencing?

Seeing the bigger picture is a place to start. Since the beginning of time, strife has been a major part of humankind. Peace is beautiful, but like anything precious, there is always original sin bent on destroying it. One purpose of life is to stay firm against its effects.

Frankl would add it is imperative to avoid becoming matter of fact about disturbing events and losing the fervor needed to pursue meaning. Likewise, avoiding a mob mentality and forfeiting the power of reason to discover meaning is imperative.

The ultimate cause of our present

malaise is ill disposition in which one side does not trust the other, or sees the other side as an opponent rather than a partner working together for the common good.

Identifying the amount of ill disposition we are digesting daily is absolutely needed for maintaining mental health. Allowing an atmosphere of ill disposition to become ingrained must be avoided at all cost!

Today we are being challenged to embrace the mission of eradicating ill disposition wherever it may be.

Starting with ourselves, we need to ask how well-disposed we are despite the unbearable in our life. Do we throw up our arms in despair or do we take up arms against it? Do we see that our purpose at the moment is to reflect the light of Christ and its redemptive spirit?

(Father Eugene Hemrick writes for Catholic News Service.) †

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

The Sunday Readings

Sunday, February 17, 2019

- Jeremiah 17:5-8
- 1 Corinthians 15:12, 16-20
- Luke 6:17, 20-26



For its first reading, this weekend's Mass presents a selection from the Book of Jeremiah. This prophet must have been intense in his personality. First of all, he was strongly committed to his prophetic calling. Jeremiah keenly felt that God had called him, by name, to this role. He also believed that as a prophet he made real God's

protection of the chosen people. The spiritual sluggishness and downright sinfulness of the people upset him. Instead of following God's will, they followed the fads of the time or the demands and thoughts of earthly leaders.

Jeremiah continually and eloquently insisted that true peace and well-being exist only by obeying God and by listening to his word in making decisions about life.

To use a simile, life may seem to be standing alone in a wasteland. Knowing God and following his will provides an oasis.

St. Paul's First Epistle to the Corinthians supplies the second reading. Paul's two existing letters to the Christians of this ancient Greek city, both of which are in the New Testament, show us how challenging he found their tendency to accept the Gospel half-heartedly or with reservations.

In a way, it is understandable that they were difficult to convince and to convert. They lived in a city renowned across the Roman Empire for its material excesses. The name of Corinth was a synonym for a place where sexual promiscuity was rampant and celebrated. Being in such surroundings surely made attention to the spiritual foundations of the Christian Gospel anything but quick and easy.

Paul calls the Corinthians to spiritual values, insisting that these values alone endure and truly satisfy.

For its last reading, the Church this weekend gives us a passage from St. Luke's Gospel. Similar readings are in the Gospels of Matthew and Mark.

Luke's approach to religion was very similar to that of Jeremiah. It was urgent and bold. He minced no words. He cut to the chase, in modern-day terms.

So the situations in the life of Jesus that appealed to him were those in which the Lord was emphatic and the most direct. Such directness at times took the form of warnings, as is the case in the latter part of this reading, or on other occasions, it appeared in a lesson or in a compliment.

Jesus makes clear that true discipleship involves the spirit. The things of this Earth come and go. They may well be a mirage, with no permanent reward in them. People who set their sights on material goals or live only for material advancements play a fool's game.

Reflection

The Church in this liturgy, and through these readings, is beginning to prepare us for Lent, just more than two weeks in the future. By definition, Lent will be a time of reflection. But to benefit us, our reflection must be completely focused and starkly realistic.

It will be useless if we do not face facts. In these three readings, ending with the words of Jesus, the Church presents as the most fundamental facts the reality that earthly incentives are fleeting in survival and rest on quicksand.

Only the spirit is everlastingly alive. Thus, only judgments based on spiritual motives have lasting effects. In these quite somber teachings, the Church leads us down no primrose path. Instead, very honestly, it warns us that we are of this world, so the enticements of the world are especially appealing to us. Nevertheless, they ultimately bring us only emptiness and maybe eternal death. What is our hope? Our only assurance? It is the Lord Jesus.

