U.S. bishops ask pope about Amazon synod, discuss range of issues

VATICAN CITY (CNS)—Talking about debates, differences and discernment, Pope Francis told a group of U.S. bishops that people focused on the possibility of ordaining some married men and women deacons for service in the Amazon will be disappointed in his apostolic exhortation.

The Vatican will release “Querida Amazonia” (“Beloved Amazonia”), the pope’s post-synodal document, on Feb. 12. The Criterion went to press before its release.

The document came up on Feb. 10 in the two-and-a-half-hour discussion Pope Francis had with bishops from New Mexico, Arizona, Colorado, Utah and Wyoming, two of the bishops said. The bishops were making their “ad limina” visits to Rome to report on the status of their dioceses.

As is his normal practice, Pope Francis told the bishops they could talk about whatever issues they wanted to raise, offering him information, asking him questions or even critiquing him, as long as the critique remained in the room.

Archbishop John C. Wester of Santa Fe, N.M., told Catholic News Service (CNS) the pope told the bishops: “I want to hear what you have to say. Criticisms, complaints and questions are welcome. That’s how the Holy Spirit works. The Holy Spirit can’t work if questions are welcome. That’s how the Holy Spirit works.”

School president uses free haircuts to help shape the faiths and futures of his students

Even in his role as interim president of Providence Cristo Rey High School in Indianapolis, Fred Yeakey finds time to give free haircuts to students, including senior Richard Underwood. Yeakey uses the haircuts as part of his plan of “grooming the outer man while guiding the inner man.”

By John Shaughnessy

The banter is quick and lively, filling the room with strong opinions before someone makes a comment that unites everyone in laughter.

In its friendliness and its openness, the scene would be familiar in countless barbershops across the country, but this one on the ground floor of Providence Cristo Rey High School in Indianapolis has its own distinct flair.

The lone barber in the room is the interim president of this private Catholic high school—Fred Yeakey, a 37-year-old father of three small children. As Yeakey takes time each week to cut the hair of students, he also cuts through the noise of the world to help them shape their lives.

For the students, there is the bonus of getting a haircut for free. But the best part is when they look in the mirror and see the difference in themselves.

“Spiritually, he’s a man of God, and I feel he’s brought me closer to him,” says 18-year-old Richard Underwood, a senior who has been getting his hair cut by Yeakey for the past three years.

“Pilgrimage to Canada

See miracle sites, relics on pilgrimage with Archbishop Charles C. Thompson, page 9.

Philippine bishops issue safety directives to prevent coronavirus outbreak in parishes

VATICAN CITY (CNS)—To prevent the spread of the coronavirus, the bishops of the Philippines have asked Catholics to receive Communion only in the hand, to refrain from holding hands during the Lord’s Prayer and to regularly clean out holy water fonts.

The Catholic Bishops' Conference of the Philippines also sent every parish an obligatory prayer to be recited “after Communion, kneeling down,” asking God to protect people from “the 2019 N-coronavirus that has claimed lives and has affected many.”

The virus was first detected in the Wuhan province of China. As The Criterion went to press on Feb. 11, more than 1,000 people had died from the illness and nearly 43,000 cases were confirmed in China alone. There also were confirmed cases in the Philippines and 23 other countries, including the United States.

Fides, the news agency of the Vatican Congregation for the Evangelization of Peoples, reported on the guidelines and prayer in the Philippines, which were released in late January.

The Catholic Church has issued safety precautions to aid in limiting the spread of the coronavirus, according to Fides. These safety measures, while necessary, may prove
Recommitting to racial justice has not gone out of season

WASHINGTON (CNS)—Catholic groups and organizations are striving to not only acknowledge the sins of the past, but also do something to atone for them.

Network, a Catholic social justice lobby, issued a Lenten study guide last year. “Recommit to Racial Justice.” It has proved so popular that more copies of the six-week program need to be made whenever Network participates in conferences, according to Meg Olson, who leads Network’s grassroots mobilization team.

They flew off the table at the Catholic Social Ministry Gathering in Washington in January, and Olson said, “I’m printing…an annual event that draws L.A. for the Religious Education Social Ministry Gathering in Washington Network’s grassroots mobilization team.

“We what typically do is give them a chapter a week and give them an action word. Like last year, action alerts were matching up really well with the racial justice content,” Olson said. “The week of the immigration chapter was the one for the DREAM Act.” House vote action alert.

“We are able to track just through our e-mails—after the 3,000 people have signed up—who’s opening their e-mail, who’s downloading the chapter, who’s taking action,” Olson said.

Some Catholic institutions have recognized their own culpability on racial matters in recent years and taken steps to right wrongs. Georgetown University in Washington acknowledged its history of slavery holding in 2016. The Jesuit school had sold 272 slaves in 1838 to keep the school from closing. Georgetown was paid $115,000, the equivalent of $3.3 million in 2020 dollars.

Georgetown committed to raise $400,000 a year to distribute to the 8,000 plus known descendants of the slaves—known as “The GU 272,” although descendants said last year the number of known slaves once held by Georgetown is expected to top 300.

If there were exactly 8,000 descendants and each got an equal payment from the $400,000 fundraising target, that would come to $50 per person per year.

A number of leaders from the city had been present in Rome during Pius XII’s papacy. “I thank all the members of your order for seeing in our persecuted and displaced brothers and sisters of that region neighbors, for whom you are a sign of God’s infinite love,” he said in an address on Feb. 10 to members of this fraternal service organization.

A delegation led by Supreme Knight Carl Anderson and including the organization’s board of directors was in Rome to celebrate the 100th anniversary of their active presence in Rome.

The Knights of Columbus was founded in the United States almost 140 years ago, and Pope Benedict XVI asked if it could also work with and assist young people in Rome following World War II.

By opening educational and aid centers in the city, “your order proved faithful to the vision of your founder, Venerable [Father] Michael McGivney, who was inspired by the principles of Christian charity and fraternity to assist those most in need,” Pope Francis said.
Bill aims to help homeless by removing residency requirement

By Victoria Arthur

During his nine years as a township trustee, Jack Sandlin was on the front lines of serving the most vulnerable in his community, including the homeless. The more than 1,000 township trustee offices across Indiana are often considered a last-resort source of help for those in the community who are in need of the most basic necessities, such as food and shelter.

But like other trustees, Sandlin often found his hands tied from providing desperately needed help to those without a place to call home. That’s because, by the very nature of their situation, they were lacking one basic requirement: proof of residency in the township.

Now, as a state senator, he wants to change that. His proposed legislation, Senate Bill 67—which unanimously passed the Indiana Senate—would allow a township trustee to assist homeless people who cannot establish their township of residency.

“It all goes back to the origin of the township trustee, providing emergency assistance to those in the community,” said Sen. Sandlin (R-Indianapolis), who served as a trustee of Perry Township on the city’s south side for nearly a decade. “People living in the township can fall through the cracks, and we’re entitled to receive help if they fall within certain income guidelines. But the key is that they have to be a resident of the township. Everything hinges on proving that residency.”

“This is an attempt to modernize the law and give trustees the opportunity to provide temporary housing assistance and other help when the person cannot provide that proof of residency,” said Angela Espada, executive director of the Indian Catholic Conference (ICC) supports the bill, in keeping with its commitment to helping the most vulnerable in society.

“They have to be a resident of the township to whom you can give aid to the homeless who may not be from their township or who cannot prove their legal residency. It also requires trustees to compile and publish a list of all available resources for the homeless in their area by March 1 of each year.”

That list would include services offered by for-profit organizations and religious entities such as the Catholic Church.

“I have a great appreciation for the many non-profits that address this issue, including churches,” Sandlin said. “My encouragement to them is to keep doing what they’re doing.”

Among the resources Sandlin knows well is Holy Family Shelter, which opened in 1984 as the first emergency shelter specifically for homeless families in Indianapolis. The near-westside facility, a program of Catholic Charities of Indianapolis, can house up to 22 homeless families per night, according to its director, Bill Bickel.

In addition to providing the basics of food and temporary housing, the shelter offers residents comprehensive social services to assist them with life skills and job training, ultimately with the goal of securing employment and permanent housing.

“Having the resident of the township be a very complex endeavor,” Bickel said. “At the core of who we are is establishing a plan to address what is ideally the one and only time a family will be homeless.”

In turn, Bickel and other staffers at Holy Family Shelter often work closely with township trustees on individual cases and share the common goal of helping people toward self-sufficiency.

“That partnership between us and the trustee’s office is central to what we do,” said Bryan Chartfield, associate director of the shelter. He and Breanna Klink, manager of residential services, spoke of the current roadblocks that many of their residents face under current laws.

“We see so many people who are lacking the essential documents to prove not only their residency but even their identity,” Klink said. “We are constantly referring people to the trustee’s office [for various matters], but this lack of documentation is a real barrier.”

One person who can attest to that fact is Ben Jackson, the Columbus township trustee, who recently spoke to state lawmakers in support of Senate Bill 67. His testimony included a vivid and literal example of the difficult road that the homeless often face.

Just last month, a man was found walking barefoot along US 31 near Columbus when he was brought to Jackson’s office by the local sheriff. The man said he was on his way from Chicago to his sister’s home in Atlanta. Although this case was well outside his jurisdiction, Jackson stepped up to help, providing the man with a Greyhound bus ticket to Atlanta when a phone call confirmed that there indeed was a place for him at his sister’s house.

“I became a trustee with an eye toward how I could best help the poor in my community,” Jackson told the Senate committee on local government. “It quickly became apparent to me that one of the areas most in need of my attention was the assistance we were giving the homeless.” He added that the trustee’s office is “uniquely suited to address homelessness in our community.”

Partnerships between local government and the non-profit sector can be even more effective, according to Jackson, and Columbus offers a shining example.

Brighter Days, an emergency shelter in Columbus, is a joint effort between Jackson’s Columbus Township Trustee’s Office and Love Chapel Ministries, an ecumenical assembly of Bartholomew County churches. That group includes St. Bartholomew Parish in Columbus.

This partnership had come to the attention of Sandlin as he was preparing Senate Bill 67, and he invited Jackson to share his experiences and results with Senate lawmakers. Now that this short session of the General Assembly has reached the crossover point, the bill will move to the Indiana House of Representatives for consideration following its 50-0 vote in the Senate.

“I think it will be well-received,” Sandlin said. “I saw how Senate Bill 67 and other priority legislation of the ICC, visit www.indianacc.org. This website includes access to I-CAN, the Indiana Catholic Action Network, which offers the Church’s position on key issues. Those who sign up for I-CAN receive alerts on legislation moving forward and ways to contact their elected representatives.

(Victoria Arthur, a member of St. Malachi Parish in Brownsburg, is a correspondent for The Criterion.)
We are called to both unity and diversity.

“Only the Spirit can awaken diversity, plurality and multiplicity while at the same time building unity. When we are the ones who try to create diversity and close ourselves up in what makes us different and unique, we bring division. On the other hand, when we are the ones who want to build unity in accordance with our human plans, we end up creating uniformity, standardization” (Pope Francis, homily for the Solemnity of Pentecost, 2019).

When Archbishop Charles C. Thompson was installed as the seventh archbishop of Indianapolis on July 28, 2017, he called our attention to “the Catholic both/and.”

“Far too often today, we are confronted with an either/or mentality, a growing polarization in our society and in the Church that promotes division and radical individualism in place of unity and the common good,” Archbishop Thompson said in his installation homily.

“The Catholic both/and is a simple concept, but it can be difficult to apply to tense situations. Still, the Lord calls us to try,” the archbishop said. “Let’s pray for the grace to promote unity rather than division in all that we say and do as missionary disciples. Let’s embrace the Catholic both/and as the vantage point for seeing the world as our Creator intended it to be.”

We have seen this divisive mentality clearly expressed in many areas of social and political life and in many news stories. The polarization that Archbishop Thompson identified two and a half years ago is very much with us today—as it has been since the earliest days of human history.

Both unity and diversity are fundamental to our Catholic understanding of God and creation. Our belief in the Trinity—that God is both one and three—establishes that we refuse to cling to a rigid either/or position on who God is. The same applies to our understanding of human nature. We believe that God created us in his image and that we are both spiritual and material beings. The communities we form reflect a great diversity of languages, cultures and traditions, but in the end we are one human family called to unity and solidarity with one another in spite of our differences.

From the very beginning of his service to the Church in central and southern Indiana, Archbishop Thompson has been asking, “How can we engage one another as well as our Church and our society with this Catholic both/and approach?”

As Pope Francis has emphasized, the archbishop says, “We must stand in the breach of the effects of polarization, division and radical individualism as missionary disciples, cultivating a culture of dialogue, encounter, accompaniment, mutual respect, reconciliation, mercy and hope. As eucharistic-centered people, we must first be motivated by gratitude and appreciation for divine grace in our midst while seeking to engage rather than react to or recoil from the world of cultures, economics, politics, science and religion.

Unity in diversity is the vision that the bishops of the United States proclaimed in “The dignity of persons among Us,” which was published in 2000. Looking back on the history of Catholicism in our country, the bishops observed that the immigrant experience, which is deeply rooted in our country’s religious, social and political history, is changing. Whereas previous immigrants came to the United States predomnately from Europe or as slaves from Africa, the new immigrants often come from Latin America and the Caribbean, Asia and the Pacific islands, the Middle East, Africa, Eastern Europe and the former Soviet Union and Yugoslavia.

Both unity and diversity are fundamental to our identity as persons and communities. Every member of the human family regardless of his or her place of origin, ethnic or cultural heritage, economic or social position or legal status has the right and responsibility to express her or his uniqueness as both an independent person and a member of God’s family. That means we can disagree with each other—respectfully, the way family members and fellow citizens should do—without risking violent speech or character assassinations.

With Jesus, who was both God and man, let’s celebrate both unity and our diversity. And let’s pray for an end to the unloving divisions that threaten both our Church and our society.

—Daniel Conway

Reflection

Sean Gallagher

What’s love got to do with it? Everything, when it is from others.

It’s not too often that you sit down to watch a Super Bowl and get a discussion on the meaning of love in different ways by the ancient Greeks.

But that’s what happened during the broadcast of Super Bowl LII in February on Fox Sports Net 49ers and the Kansas City Chiefs. After the first quarter, viewers saw a minute-long commercial for New York Life, a life insurance company, explaining four words for love among the ancient Greeks:

The commercial’s narrator, a woman, noted that “philia” was “affection that grows from friendship.” Next was “storge,” which was the kind of love one has “for a grandparent, or a brother.” “Agape,” the narrator then said, is “the uncontrollable urge to say, ‘I love you.’”

The narrator then notes that the fourth kind of love, “erothen,” is “different” and is “the most admirable.” It is, she says, “love as an action” requiring “courage, sacrifice and strength.”

Of course, this being a commercial, the narrator goes on to say that New York Life has helped people plan for tomorrow for 175 years, helping them put love into action by providing life insurance for their loved ones. And of course, being a television commercial, there were video images to illustrate the kinds of love mentioned.

Those images showed dramatic and heartwarming: a child helping to care for an elderly parent, a young parent caring for a sick or special needs family member, sharing memories, or making them.

The closing image of the commercial showed another in a lovingly heartwarming: a grown child helping a parent caring for a child, family members sharing memories, or making them.

We can away with much different impressions after reading the article on page 1 in the Jan. 31 edition of The Criterion titled “President Trump tells March for Life crown he ‘welcomes their commitment to all children,’” and the subsequent letter to the editor in the Feb. 7 issue of The Criterion, critical the editorial written by Mike Krokos in the Jan. 31 issue that “their [The Criterion’s] apparent bias against him [President Donald J. Trump] has clouded their [The Criterion’s] judgment.”