Choosing our future is our decision. The Church, through these readings, calls us to decide, thinking about reality. †

Daily Readings

Monday, February 18

Genesis 4:1-15, 25
Psalm 50:1, 8, 16bc-17, 20-21
Mark 8:11-13

Tuesday, February 19

Genesis 6:5-8; 7:1-5, 10
Psalm 29:1a, 2, 3-4, 9c-10
Mark 8:14-21

Wednesday, February 20

Genesis 8:6-13, 20-22
Psalm 116:12-15, 18-19
Mark 8:22-26

Thursday, February 21

St. Peter Damian, bishop and doctor of the Church
Genesis 9:1-13
Psalm 102:16-18, 19-23, 29
Mark 8:27-33

Friday, February 22

The Chair of St. Peter the Apostle
1 Peter 5:1-4
Psalm 23:1-3a, 4-6
Matthew 16:13-19

Saturday, February 23

St. Polycarp, bishop and martyr
Hebrews 11:1-7
Psalm 145:2-5, 10-11
Mark 9:2-13

Sunday, February 24

Seventh Sunday in Ordinary Time
1 Samuel 26:2, 7-9, 12-13, 22-23
Psalm 103:1-4, 8, 10
1 Corinthians 15:45-49
Luke 6:27-38

Question Corner/Fr. Kenneth Doyle

Excommunication is to lead the person on whom it is imposed to repentance

From what we are seeing on social media here in New York state, there seems to be some misunderstanding about what excommunication is and how it happens. Does the pope excommunicate someone, or can a bishop? Is there a process? What is the pastoral approach to something like this? What are the consequences for someone who is excommunicated? (New York)



Excommunication is the Church's most severe penalty, imposed for particularly grave sins. Its purpose is expiatory or medicinal. A medicinal penalty is declared with the hope of awakening an individual's conscience and bringing a person to repentance. Medicinal penalties have their origins in the earliest days of the Church. St. Paul (1 Cor 5:1-5) urged that a man with a particularly serious sin be expelled from the Christian community "so that his spirit may be saved on the day of the Lord" (1 Cor 5:5).

Excommunication can be imposed by competent authority (usually a bishop) or it may be incurred automatically for certain sins (e.g., a person who desecrates the Eucharist, someone who procures an abortion, a priest who violates the seal of confession).

A person who is excommunicated is forbidden from participating in the Church's sacraments, from exercising any ministry in the Church or from serving as a Catholic godparent or confirmation sponsor.

I am guessing that your question is prompted by Gov. Andrew Cuomo's support for the Reproductive Health Act recently passed by the New York state legislature. That act, among other things, permits abortions to be performed by non-doctors, allows abortion for virtually any reason throughout the entire course of a woman's pregnancy, and removes any protection for an infant accidentally born alive during the course of an abortion.

Some—including Protestant evangelist Franklin Graham—have called for the Catholic Church to excommunicate Cuomo for his part in this. Many, including Cardinal Timothy M. Dolan, archbishop of New York, were particularly galled by the fact that Cuomo directed that the lights of New York City's Freedom Tower should sparkle in pink to celebrate the act's passage.

A statement issued from Cardinal Dolan's office, though, has indicated that excommunication might not be the correct response canonically nor the most effective one. The statement suggested that, from a pastoral point of view, the issue should be addressed personally and directly with the offending individual and that, from a strategic perspective, "many politicians would welcome it [a public excommunication] as a sign of their refusal to be 'bullied by the Church,' thinking it would therefore give them a political advantage."

Our Holy Father, Pope Francis, has called upon priests to limit their homilies at Mass to between eight and 10 minutes. I fully support this, because that seems to be the attention span for most of us. Also, few priests are good orators, and some are unprepared and speak extemporaneously. Why don't more priests observe this call of the pope? (Malaysia)

Your information is correct. In February 2018, at a weekly general audience attended by some 8,000 people, Pope Francis spoke about homilies, saying that they should be short and well-prepared. Be brief, he said, "it must not go longer than 10 minutes, please." Not incidentally, he also said, "Those listening have to do their part, too," by giving the homilist "the appropriate attention."

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

Letters Policy

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 send letters via e-mail to critterion@archindy.org. †

My Journey to God

Vertigo

By Natalie Hoefler

As I took a step forward,
my world suddenly fractured
into hundreds of images,
like the jagged, shifting shards
of a kaleidoscope.
I felt an onslaught of sensations:
swaying, tilting, twirling,
falling, flailing—helpless.

In the disorienting tumult,
my fingers managed to find
the edge of something solid,
something sturdy and stationary.
I clung to it in desperation.
"Focus on this steady thing."
I commanded my confused mind.
"Ignore the false signals.
Trust what you're holding."

It struck me later,
after the chaos settled,
that life itself is vertigo.
It can change in an instant
in myriad means,
as can the world
with its shifting values
and twisting of truth.

So as we totter and reel
through the vertigo of life
we must reach out,
grab hold of faith,
focus on Christ,
cling to His Truth,
and repeat, and repeat,
"Jesus, I trust in You."

(Natalie Hoefler is a member of St. Monica Parish in Indianapolis, and is a reporter for *The Criterion*.)

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.

BARKER, Dr. John C., 67, St. Matthew the Apostle, Indianapolis, Jan. 2. Father of Kelley Boyd, Carrie Cooper and Lisa Yeadon. Brother of Felix Barker II. Grandfather of six.

BRUNO, Christina A., 61, Holy Spirit, Indianapolis, Jan. 30. Wife of Thomas Bruno. Mother of Michael Bruno. Daughter of Ronald and Trudy Whitenack. Sister of Mark and Scott Whitenack. Grandmother of two.

CAREY, Joanne I., 57, Christ the King, Indianapolis, Jan. 28. Wife of Brian Carey. Stepmother of Michael and Peter Carey. Sister of Mary Helen Fischer, John, Joseph, Ralph and Thomas Taylor.

ERTEL, Doris, 97, St. Nicholas, Ripley County, Dec. 18. Mother of Linda Boyce, Susie Collins, Jackie Tate, Carol Ziegler, Gary, Mike, Ted and Tom Ertel. Grandmother of 24. Great-grandmother of 32.

EVE, Norman, 92, St. Mary, New Albany, Jan. 4. Husband of Viola Eve. Father of Norma Faith, Kathleen Hall, Wanda Haming, Belinda Hancock, Sharon Schroeder and Anita Sharp. Brother of Louis Eve. Grandfather of nine. Great-grandfather of 11. Great-great-grandfather of two.

HALLAL, Faris, 70, Holy Spirit, Indianapolis, Jan. 23. Brother of Zee Hallal

Normann, Eli, George and Nadim Hallal. Uncle of several.

HAYES, Marilyn C., 91, St. Pius X, Indianapolis, Jan. 29. Mother of Susan McMullen, Matthew, Michael and Peter Hayes. Grandmother of four. Great-grandmother of five.

JOYCE, James P., 84, St. Mary, Rushville, Jan. 28. Husband of Lois Joyce. Father of Juli Ellis and Joe Joyce. Brother of Anna-Karen Pennington and Mike Joyce. Grandfather of eight.

KUNKEL, Albert E., 90, St. Gabriel, Connersville, Jan. 30. Husband of Bernice Kunkel. Father of Karen Randall, Gary, Jeffrey and Kenneth Kunkel. Brother of Helen Fasnacht and Alma Treece. Grandfather of three.

LAMPERT, Luella C., 88, Holy Family, Oldenburg, Feb. 4. Mother of Carol Dobson, Catherine Quick, Cheryl Tekulve, Cindalee and Charles Lampert. Sister of Mary Fehringer. Grandmother of 12. Great-grandmother of 17.

MACK, James A., 86, St. Louis, Batesville, Feb. 4. Husband of Mary Mack. Father of Anne Schebler, Margaret Shipman, Mary Trenkamp, Susan, Joseph, Peter, Thomas, Timothy and William Mack. Grandfather of 17.

MAHER, Edward, 77, Holy Spirit, Indianapolis, Jan. 13.



Black History Month

Retired Auxiliary Bishop Guy Sansarcq of the Diocese of Brooklyn, N.Y., distributes Communion during an annual Mass celebrated for Black History Month on Feb. 3, 2019, at St. Patrick's Cathedral in New York City. The liturgy, sponsored by the Archdiocese of New York's Office of Black Ministry, was celebrated in observance of the National Day of Prayer for the African-American and African Family. (CNS photo/Gregory A. Shemitz)

Father of Lora Prangel, Rachel and Nathan Maher. Brother of Pat June, Ann Nicodemus, Cathy Spurgeon and Randy Maher. Grandfather of four.