The letter writer describes President Trump as “the most pro-life president in history.” Our opinion is that The Criterion should have never put the Jan. 31 article about President Trump and the March for Life on page 1 where the president proclaimed himself as being “the most pro-life president in history.” Our perception is that the content of the front page article and the newspaper’s editorial drifted toward an endorsement of President Trump rather than a “bias” against him.

How the letter writer can state that “President Trump has been a major pro-life president” is a position that cannot be defended. It is our impression that President Trump is the first president who authenticates March for Life and turned it into a political rally to suit and further his own political interests. President Trump stated that “We’re here for a very simple reason: to defend the right for every child, born and unborn, to fulfill their God-given potential.” Not too many years ago, Donald Trump proclaimed himself to be “pro-choice.” However, people change positions, so we extend that same courtesy to President Trump.

He may be anti-abortion at this time, but President Trump is not pro-life and does not “respect life” when he orders the separation of families at the southern border, and punishes children in chain-link enclosures inside border facilities while subjecting them to emotional and psychological abuse that will last a lifetime.

The president is not pro-life when he does not do as Jesus said to “welcome the stranger” and imposes a ban on Muslims.

The president is not pro-life when he incites violence against immigrants and openly mocks individuals with disabilities, disrespects women, spews racist slurs about some nationalities, and claims he is the most law abiding president in the federal level, and most recently created a spectacle, severely criticizing and mocking other leaders of the world at the National Prayer Breakfast in Washington.

An excerpt from Archbishop Charles C. Thompson during a speech before the Jan. 22 Indiana March for Life provides a much broader description of the meaning of pro-life: “In 1973, the Supreme Court legalize abortion. Advocates and defenders of the dignity of life for the unborn if we do not evidence respect for the dignity of those with whom we live, work, encounter and even disagree with in this life. Each and every human...”

Letters to the Editor

President Trump fails to respect life in many ways. Criterion readers say...


El matrimonio involucra amor abnegado

El calendario litúrgico de la Iglesia específica el día de hoy, 14 de febrero, como memorial oficial de los santos Cirilo y Metodio, dos hermanos que en el siglo IX, mediante la invención de lo que hoy conocemos como el alfabeto cirílico, dieron a los Slavic pueblos una identidad y una perspectiva de los santos que nos animar a nunca olvidar que el amor es lo que hace de nuestra vida un algo más que lo que es propiamente y necesariamente humano.

Las primeras expresiones de amor son animales y humanos. Los animales son conocidos por su amor a la madre, el hombre a su padre, el hombre a su mujer, la mujer a su marido, el hijo a su padre, la hija a su madre, el hermano a su hermano. Luego vienen los animales mayormente en lo que a la humanidad se refiere, como la madre a su hijo, la hija a su madre, el hermano a su hermano.

El matrimonio cristiano requiere sacrificio, no trata simplemente de una conexión emocional, erótica o pragmática entre dos personas que se han oficialmente santionado por sociedad. Es una unión (unirse como si fueran uno solo) entre un hombre y una mujer, en la que cada uno de ellos renuncia a una parte de su autonomía individual para convertirse en «una sola carne». Todo amor requiere agape. Aprender a amar, aprender a amar a Dios, aprender a amar a los demás.

El matrimonio cristiano no puede considerarse la integración de estos cuatro “amores” que reúne estos dos elementos y agrega otro vitalmente importante: la disposición a recibir una nueva vida mediante la cual las parejas de casados encuentran el amor de Dios y colaboran con él en la obra de la creación.

El matrimonio cristiano es un don del amor, un amor que ha compartido con nosotros desde el principio de los tiempos. Los cristianos celebran el día de San Valentín con la promesa de seguir con nuestra vida en el servicio amoroso a los demás. Aprovechemos este día festivo para recordar a todos los hombres y mujeres santos que nos han demostrado con su ejemplos y enseñanzas lo que significa amor de forma desinteresada, sacrificio y santidad.

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The Bible is God’s love story to humanity

“La Biblia es la gran historia de amor entre Dios y la humanidad: En el centro está Jesús: su historia lleva al cumplimiento del amor de Dios por el hombre y, al mismo tiempo, la historia de amor del hombre por Dios.”

(Papa Francisco, mensaj de la Jornada Mundial de las Comunicaciones Sociales de 2020)

En su mensaje de la Jornada Mundial de las Comunicaciones Sociales del 24 de enero y en su homilía del domingo de la Palabra de Dios dos días más tarde, el papa Francisco hizo énfasis en que la Palabra de Dios es una historia de amor dirigida a nosotros, el pueblo de Dios, en respuesta a nuestra necesidad tan arraigada de saber quién es Dios y cómo podemos relacionarnos con Él y entre nosotros.

“El hombre es un ser narrador—dice el papa Francisco—porque es un ser en realización, que se descubre y se entrecruza en las tramas de sus días.”

La historia que los cristianos hemos recibido indirectamente del Antiguo Testamento y específicamente del Nuevo Testamento, es la Buena Nueva. Pero, desde el principio—nos recuerda el papa Francisco—nuestro reino se ve amenazado. En la historia, la verdad es confrontada con la falsedad. Los que procuran la verdad son víctimas. En el corazón de la humanidad se encuentra esta tensión: “El hombre es un ser que habita en el reconocimiento de que haya muerte. El hombre es un ser que resiste la muerte, pero con una resistencia que no consigue liberarse por completo de la muerte que viven sus células.”

“Pero el hombre no puede escoger entre lo verdadero y lo falso, entre la muerte y la vida. En el corazón de cada hombre, hay una tensión entre lo que es y lo que podría ser. Alguínes piensan que Dios ha sido un fracaso, no ha podido dar vida al hombre, pero la Palabra de Dios nos habla de lo que es y de lo que podría ser.”

Al mirar la historia de la humanidad, observamos que se han producido diferentes experiencias. Las circunstancias parecen obtener diferentes resultados. Pero, desde el fondo de lo humanmente objetivo, se puede observar que la verdad ha logrado imponerse a la falsedad. Por lo tanto, la humanidad se merece historias que son falsos y malvados. Necesitamos paciencia y discernimiento para redescubrir historias que nos ayuden a no perder el hilo entre las muchas narraciones de hoy, historias que saquen a la luz la verdad de lo que somos, incluso en la hermosura ignorada de la vida cotidiana.”

La Biblia está llena de historias; algunas son buenas, otras malas; algunas nos consuelan, en tanto que otras nos desafían. Pero por encima de todo, las escrituras son un testimonio del amor férreo e incondicional de Dios hacia nosotros. “En el centro está Jesús: su historia lleva al cumplimiento del amor de Dios por el hombre y, al mismo tiempo, la historia de amor del hombre por Dios,” dice el papa Francisco. “El hombre será llamado así, de generación en generación, a contar y a grabar en su memoria los episodios más significativos de esta Historia de historias, los que puedan comunicar el sentido de lo sucedido.”

En este sentido, el papa Francisco hace énfasis en que la Biblia es la gran historia de amor entre Dios y la humanidad. Pero, ¿cuánta atención prestamos, en verdad en esta historia? “¿Aprendemos de ella y nos la tomamos a pecho? ¿O acaso nos dejamos distraer y nos dejamos descarar trágicamente por otras narrativas, historias de oscuridad y desesperación que nos llevan a miles de miles de formas a cada hora todos los días, a través de todos los medios de comunicación que existen?”

El papa Francisco nos explica que “los buenos compromisos no son suficientes para seguir a Jesús, sino que es necesario escuchar su llamada todos los días. Sólo Él, que conoce y ama nos hasta el final, nos hace salir al mar de la vida.”

“Pero aunque seamos las personas que más nos habla de cosas, sino que nos habla de vida.”

El papa Francisco nos exhorta a estar en contacto con la palabra de Dios todos los días a través de las aplicaciones de nuestros teléfonos celulares, al memorizar pasajes clave o al dedicar tiempo para reflexionar sobre las escrituras del día que propone la liturgia eclesial.

“Desde que Dios se hizo historia—afirma el Sumo Pontífice—toda historia humana es, de alguna manera, historia divina. En la historia de cada hombre, el Padre vuelve a ver la historia de su Hijo que bajó a la tierra. Toda historia humana tiene una dignidad que no puede suprimirse. Por lo tanto, la humanidad se merece relatos que estén a su altura, a esa altura vertiginosa y fascinante a la que Jesús la elevó.”

En la conclusión del mensaje de la Jornada Mundial de las Comunicaciones Sociales, el papa Francisco hizo alusión a María, la mujer y madre que llevó la palabra de Dios en su vientre. “Escucha nuestras historias, guárdalas en tu corazón y haz tuyas esas historias que nadie quiere escuchar” reza el Santo Padre. “Enséñanos a reconocer el hilo bueno que guía la historia. [.] Ayúdanos a construir historias de paz, historias de futuro. Y muéstranos el camino para recorrerlas juntos.”

(From The Criterion’s editorial committee)
enjoy the luxury of important and vulnerable time. That approach has taken on added dimensions at Providence Cristo Rey, a school designed to help students from low-income families change their lives through the combination of a college preparatory education and a work-study program. "Our mission and our goal is very clear: We want every student to receive a quality education, an education that we believe must include Jesus Christ, first and foremost," he says. "The other thing that I believe every student should leave out of here with are experiences that are tangible, that they can apply to their life now and in the pursuit of their future." The school’s work to help the students transform others helps to change the "generational poverty that many of our students have challenges with," Yeakey says. "Poor people don’t know they’re poor until they’re around other things that we don’t have. They’re rich in culture and love. They’re rich in having resources and people who have helped them. But you really don’t know what you have until you’ve had the opportunity to be transformed, and that’s what we do. We take kids that ride past a big building like Elie Wiesel is going to put you inside that building, and you’re going to work. You’re not only going to work, you’re going to be people that look like you, you’re going to see that you can transform your life." And Yeakey insists that getting a free haircut from someone who cares about you and your future can also help you change your life.

"This is the ministry God gave me" with barbershops. "It’s a wonderful opportunity to talk about the power of grooming—grooming yourselves as young men, both outwardly and inwardly," Yeakey says. "You have one chance for a first impression, and that’s the impression that is often made by what you look like, what you are wearing, and how you present yourself. And these transfer into the skills that relate directly to our mission—corporate work-study, being professional. But not only that, but "What do you take to be a man? Not just any man, but what is a man of God? That’s where the inside work goes. Men can’t pay for pride in their outward appearance, but they never take time to see ‘I have a soul, and how do I deal with that?’"

"Many of my young men don’t have fathers at home. So this is a safe place for them to be transformed, to talk about things." To talk about their struggles, their futures, their doubts, their hopes.

Yeakey, who is well aware that he has a good vision and ability to help people, that he is able to change lives, says, "I don’t go talking to students and say, ‘I have something to contribute.’ I’m able to help them to change the world, where they can change someone, and that’s what our students want." And that’s what we do.

"A haircut does something for them," he says. "Number one, it’s free. Second, it gives them immediate gratification because they now have something that makes them feel better. And there’s something about someone doing a free act of kindness to you that breaks down the barriers. I think that alone gives them something that they can immediately grab of. They get the mirror and you see the confidence come. And to know you had a part of building confidence—which is another way of saying it’s about relationships—now you give them something that they didn’t have before, and that just continues to unfold. Then it’s a level of trust." That trust leads to conversations.

"We have discussions like how to be a man. You can live a life and just exist. But to truly live means you have purpose. We talk about, ‘Where do you see yourself—your vision?’ Before I cut your hair, I give you the mirror. And you are looking at yourself, but you see yourself differently. So much so that you say, ‘I see myself—we’re just now starting to talk about how the two apply to your lives,’ Yeakey adds.

It’s the defining part of Yeakey’s efforts to not only style their hair, but to bring shape and definition to the substance of their lives. "I see them take on a level of leadership and accountability," he says. "I think in this is the ministry God gave me."

"Where do you see yourself?" Yeakey continued the haircuts at two other schools before he arrived at Providence Cristo Rey three years ago as dean of students. "I’ve ever received in my life. I forgot all imagine. ‘He would love to see countries do their part. Not everybody can do everything and there are limits to what any country can do. But we do our part.’"

Highlight how “all of us are immigrants,” Pope Francis told the bishops, “As I look around the room and listen to your names, none of you are Native Americans so we need to realize that most of us have come from elsewhere,” Bishop Kicanas said. The pope “would like to see a more generous society, a more giving society, a society that’s attentive to those who are in need.”

Archbishop Wester said the pope’s "was very strong" on the importance of lay leadership, especially the participation of women in the life of the Church. "The gifts that women bring—it’s so important not to exclude that, but to include that in our various schools and parishes, etc.,” the archbishop said. The pope also discussed the sexual abuse crisis and the need for the Church to not only help survivors heal, but to heal itself. "A wound has been opened, and in some cases, reopened—for example, because of grand jury reports—but we see that as providential in that Christ can help us to now heal,” Archbishop Wester said. "You have to open the wound in order for the healing to take place.” While it is painful to look back at the abuse that occurred in the Church, Archbishop Wester said the bishops “need to look so we can learn from history, to learn from our mistakes.”

And in a world marked by "polarization, that division," Bishop Solis said. Pope Francis emphasized the role of the bishop as a builder of unity, a person who must be willing to listen to a diversity of opinions, pray about decisions and trust the Holy Spirit will guide the discernment. "He values differences of opinion," the bishop said. "I think he must have heard about the lack of civility" that seems to be afflicting public discourse in the United States. "People don’t discuss anymore," but move immediately to “looking at each other with hatred.”

Pope Francis encouraged the bishops to be close to one another and to discuss their differences calmly and openly. Bishop Solis said. "You could see that he’s concerned about it like a typical father when siblings are not in sync with one another."

Bishop Solis was celebrating the 16th anniversary of his ordination as a bishop on Feb. 10 and said he spent it “engaging in a very, very personal and spiritual, Spirit-filled conversation with our Holy Father, Pope Francis. It was the best gift I’ve ever received in my life. I forgot all my problems.”

"I have something to contribute" to the world, he told the bishops, and "I have something to contribute to you."

"Even with all his faith and hope, there are moments when Yeakey is surprised by where his efforts have led." He recalls a time when he and his wife Daniell were at a skating rink in Avon when he was approached by a man, about 30, who called out to him, "Mr. Fred!"

The man introduced himself, telling Yeakey that he was one of his former students from years ago, when Yeakey was fresh out of college. The man was part of a group of high school seniors, a group that had given Yeakey a hard time even as he tried to mentor them.

Yeakey recalls the man telling him, "I want to tell you ’I’m sorry’. Everything that you said, that you tried to teach me, you were right. And I want to you know I listened. I went to college. I graduated. I have a son. And I’m managing restaurants. I’m sorry for giving you a hard time. You were right. And those haircuts were amazing. Yeakey smiles as he finishes that story.

A moment later, he becomes reflective. "I pray that I do what I do not become about me, but what I do can shape help the world, change the world, where they can change something."

"I also think part of what I do is teaching and sharing the word of God outside of the Church. The power is in life, our ordinary life, but I can be that presence. Through something as small as a haircut, I can help make disciples of Christ. That’s what my goal is."
By Natalie Hoefer

Canada might not be the first location that comes to mind when considering a pilgrimage. But to see—and worship in—shrines in Montreal and Quebec is to see the roots of Catholicism take hold and spread throughout North America beginning in the early 1600s.