MANERS, Sandra A., 71, SS. Francis and Clare of Assisi, Greenwood, Jan. 31. Mother of Shannon Curmett and Jim McMahon. Grandmother of three.

MCCANN, John F., Jr., 89, St. Agnes, Nashville, Dec. 29. Husband of Mary McCann. Father of Mary Bose, Ann and Patrick McCann. Grandfather of four.

NOBBE, Alice E., 94, Holy Family, Oldenburg, Jan. 29. Mother of Bernice Rosemeyer, Ruth Ann Starost, Marjorie Suding, Andrew, Arthur, Bernard, Frank and Roy Nobby. Sister of Esther Nieman, Alberta Nueman, Alfred, Francis and Henry Yager. Grandmother of 28. Great-grandmother of 48.

RHODES, John A., 68, St. Gabriel, Connersville, Jan. 30. Husband of Kathleen Rhodes. Father of Anna Scott, Karen, Matthew and Michael Rhodes. Brother of Jane Hilton, Jennifer McClarnon, James,

Jay, Jeffrey and Joseph Rhodes. Grandfather of four.

ROSIO, Sonya, 49, St. John Paul II, Sellersburg, Jan. 26. Wife of Chris Rosio. Mother of Maggie and Garrett Rosio. Daughter of Bill Pedigo and Louise Duvall. Sister of Billy, Bobby and Brian Pedigo and Eric Singleton.

SCHELLENBERG, Robert L., 89, St. Mary-of-the-Knobs, Floyd County, Jan. 31. Father of JoAnn Cunningham, Alma Hammond, Jerry, John, Larry and Thomas Schellenberg. Grandfather of 17. Great-grandfather of 24.

SEFFRIN, Ethel, 102, St. Elizabeth of Hungary, Cambridge City, Jan. 30. Mother of Marlene Kiracofe, Elaine and Michael Seffrin. Grandmother of three. Great-grandmother of three.

WALKE, Edith L., 90, St. Mary, Greensburg, Feb. 3. Mother of Dan and Richard Walke. Grandmother of two.

WRIGHT, Donna L., 72, St. Agnes, Nashville, Dec. 1. Mother of Jacquelyn, Donald, Dusty and Richard Allen. Sister of David Wright. Grandmother of nine. Great-grandmother of six. †

Head of U.S. bishops says new 'season' could come after abuse crisis

WASHINGTON (CNS)—The laity may be angry over the most recent revelations of the Catholic Church's sex abuse crisis, but bishops, particularly younger ones, share in that anger and "want to move with real force" toward solutions. It could yield a new season for the Church, said the president of the U.S. Conference of Catholic Bishops on Feb. 6.

Cardinal Daniel N. DiNardo, who is the archbishop of Galveston-Houston, made the comments during a daylong conference to address the problem.

The "Healing the Breach of Trust" conference, the second such meeting at The Catholic University of America in Washington, addressed the need of more involvement by lay women and men—one inspired by the teachings of the Second Vatican Council—in building what the cardinal called in the morning part of the conference a new "season" for the Church, and one that may not be accidental.

"Think about what the Spirit might be doing in all of this," Cardinal DiNardo said. "In saying this, I am in no way

trying to deny or dodge the issues of the episcopal responsibility and accountability that this crisis has raised," but added it's worth it to ponder St. Augustine's principle "that God can bring good even out of evil."

He said he believed that the current revelations—and the crisis they have caused—are being used by the Holy Spirit to open the Church "to a fuller understanding of ecclesiology that began over a half century ago," referring to the Second Vatican Council, convened in Rome from 1962 to 1965, which called for a renewal of the Church, one that involved the people in the pews and a less hierarchical Church.

"What I think is happening is one of those solidifying moments when the insights of a council begin to gel more fully into reality," he said.

While some bishops want to forge ahead quickly in addressing the crisis, the pope has asked for discernment before any action is taken, he said, and other bishops have urged "prudence" since so many have been hurt by abuse at the hands of clergy.

"Some want a little more action," he said, "but I think there isn't that much disunity."

Bishops are committed to finding a solution, he said, but there are issues that have caused a great loss of trust. One is that a previous crisis took place before and the other deals with circumstances of who knew what and when about former U.S. Cardinal Theodore E. McCarrick, the retired archbishop of Washington, who resigned from the College of Cardinals last year following accusations that he had sexually abused a minor decades ago and may have had improper relationships with seminarians.

Archbishop McCarrick is living in a friary in rural Kansas while Vatican officials investigate the accusations to decide whether the 88-year-old archbishop will return to the lay state.

"That's gotta be handled," said Cardinal DiNardo.

Catholic University's president, John Garvey, joined Cardinal DiNardo in the conference's morning session, and said that the current crisis in the Church, even though it faced a similar moment in 2002, now also focuses on the past behavior of the bishops themselves as well as on their management of abuse cases and accusations. Some of

the factors at hand involve the bishops' isolation from others and the lack of people surrounding them who do not want to offer criticism or advice because of the prelates' hierarchical status.

"It's lonely at the top," Garvey said. "People don't want to criticize."

But there are plenty outside of their circle manifesting the anger they feel. Cardinal DiNardo said he has received thousands of letters expressing that anger, and he has read about 65 percent of them. There also are plenty of those who propose that solutions to the crisis involve returning to the Latin Mass or ordaining women. But a new season for the Church, as it pertains to the bishops, means acting less as an administrator and more as a pastor, he said. In the new "season," bishops will have to undergo a pastoral conversion.

"This will mean that bishops will have to let go—not of their authority, for that is instituted by Christ—but bishops will have to learn new ways to share and delegate their administrative duties," he said, adding that it could be one where "shepherds recognize more fully the charisms of the laity and encourage the exercise of those gifts for the good of the Church." †



Cardinal Daniel N. DiNardo

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Peanut Brother: Monks mix community work with simple ingredients to create homemade peanut butter

Special to *The Criterion*

ST. MEINRAD—It's not unusual to find monks at work cooking, baking or brewing. Monastic communities around the world create products ranging from fruitcake and cookies to cheese and beer.

At Saint Meinrad Archabbey in St. Meinrad, the Benedictine monks have "accidentally" begun making peanut butter.

"It is really made by the monks of Saint Meinrad Archabbey," says Benedictine Brother Nathaniel Szidik, one of the project organizers. "It's not one person, or two people or three people. It's a community effort."

On a recent afternoon, six monks gathered in the monastery's dining room to work on a fresh batch of peanut butter. At any given time, up to 20 monks work as a team to make, jar or label the peanut butter they call Peanut Brother.

This community project began more than a year ago with three monks who really like peanut butter. They were looking for a healthier option than the commercial peanut butters that have added sugar and other ingredients. Benedictine Father Thomas Gricoski suggested to Benedictine Brothers Nathaniel and Kolbe Wolniakowski that they should try to make their own nut butter.

The trio began to experiment until they found a recipe that worked. It quickly became a hit with their brother monks. The monastery now goes through about 30 pounds of Peanut Brother a month. Monks eat it on chocolate doughnuts, and mix it in Greek yogurt or oatmeal. Some

monks microwave it on top of a banana with honey.

"It's not uncommon to see somebody with a spoon of peanut butter walking around the monastery," says Brother Nathaniel.

The peanut butter is described as a mixture between chunky and smooth, and not overly oily or sweet. The monks like it so much that they decided to put a couple of jars in the Archabbey Gift Shop to sell. And the project grew from there.

Last fall, the monks prepared 1,300 jars of Peanut Brother to sell at Christkindlmarkt, a craft show in nearby Ferdinand, Ind. Groups of monks worked together for two-hour periods, telling stories and socializing.

"Peanut Brother's been helping build up the community because it's giving an avenue where we have more community time together," says Brother Kolbe.

"There's a lot of joy," Brother Nathaniel continues. "There's a lot of sharing when all of us monks come together to work on this common project."

Benedictine Archabbot Kurt Stasiak of Saint Meinrad says Peanut Brother is a good example of a monastic work. It's a simple project that almost every monk can do. It doesn't take a specialized degree or training, and the monks come together as a team to do the work. It also gives the monks an avenue to share the story of Saint Meinrad Archabbey.