A pilgrimage led by Archbishop Charles C. Thompson to the shrines of eastern Canada on July 15-21 will provide an opportunity to follow the origins of this trail.

Several of the shrines—many devoted to the Blessed Mother—where pilgrims will pray and participate in private Masses with the archbishop are known for miraculous healings. Many hold relics of popular saints, such as St. Anne—mother of the Virgin Mary—and the 20th-century healer St. André Bessette. Pilgrims will visit other sites as well, natural “shrines” like Montmerency Falls; historic Old City Quebec founded in 1608, with its narrow, cobbled streets and buildings primarily from the 17th to 19th centuries providing old-world Europe ambiance; a copper studio and museum where pieces decorating many of the shrines were created; and more—all enjoyed in regional temperatures averaging in the mid-70s to low-80s.

The deadline to register is March 31. The cost per person is $3,169 for double occupancy, or $3,925 for single occupancy.

See miracle sites, holy relics and Eastern Canadian shrines on pilgrimage with Archbishop Thompson

Left, the Basilica St. Anne de Beaupre near Quebec is the second largest church in Canada. It has been credited as the site of many miraculous curings of the sick and disabled. The site dates to 1658 when a chapel was built to house a miraculous statue of St. Anne. The current structure was completed in 1926. The first reported miracle at the site happened during the original chapel’s construction, and miracles are believed to continue today. Relics of St. Anne enshrined here include part of a finger bone and portions of her arm bone. Stations of the Cross in the basilica are carved from Indiana limestone. Pilgrims will participate in a private Mass here offered by Archbishop Charles C. Thompson. (Photo courtesy of Daniel Abel)

Left, the Cathedral-Basilica of Notre-Dame de Québec in Old Quebec City is the seat of the Archdiocese of Quebec and is the oldest parish in Canada. Construction of the first cathedral began in 1647. The current structure was completed in 1843. To celebrate the parish’s 350th anniversary in 2014, a holy door was constructed—the second outside Europe and only the eighth in the world. The holy door was opened for the anniversary year and again for the Year of Mercy in 2015. (Photo courtesy of Montreal Tourist Bureau)

Right, Old City Quebec, declared a World Heritage Site by the United Nations Educational, Scientific and Cultural Organization, was founded in 1608 by French explorer Samuel de Champlain. The upper town was used as military fort, and the lower town was used for dwellings. Most of the buildings now date from the 17th to 19th centuries. The ramparts of the fort are the only remaining fortified city walls in North America north of Mexico, with some sections dating to 1694. (Photo courtesy of Willkadar at commons.wikimedia.org)

Notre-Dame Basilica is located in the historic district of Old Montreal. The parish was founded in 1672, and the current structure was completed in 1829. The interior is known for its exemplary Gothic Revival style, rich colors, wooden sculptures and an 1891 Casavant Frères pipe organ with four keyboards, 92 stops and 7,000 pipes. The church was raised to basilica status by St. John Paul II in 1982. Archbishop Charles C. Thompson will offer a private Mass for the pilgrims here. (Photo courtesy of Montreal Tourist Bureau)

While in Quebec, pilgrims will visit Montmerency Falls. At a height of 276 feet, it is 98 feet higher than Niagara Falls. (Photo by Maria Azzurra Mugnai courtesy of commons.wikimedia.org)
Restoration work highlights beauty of St. Joan of Arc Church

By Sean Gallagher

When St. Joan of Arc Parish in Indianapolis was founded in 1921, its first parishioners faced social pressure from the anti-Catholic Ku Klux Klan, who opposed the spread of the Church into the growing northern Indianapolis neighborhood.

Undaunted by the Klan’s sway among the city and state’s political leaders, St. Joan of Arc’s parishioners were determined to build an impressive church that could not be ignored.

The parish’s current church was completed in 1929. Its neoclassical Roman basilica design and features a prominent bell tower. Its interior is just as impressive, marked by a massive baldachino, a stone canopy and columns with a combined weight of 65 tons.

“The only lights that have really been added are the lights behind the altar,” Rosenfeld noted. “We did not want to change it. Much of the beauty of the church that was there from its beginning was difficult to appreciate because of its poor lighting and color scheme. That is no longer the case.”

In recent years, many new, young Catholic families have moved into the neighborhood around St. Joan of Arc. The parish has also attracted many new members from well beyond its near northside neighborhood.

“The diversity of its members is both a blessing and a challenge,” Father Roberts said. “Anybody can come to Joan of Arc and feel welcomed,” he said. “But that also has a drawback. It’s been hard to form a community with a single or unifying purpose.”

The restoration project and the $5 million capital campaign to fund it, previous work to the church’s heating, ventilating and air-conditioning system, and future work to the church’s windows and front steps has been a catalyst to bring its diverse parishioners closer together.

“We are a good community builder. There’s a sense of pride. This is our church. It’s very gratifying to see it,” he said. “It’s very emotional to come into this space when it’s been restored, to know where we were before it was like it was. It’s so much brighter and so much more welcoming than it was before.”

The restoration work, which was begun in February 2019, included reprinting the church’s walls and ceiling while maintaining its original images, installing new and updated lighting and a terrazzo floor, and restoring its historic Stations of the Cross paintings.

“As we talked about what we should do, we really wanted to highlight and maintain the historical structure of the church,” Rosenfeld noted. “We did not want to change it.”

Visitors appreciate the restoration work done to St. Joan of Arc Church during an open house on Dec. 11, 2019. The $2.2 million phase of the project regarding the interior of the church sought to enhance its beauty. The parish’s current church was completed in 1929.

(Photos by Sean Gallagher)

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator.

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


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It was modeled on a classical Roman basilica design and features a prominent bell tower. Its interior is just as impressive, marked by a massive baldachino, a stone canopy and columns with a combined weight of 65 tons.

“They built a big Roman basilica to show that the Catholics were here to stay,” said Father Guy Roberts, St. Joan of Arc’s pastor since 2006. Nearly 100 years later, the interior of St. Joan of Arc Church required significant restoration work to preserve its beauty for current and future generations of worshippers.

Although the restoration work was completed last fall, discussion about its necessity dates back to 2007. Current parish council president Dr. Scott Rosenfeld was on the council then and has helped lead the restoration project since its inception.

During an open house in December 2019 to show off the $2.2 million phase of the project regarding the interior, Rosenfeld spoke with pride of his parish’s church.

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“This was something that they had to work on collectively,” Father Roberts said. “People are now looking around and saying, ‘Wow. We did this.’ It’s been a good community builder. There’s a sense of pride. This is truly their parish home.”

While he has focused much attention on restoring the parish’s physical worship space, Father Roberts did not want it to “just be a museum piece.”

That was one of his concerns, he said. “Are we just fixing up this building so we can say that we preserved this building for tourists? But we are truly a living community. I think the restoration has been indicative of the spiritual renewal in this community.”

Father Roberts sees that renewal in the baptisms of babies he celebrates nearly every week of the year.

“As the parish prepares to celebrate its centennial next year, Father Roberts hopes that the restored church will foster the faith of babies he has baptized and other young

Like Jesus, The Criterion teaches us to love our world and be good stewards

I seldom write letters to the editor, but the letter in the Feb. 7 issue of The Criterion requires a response.

As a Catholic, I am pro-life—all aspects of life. As such, I dispute the claim that President Donald J. Trump is truly pro-life. I think he rarely cares about life. He cares about being re-elected. If he cared about life, would he deny refuge to people fleeing violence or starvation in their own country? Would he cut food stamps, prevent reasonable gun safety laws, pass tax laws that favor the wealthy, deny climate change which threatens the lives of millions, or gut the Environmental Protection Agency as to spew toxic waste that causes cancer?

As a physician, I have delivered new life, sat with the dying, worked in a soup kitchen, delivered furniture through our Society of St. Vincent de Paul. All of these things have taught the true meaning of life with all the dignity that God gave it.