"The peanut butter itself is accidental," explains Brother Nathaniel. "Yes, it's fun to make. Yes, it tastes good. But if nothing else, it really opens the door



Pictured are jars of Peanut Brother produced by the monks of Saint Meinrad Archabbey in St. Meinrad. (Photos courtesy of Saint Meinrad Archabbey)

for somebody else to be introduced to Saint Meinrad, but also, maybe encounter the Gospel message through the witness of our work and the story behind the product.

"There's nothing that brings people together such as a common project," he continues. "In a certain way, this is helping us realize our humanity and the Christ that is in each one of us."

Brother Nathaniel says Peanut Brother has enough fans that the monks are experimenting with a honey peanut butter and an almond butter.

A one-pound-jar of Peanut Brother can be purchased for \$6.99 at the Archabbey Gift Shop or the Scholar Shop, both located on Saint Meinrad's grounds. You can also buy it online at www.smagiftshop.com. †



Benedictine Brothers Kolbe Wolniakowski, left, and Nathaniel Szidik, staff the Peanut Brother booth at Christkindlmarkt last fall in Ferdinand, Ind.



Monks work in the monastery dining room at Saint Meinrad Archabbey to fill jars with freshly made peanut butter.

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Employment

Coordinator of Catechetical Resources

The Office of Catechesis of the Roman Catholic Archdiocese of Indianapolis is seeking a full-time Coordinator of Catechetical Resources. This role will serve as the archdiocesan liaison supporting parish and school catechetical leaders with religion curriculum guidelines. Key responsibilities include producing and identifying guidelines for print material, digital media and training resources helpful to those who teach the Faith.

Candidates must be practicing Roman Catholics with an in-depth knowledge of the Faith and Catholic catechesis. Excellent oral and written communication skills along with strong organizational and project management skills are required. A Bachelor's degree in catechetics, religious education, theology or a related field is required. Previous employment or volunteer experience in the Catholic Church in parish ministry or teaching is required. Spanish speaking/writing ability is highly preferred.

Please e-mail cover letter, resumé, and list of references, in confidence, to:

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SCHOOLS

continued from page 1

care about the money. My passion is to hand on the music. That's what I want. I want the new generation to learn what I learned and to delight in it."

Bishop Kicanas paused before telling the audience, "I suspect that's your desire, your passion—to hand on this faith, that we have been gifted, to the next generation."

Discovering a new way of seeing

Calling it "a tremendously important passion in our day," the bishop outlined the difference that Catholic schools make in the lives of young people.

"What we strive to do in our Catholic schools is to help our young people to discover, to find a new way of living. To understand who they are, where they come from, where they're going, what is the best way to live their lives.

"Life is not so much about climbing a ladder to achieve power and prestige and privilege. Life is about what you do with this gift of life. That's what our Catholic schools are trying to do in a modern, secularized society which has its eyes elsewhere. What is at the core and the heart of human life? What are we trying to instill in our young people? I think a new way of seeing."

The bishop said that Catholic schools strive to teach students to look "beneath the surface to the meaning of all things."

"In our Catholic schools, we call upon our young people to see the divine presence that C.S. Lewis talked about, lurking everywhere.

"Our Catholic schools are so critical to helping our young people discover a new way of seeing—a sense of peace and justice, that all human beings are created in the image of God, that life is to be protected from conception to death."

In closing his talk, the bishop shared one more story.

"I remember one time riding along in Tucson. There's never a traffic jam in Tucson, but this time there was. I was late for a meeting. I was very anxious. And I looked up and there was a truck in front of my car, stopped of course. And I started looking at the back of the truck, and it said, 'We are patient. We are resolved. We are determined. We will not falter. We will not fail. Let's roll.'

"That's what I want to say to you tonight after 182 years of Catholic education. ... We are determined. We are resolved. We are patient. We will not falter. We will not fail. Let's roll and keep this great tradition of Catholic education alive in the Archdiocese of Indianapolis."

'Centered on the person of Jesus Christ'

The impact of a Catholic education in the archdiocese is reflected in the success of the 1,432 Catholic high school graduates from the Class of 2018, noted Gina Fleming, archdiocesan superintendent of Catholic schools.

Ninety-nine percent of the students graduated. They performed about 116,000 hours of service. And they received more than \$180 million in merit-based scholarships to college

Still, during the celebration, Fleming told the audience, "We must remember that our Catholic schools do not exist simply to prepare young people for college and careers, but for heaven. We exist as a ministry of the Catholic Church to be able to share the Good News while remaining centered on the person of Jesus Christ and the teachings of our Church."