The Criterion is not biased. It teaches us what Jesus taught: to love our world and be good stewards of it.

I don’t see much of that love in Mr. Trump.

Dr. Howard C. Deitsch

Richmond

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer non-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

LETTERS
continued from page 4

David and Judy Harpenau
Columbus

Reader: Letter writer correct in assessment of newspaper’s bias

The letter to the editor in the Feb. 7 issue (“The Criterion must put its bias against President Trump aside, reader says”) could not have been any more straightforward and spot on. I totally agree with him.

For too long, myself and many other Catholics who still take the time to read, but not write to The Criterion, have seen the left-leaning, liberal progressivism taint the messages printed in The Criterion. It’s sad.

I myself tester on cancelling the reception of this weekly sounding board. The letter writer’s message has kept me from doing so this week. Now it’s up to the staff of The Criterion to hold my interest moving forward.

Rich Deering
Indianapolis

people who come to St. Joan of Arc. “I’m hoping that it will be a doorway to ask more questions about the faith,” he said, “and install a sense of pride and interest in the children so they will continue to pass the faith on.”
Fear of the Lord keeps believers close to a merciful God

By Effie Caldarola

The late Holy Cross Father Theodore Hesburgh, longtime president of the University of Notre Dame in northern Indiana, said that the prayer he found most effective was simply, “Come, Holy Spirit.”

This underscores the importance of the gifts of the Holy Spirit. But even if we have a devotion to the Holy Spirit, we may have questions about one gift: “Fear of the Lord” may seem off-putting and confusing.

What does it mean to fear the Lord? For many older Catholics, a real fear of punishment was part of their spirituality. God could seem on the one hand loving and merciful. At the same time, a vision of hell seemed to compete with this vision of God.

Since the Second Vatican Council, we have been strengthened by a deeper appreciation of the overwhelming love and mercy of God and what true fear of our omnipotent God means.

The idea of fear, the great medieval thinker St. Thomas Aquinas said, is that we fear separation from God. Fear of punishment, he said, is a “servile fear,” but fear of committing a fault is a “filial fear” as a child fears offending his or her father.

Although both the Hebrew and Christian Scriptures describe judgment and hell, the overriding message of both is that of a loving and merciful Father who invites us into relationship and advises us not to fear. In reality, “Do not be afraid.” or “Fear not,” are the most used phrases in Scripture. Angels say don’t fear when they visit Mary, appear to shepherds and visit Zechariah.

Prophets say it when they speak in God’s name. “Do not fear, I am with you,” Isaiah tells us (Is 41:10). The Book of Deuteronomy urges us not to fear “for it is the Lord, your God, who marches with you; he will never fail you or forsake you” (Dt 31:6).

And Jesus frequently exhorted his followers to reject fear and instead be courageous, “Take courage, it is I; do not be afraid” (Mt 14:27). With his presence, there is no room for fear.

For many, our vision of God as parent is shaped by our earliest experience of parents. We are all the products of parents. Perhaps we had two stable and loving parents. Perhaps we had an absent parent, a parent who succumbed to addiction or illness and left us too soon. Perhaps we had adoptive parents, or single parents, wise parents or abusive parents. Mothers and fathers come in all varieties, and each shapes our own vision of parenting and perhaps our vision of God as parent.

Nowhere in Scripture does Jesus present a clearer image of God as a father than in the story of the prodigal son, which might be more precisely called the parable of the merciful Father.

In this story, the younger son acts abysmally. He asks for an inheritance early and seems happy to leave his father behind as he squanders his funds on dissolute living. Any parent might feel exasperated.

But the prodigal’s father is welcoming, merciful and ready with open arms and no scolding or questions when the son comes back in desperation. If Jesus is the image of the invisible God, as St. Paul tells us in his Letter to the Colossians, then the prodigal son’s father is Jesus’ description of the image of the invisible God as our heavenly Father.

So, when we think about fearing this father, we fear not him, but we fear offending him who loves us so totally and unconditionally. We fear the thought of rejecting this kind of love, of not accepting this kind of invitation. We fear missing the wholeness of life that this Father offers to us. We fear hurting him or being absent from his liberating love.

During his pontificate, Pope Francis has endeavored to help us understand this merciful and life-giving heavenly Father who is our God.

This is how Pope Francis describes our fear of the Lord: “This is the fear of God: abandonment into the goodness of our Father who loves us so . . . This is what the Holy Spirit does in our hearts: He makes us feel like children in the arms of our Father . . . with [the wonder and joy] of being a child who knows he is served and loved by the Father.”

How could we not fear separation from such a parent? Pope Francis, again in speaking of fear of the Lord, said, “There is no reason to be scared of him! [It], instead, is a gift of the Holy Spirit through whom we are reminded of how small we are before God and of his love.”

When people distance themselves from God, the pope said, “[they] live only for money, for vanity, or power or pride, then the holy fear of God sends us a warning: Be careful! … You will not be happy.”

Perhaps, it helps to think of fear of the Lord as awe in the presence of the Lord.

Perhaps, rather than fearing the thought of God, we should fear being separated from that God expressed in Deuteronomy, the powerful God who marches with us and promises not to abandon us.

(Effie Caldarola is a freelance writer and a columnist for Catholic News Service.)

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A painting titled “The Return of the Prodigal Son,” by an unknown artist, is pictured at the Museum of Biblical Art in New York. Jesus illustrates the infinite mercy and love of the heavenly Father in this parable. The fear of the Lord as a gift of the Holy Spirit can be a fear of separation from such a loving God.

(CNS photo/Bob Roller)

Pope Francis hears confession during a penitential liturgy with juvenile detainees in Las Garzas de Angeles say don’t fear when they visit.

(CNS photo/Nancy Wiechec)
Joyful Witness/Kimberly Pohovey

Center-city students succeed despite many challenges

As I recently sat observing the students gathered in SS. Peter and Paul Cathedral in Indianapolis for Archdiocesan Education Week Mass, I noticed a row ahead of me. An adult was sitting on the floor from Central Catholic School in Indianapolis with their hands folded, palms together, and a liturgy. I smiled and thought about what a blessing it has been for me to have the opportunity to see center-city students in Indianapolis.

A little more than three years ago, when I took my current position working on marketing and fundraising initiatives for archdiocesan education, I really had no idea what I would be getting myself into.

Consider our center-city students looked like: Central Catholic is one of five schools which comprise the Notre Dame ACE. Academies, a consortium of our center-city Catholic elementary schools, owned by the archdiocese and operated in conjunction with the Notre Dame Alliance for Catholic Education.

When I began my position, my first step was to visit each school and meet with its principal in order to better understand its culture, its successes and its needs.

Principal after principal told me the progress their students were making, their achievements, as well as their growing needs. They also schooled me on the daily lives of their students and families. I lived a mere 15 minutes away from several of these schools and had the privilege of witnessing the challenges the families faced.

After meeting with one principal, I returned to my car and cried. I remember thinking that I certainly never faced these challenges when I was in school, nor have my children. However, every day our center-city students carry emotional baggage we can’t imagine. Consider the situations the parents are often a result of all the issues that arise from poverty. Many face food insecurity. Others deal with language barriers. Failure to worry about their family’s immigration status. Some deal with violence in their neighborhoods, or their own family. Many parents have parents working more than one job to support their family. In these cases, the children might have to accompany their parent overnight because there is no one else to care for them, and then they find themselves falling asleep during class the next day. I remember a principal telling me she had first-grade students dealing with post-traumatic stress disorder.

Can you imagine being ready to pay attention and learn during school while worrying about their own family’s circumstances? It’s host of emotional stresses? Yet, every day our students are expected to arrive to school on time and work to the best of their abilities.