She also thanked the audience for helping to make Catholic education a reality for students who need financial assistance to attend Catholic schools.

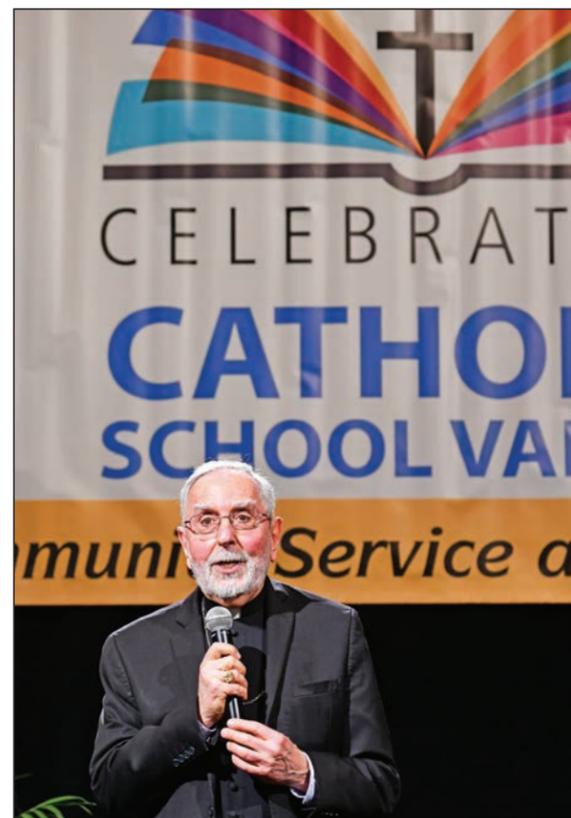
"Without your financial support, in addition to that which is provided through the archdiocese and its parishes, most of our students would not benefit from the holistic Catholic education we offer," Fleming said.

During the celebration, two individuals and a married couple were honored by the archdiocese for the way they represent the values of a Catholic education. Virginia Marten, Pat Musgrave, and Jerry and Rosie Semler received Career Achievement Awards. (See related story below.)

Archbishop Charles C. Thompson presented the awards. Closing the evening's program, the archbishop noted that the event has raised more than \$40 million for Catholic education in its 23-year history.

"On behalf of the thousands of children who have been able to receive a Catholic education, thank you for your generosity," Archbishop Thompson told the audience.

He then offered a parting prayer, tying



Bishop emeritus Gerald F. Kicanas of the Diocese of Tucson, Ariz., delivers the keynote speech during the Celebrating Catholic School Values event on Feb. 7 at Union Station in Indianapolis. (Photo by Rob Banayote)

in with Bishop Kicanas' recognition of the 182-year legacy of Catholic education in the archdiocese. The archbishop noted "all of those who have gone before us and all of those who through their blood, sweat and tears have made it possible for us now to carry forth this mission of Catholic education."

The archbishop ended his prayer by sharing a hope with God:

"May we seek always to glorify you in all things. May we seek through this great ministry of our Church, this great gift of our Church, to not only educate minds but form hearts, that we continue to lift up the dignity of life, the sacredness of every human being, and that we continue to recognize how we are called to not only be good members of the Church but good citizens in our communities." †

'We must remember that our Catholic schools do not exist simply to prepare young people for college and careers, but for heaven. We exist as a ministry of the Catholic Church to be able to share the Good News while remaining centered on the person of Jesus Christ and the teachings of our Church.'

— Gina Fleming, superintendent of Catholic schools for the archdiocese



Love of faith, spirit of generosity guide 2019 CCSV winners

By John Shaughnessy

Two individuals and a married couple were honored during the archdiocese's 23rd annual Celebrating Catholic School Values reception and awards program on Feb. 7 at Union Station in Indianapolis.

Here is capsulized information about the award recipients, who were prominently featured in *The Criterion's* January issues.

Jerry and Rosie Semler, recipients of a Career Achievement Award

Background: In their 58 years of marriage, the Semlers have tried to develop one guiding principle for their seven children and their 28 grandchildren:

"We just feel that when you're blessed, you need to share your time, talent and treasure with the Church and your community," Jerry says.

The Semlers have spent a lifetime providing that example for their ever-growing family, says Dori Dodson, one of the couple's seven children.

"Being a Boy Scout, my father's motto was, 'You always leave a place better than when you got there,'" she says. "He's taught all of us to do that. He loves simple acts of kindness."

Service:

That foundation of kindness has led to tremendous acts of generosity from the Semlers, members of St. Pius X Parish in Indianapolis.

For decades, the Semlers have been major contributors to Catholic education in the archdiocese, including their support of Bishop Chatard High School, Cathedral

High School and Marian University, all in Indianapolis; Saint Meinrad Seminary and School of Theology in St. Meinrad; and the parish schools of St. Pius X, St. Luke the Evangelist and Immaculate Heart of Mary in Indianapolis.

But Jerry's greatest impact may have been on Catholic elementary schools in the inner-city of Indianapolis. The chairman emeritus of American United Life Insurance Company, he has been the chairperson of archdiocesan campaigns to benefit these schools and continues to serve on the boards of many civic and charitable organizations.

Rosie has also been involved in community causes even while caring for their children. She has served on the boards of 10 charitable and faith-based organizations, including the Day Nursery, the Family Advocacy Center, the St. Vincent Foundation and the St. Margaret's Hospital Guild.

Their Catholic faith is at the heart of everything they have done together to make a difference, the Semlers say.

Quote: "There's an opportunity gap for a lot of inner-city kids," Jerry says. "If you want a community that's thriving and well-educated, it's important that we take care of this opportunity gap and the educational gap."

Virginia Marten, recipient of a Career Achievement Award

Background: The early morning scene offers an insightful glimpse into just how much their Catholic faith has always meant to Virginia and John Marten.

Every morning, the couple gathered their family together for prayer in front of a statue of the Sacred Heart of Jesus.

"We just thought it was important for us to be together and pray together—that it would sustain us all," Virginia says. "Faith was a huge part of our family's life."

It still is. The 11 children—who all attended Catholic grade schools, high schools and colleges—are grown now. And their Catholic faith remains a vital part of their lives.

While faithfulness has been a hallmark of the family, so has Virginia's generosity to Catholic education and Catholic institutions. She shared that approach with her husband during their 38 years of marriage before he died in 1985. That's why she views her Career Achievement Award as an honor for them as a couple.

Service: That generosity has benefitted many ministries of the archdiocese.

In Indianapolis, Marian University, St. Vincent Health, Brebeuf Jesuit Preparatory School, Bishop Simon Bruté College Seminary and Our Lady of Fatima Retreat House have also benefitted from her foundation, as well as her home parish of St. Luke the Evangelist. The University of Notre Dame and Saint Meinrad Seminary and School of Theology in St. Meinrad are also on that extensive list.

Virginia views it all as a return on the gifts of faith and family she's been given.

Quote: "Faith is the biggest part of my life. And just having all the children was a blessing for me. There's been a lot of joy in my life."

Pat Musgrave, recipient of a Career Achievement Award

Background: For 24 years, Pat Musgrave led the nationally-recognized special education program at Roncalli High School in Indianapolis.

Roncalli president Joseph Hollowell says the program that is called STARS—Students That Are Ready for Success—"may be the biggest success story in our school's history."

"Today, Catholic educators come from all across the country to observe and learn from the Roncalli STARS program," Hollowell says. "Pat's efforts have truly impacted our nation's Catholic schools."

Service: Musgrave's goals for her students included three foundations: Make them realize they have strengths, that they could have success, and that they are a valuable part of their community.

Beyond leading the students in the STARS program, she also strived to connect with the other students at Roncalli. Before retiring last year, she also served as a costume coordinator in the theater department, an adult leader on service trips to Appalachia, and an adult leader on spiritual retreats.

"It's been very rewarding," says Musgrave, a member of St. Roch Parish in Indianapolis and a 1973 graduate of Our Lady of Providence High School in Clarksville. "I felt like a member of the family at Roncalli. I just enjoyed being part of a community that allowed me to talk to the kids about my faith and their faith—to talk about morals and values."

Quote: "I had 12 years of Catholic education. I always felt it was a very good, very challenging education. It also challenged me to serve others." †