The miracle is that our students succeed and achieve. What I believe makes the difference is that they arrive each morning to a dedicated and caring school staff who continually tell them they can do it. The goals of the program are “college and heaven,” and they are that are able to do both. They are held to a high standard of excellence and behavior. And day by day, they are proving their goals are achievable. If you were to visit one of these schools, you would see the needs. But more importantly, you would see the grace who are polite, disciplined and smiling. I am always moved when I spend any time in these schools. Despite the challenges in their lives, they are happy and thriving in our Catholic schools.

In many public question the voucher program, but I tell you that the is because of this program and the Indiana State Tax Credit Scholarship Program that families are able to choose a Catholic education for their children, and give them every hope for a successful future.

Don’t we all want the same?

To help center-city students succeed, please visit www.idoged.org.

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

Our Works of Charity/David Bethuram

Virtue of charity requires us to speak, act and think with love

As Catholics, we have been taught about charity work through the Gospels and various other scriptures. St. Thomas Aquinas defined charity as “the most excellent of the virtues.”

Most people think of charity simply as giving. However, the general definition of charity is to speak, act and think with love.

Charity in its purest sense means love and goodwill towards all. As God’s chosen ones, we are to be the hands and feet of God and our love for our fellow people. St. Thomas Aquinas said, “The habit of charity extends not only to the love of God, but also to our love for our fellow people. These two kinds of love are closely tied to one another.”

Christian theology upholds charity as the greatest of the three theological virtues, which also includes faith and hope. According to moral theology, charity is a divinely infused virtue which lets us focus our will to cherish God above all things. We are to love our neighbor as ourselves and to cherish humanity for the sake of God.

“Put on then, as God’s chosen ones, holy and beloved, hearts, kindness, gentleness, and to speak, act and think with love. We must keep in mind that charity is all about love, and as it says in St. Paul’s Epistle to the Romans, “Love is patient, love is kind. It is not jealous, [love] is not pompous, it is not inflated, it is not rude, it does not rejoice at wrongdoing but rejoices with the truth” (1 Cor 13:4-7).

With this Bible verse in mind, let us remember to always treat others with compassion. When we have love in our hearts and minds, it is easy for us to put the needs of others first. We act without self-interest and always with the goal of helping others out.

In Colossians 3:13, we are instructed to develop a charitable spirit by supporting and engaging in parish social outreach ministries, programs at local Catholic Charities, the Society of St. Vincent de Paul.

Each one of us has a special gift that can be of use in God’s work. How do you practice charity in your life? What charity work do you plan to do?

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at dbethuram@ archindy.org)
The Book of Sirach, the source of the first reading of Mass this weekend, is part of a collection of biblical writings that in its very origin teach an important lesson. As various fortunes—political, economic and individual—changed again and again among God’s people in the decades after the Babylonian captivity, and as new alien empires seized the Holy Land, Jews emigrated from the homeland to other places.

Understandably, many went to places where opportunities were more plentiful. While certainly some of these emigrants not only survived, but possibly did well in their new surroundings, something important was lacking. They were living in a society often ignorant and disdainful of the God of Israel.

To record their ancient religious beliefs, along to oncoming generations, Jewish scholars composed books such as Sirach. The essential point in Sirach was that human reason and honoring God are not ideas at odds with each other. Believing God, logic can prove, is the way to order, peace, justice and reward in human life.

St. Paul’s First Epistle to the Corinthians is the source of the second reading. Paul, who would have been no stranger to this notion of a compatibility between divine revelation and human wisdom, as he was well trained in Judaism, knowledge and knowledgeable of Greek philosophy, added a new dimension to the story. Revelation is of a reality that human knowledge often cannot comprehend.

He refers to “hidden wisdom” and “mystery” (1 Cor 2:7). Bluntly, humans simply cannot understand everything. In great love, God has revealed to us what otherwise we would have never known.

The Gospel reading is from St. Matthew. Speaking of God’s commandments, familiar to every Christian today as they were familiar to the Jews who heard Jesus, the Lord expounds on the meaning of several of these foundational principles for life given by God to Moses on Sinai.

This process reveals two important factors. The first is that God’s law is permanent and unchanging. This is logical. The law touches basic instincts and conditions among humans, all attached deeply and intrinsically to human nature itself, and as such it is not open to qualifications or to exemptions that humans might wish to make.

Secondly, here the Lord speaks with authority. He defines and explains the law of Moses. Jews did not regard the law of Moses as merely a set of principles composed by Moses. Rather, Moses was the medium through which God revealed the divine law to humanity. God is the author of the divine law. He is the lawgiver.

By defining and making more precise this law, the Lord acts in his divinity. It is an important revelation of Jesus’ identity.

Reflection

Mass this weekend looks to the past weeks and feasts as background. And it looks ahead. In both cases, it confronts us with the realities of our nature. It highlights our relationship with God. It shows us that God loves us with a divine love.

At Christmas, Epiphany and at the baptism of Jesus in the Jordan River by John the Baptist, the Church celebrated the events of salvation achieved for us by Christ, but it also told us about the Lord. It identified the Lord.

In these readings, the Church shows us the folly of wandering away from God’s law and following our instincts or our limited reasoning. It does not make sense. Humans, impaired by original sin, always have trouble in understanding this.

Soon, the Church will lead us into Lent, a time in which God’s grace can strengthen us to know our weaknesses and conform ourselves to what we are, human beings. But humans destined for eternal life with God in Jesus …

My Journey to God

Awash

By Michael Barrett

I turn to the window, to see trees bend, watch clouds pass slowly, then only as the church bongs. Thunder peals. Water pools, pours over paters.

This type of storm doubled Noah’s pace as he finished his boat, herded animals through mud, gathered moles and rabbits from flooded holes.

St. Paul states, eight persons in all saved in the ark, saved by our old man’s faith, baptized in God’s flood. Under the first rainbow the deluge ends.

Daily Readings

Monday, February 17

The Seven Holy Founders of the Servite Order

James 1:1-11

Psalm 119:67-68, 71-72, 75-76

Mark 8:11-13

Tuesday, February 18

James 1:12-18

Psalm 94:12-15, 18-19

Mark 8:14-21

Wednesday, February 19

James 1:19-27

Psalm 15:2-5

Mark 8:22-26

Thursday, February 20

James 2:1-9

Psalm 34:2-7

Mark 8:27-33

Question Corner

Fr. Kenneth Doyle

Many good translations of the Bible have been approved by the Church

Q

My wife realized that my Bible is not Catholic when I could not locate the Book of Sirach in it. What is a good Catholic Bible, with a contemporary translation from Greek? My ultimate preference would be a Catholic Bible with the Old Testament translated from Hebrew and the New Testament from the Greek—if such a thing exists. (Oregon)

A

There are several translations of the sacred Scriptures that have been approved by the U.S. Conference of Catholic Bishops for devotional use and study by Catholics: any translation that has been approved by the U.S. Conference of Catholic Bishops and bears an imprimatur may be used for study by Catholics; any translation that has been approved by the U.S. Conference of Catholic Bishops can be used for those who love him” (1 Cor 2:9).

In his 1943 encyclical on Scripture study, “Quas primas auctoritates,” Pope Pius XII wrote: “Ought we to explain the original text which, having been written by the inspired author himself, has more authority and greater weight than any, even the very best translation, whether ancient or modern” (#16).

The New American Bible follows that precept: Composed during a period of 55 years by some 50 biblical scholars, it uses the original and oldest available texts of the sacred books—Hebrew for the Old Testament, Greek for the New Testament.

Q

I am a “cradle Catholic” of 75 years, now homebound. We are taught that if one follows the teachings of the Church, is a good person and dies in the state of grace, then that person will go to heaven. But suppose some close loved ones don’t make it there? How can we be happy in heaven without them?

A

I asked an extraordinary minister of holy Communion, and the reply was, “Let’s hope God in his mercy forgives them.” But to me this seems to negate the existence of hell. Please help this confused Catholic. (Georgia)

A

The question you pose has, I would suppose, challenged every reflective Christian for centuries. Various theories have been suggested. One is that hell exists only as a concept, not in reality, and that God could have a way to forgive everyone and bring them finally to heaven.

This conflicts with the longstanding teaching of the Church about the existence of hell, which is based in part on Matthew 25, where Jesus pictures himself at the final judgment separating the faithful from the unfaithful, casting some into “the eternal fire prepared for the devil and his angels” (Mt 25:41).

Another suggestion is that our memories will fail us in eternity, and that those who are lost will simply vanish from our minds. I’m not enthused about that theory either since it seems unlikely that, once our bodies are forever in heaven, we will simply lose our minds. What I do feel certain about is that heaven will be better than we can ever imagine it. In Revelation, we’re told that God “will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, for the old order has passed away” (Rev 21:4). I also believe, along with St. Paul in 1 Corinthians, that “eye has not seen, and ear has not heard … what God has prepared for those who love him” (1 Cor 2:9).

So I guess that my response is that the answer to your understandable question remains a mystery hidden in the fullness of God’s life in heaven. Before we enter into eternal life, then, let us ask God to increase our faith in him, especially when we’re faced with mysteries beyond our earthly knowledge.

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

Submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to criterion@archindy.org.
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 are included here, unless they are natives of another archdiocese or have other connections to it; those are separate obituaries on this page.


CHAPIN, Jan M. (Feigen), 73, Our Lady of the Greenwood, Greenfield, Feb. 1. Sister of Theresa Austin and John Feigen.


ZAPFE, Robert D. (Correction)†

Sister Genevieve Bordac served in Catholic schools for 50 years

Sister Genevieve Bordac, a member of the Seven Sorrows of Our Sorrowsful Mother religious order and previously a member of the Oldenburg Franciscans, died on Jan. 2 at the Edenbrook Nursing Home in Wisconsin Rapids, Wis., at age 98.

The Mass of Christian Burial was celebrated on Jan. 30 at Our Lady of Victory Chapel in Necedah. Burial followed at Queen of the Holy Rosary Mediatrix of Peace Cemetery in Necedah.

Born on June 21, 1921, Sister Genevieve entered the Oldenburg Franciscans in 1938 and professed final vows on June 11, 1941. She joined the Seven Sorrows of Our Sorrowsful Mother religious order in 1979.

A Catholic school teacher for 50 years, Sister Genevieve taught until the end of her ministry at the Queen of the Holy Rosary School in Necedah.

Franciscan Sister Francis Assisi Kennedy served in Catholic education, wrote archdiocesan history book

Providence Sister Miriam Clare Stoll served in Catholic education and pastoral ministry

Providence Sister Miriam Clare Stoll died on Jan. 30 at Mother Theodule Hall at the monastic community of the Sisters of St. Francis in Saint Mary-of-the-Woods in Saint Mary-of-the-Woods. She was 95.

The Mass of Christian Burial was celebrated on Feb. 4 at the Church of the Immaculate Conception at the motherhouse. Burial was followed at the sisters’ cemetery.

Margaret Mary Stoll was born on Dec. 7, 1924, in Clyde, Mo. She entered the Sisters of Providence of Saint Mary-of-the-Woods College in Huntingburg, Ind., on Nov. 18, 1944, and professed final vows on Jan. 23, 1952.

Sister Miriam Clare earned a bachelor’s degree at Saint Mary-of-the-Woods College in Saint Mary-of-the-Woods. During her 75 years as a member of the Sisters of St. Francis, Sister Miriam Clare served for 24 years in Catholic schools in Illinois, Indiana and Oklahoma. She later served in various pastoral ministries, including in parishes, hospitals, a homeless shelter and a home for unmarried mothers.

In the archdiocese, Sister Miriam Clare served in Indianapolis at Holy Spirit School from 1954-62. St. Philip Neri School from 1966-71, and in ministry at St. Matthew the Apostle Parish from 1971-72 and St. Vincent Hospital from 1972-74. She also served the sick and homebound of St. Patrick Parish in Terre Haute from 1984-96. She then served in various ministries at the motherhouse before dedicating herself entirely to prayer in 1993.

Sister Miriam Clare is survived by sisters Martha Ann Gross of Irwin, Iowa, and Amelia Wiederhoft of Bloomington, Ind., and by brothers Edward, Eugene and Gerald Stoll, all of Stamberg, Mo.

Sister Miriam Clare's religious gifts may be sent to the Sisters of Providence, 1 Providence of Providence Road, Saint Mary-of-the-Woods, IN 47876.

EXPLORER, Like Jumagaliev, for. "Expedition to the North Pole" (Photo by Andrey Shchekotilyan)

Andreatti funeral

Pallbearers process the casket of auto racing great John Andretti on Feb. 6 at St. Peter and Paul Cathedral in Indianapolis following a Mass of Christian Burial. A graduate of Cardinal Ritter Jr./St. High School in Indianapolis, Andretti excelled in open-wheel racing, stock cars and drag racing. He was a nephew and cousin, respectively, of champion racers Mario and Michael Andretti.

(Photos by Sean Gallagher)
In his homily during the Mass at St. Paul’s, Archbishop Etienne said that “to be renewed in ministry as bishops, as successors of the Apostles” involves learning more than meditating on the witness of Sts. Peter and Paul, who gave their lives for the Gospel. “It is to be renewed in our own relationship with Jesus Christ, because, ultimately, that is why they shed their blood, ultimately that is why they were Apostles.”

The aim, he said, “is to become, as Peter and Paul, so identified with Christ that we can say with Paul, ‘I have been crucified with Christ; yet I live, no longer I, but Christ lives in me ... I live by faith in the Son of God’” (Gal 2:20).

“And when we face the many trials that are ours—many of which we talked about this week—we recall other encouraging words of Paul, who says, ‘I can do all things in Christ who is my strength’” (Phil 4:13), Archbishop Etienne said.

“And when we grow discouraged, he said, ‘we do so well to recall what Paul well knew: that we are not lacking in any spiritual gift: Christ will keep us firm to the end, because our God is faithful.’”

The bishops, the successors of the Apostles, are called by the risen Jesus, the Lord who defeated death and sin, Archbishop Etienne said. The risen Lord “calls us, by name, to share his life with us, to share his ministry, his mission with us.”†
In 1998, Saint John’s Abbey and University commissioned Donald Jackson, official scribe and calligrapher to Queen Elizabeth II, to create The Saint John’s Bible. It was the first completely handwritten and illuminated Bible in more than 500 years. Jackson and an international team of calligraphers and artists constructed the Bible using calf skin vellum, ancient inks, gold leaf, palladium, and platinum. The text was written with quill pens formed from goose, turkey, and swan feathers. The completed work includes seven volumes totaling 1,150 pages and 160 major illuminations and each volume stands two feet tall by three feet wide. The Heritage Edition of this masterpiece was developed to give institutions the opportunity to witness and experience its magnificence.

Events with The Saint John’s Bible

February 19 | 7-9 p.m.
Jamie Higgs, Ph.D.
The Saint John’s Bible and the Power of the Page
Mother Theresa Hackelmeier Memorial Library, Auditorium

March 13 | 7-9 p.m.
Suzanne Moore
Tradition and Transformation
Marian Hall, Marian University Theatre

When The Saint John’s Bible is not on display for events, it can be viewed in the Mother Theresa Hackelmeier Memorial Library on the campus of Marian University.

Docent-lead viewings will be available on:
Tuesday, March 10
5-7 p.m.
Saturday, March 14
Noon-2 p.m.
Tuesday, April 7
5-7 p.m.
Saturday, April 18
Noon-2 p.m.

For more information, contact SaintJohnsBible@marian.edu.

Special thanks to Ed and Peggy Bonach for sponsoring Marian University’s year with The Saint John’s Bible.

Made possible by a grant from The Indianapolis Foundation Library Fund.


Middle: Genealogy of Jesus, Donald Jackson

Bottom: Crucifixion, Donald Jackson

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