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Criterion

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Pilgrimage to Canada

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

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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



Pope Francis

deacons for service in the Amazon will be disappointed in his apostolic exhortation.

The Vatican will release “*Querida Amazonia*” (“Beloved Amazonia”), the pope’s postsynodal 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 we’re all walking on eggshells and afraid to say anything.”

The clerical sexual abuse crisis, immigration, polarization in society and in the Church, training seminarians, the ministry of bishops and the role of women in the Church were among the topics discussed, several bishops said.

Bishop Oscar A. Solis of Salt Lake City said Pope Francis did not go into detail about “*Querida Amazonia*,” but he did give the bishops the impression that the issues of ordaining married men and women deacons

See AMAZON, page 8



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.”

(Photo by John Shaughnessy)

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

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.

“He’s done a lot for me, helping me spiritually, helping me grow as a man,” says 18-year-old Richard Underwood,

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

“He took me aside in my sophomore year and said, ‘You’re not going to be the same by your senior year.’ And he’s right. It’s maturity—learning how to deal with issues, keeping my head in the books, being more of a strong leader.”

Jimmie Darbonne flashes a huge smile when he talks about Yeakey.

See HAIRCUT, page 8

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 fountains.

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

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People wearing protective masks pray during Mass at the National Shrine of Our Mother of Perpetual Help in Manila, Philippines on Feb. 5 following confirmed cases of coronavirus in the country. (CNS photo/Eloisa Lopez, Reuters)



A woman and man join hands during the Our Father during Mass at Jesus the Divine Word Catholic Church in Huntingtown, Md., on Feb. 1. Network, a Catholic social justice lobby, and other Catholic groups and organizations are committed to addressing racial justice and are striving to not only acknowledge the sins of the past but also to do something to atone for them. (CNS photo/Bob Roller)

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 several hundred copies to take to L.A. for the Religious Education Congress,” an annual event that draws thousands of participants each year.

The response to “Recommit to Racial Justice” was enlightening, Olson told Catholic News Service (CNS). “Last year, especially, with the talk of racial justice, we had people accessing [it] who knew nothing about Network,” she said. The bishops in the U.S. had recently approved a new statement, “Open Wide Our Hearts: The Enduring Call to Love—A Pastoral Letter Against Racism,” which called racism a sin.

Some of the evidence of this response gathered by Network is purely anecdotal. Olson said one person commented, “Your ideas or material is so good and your actions so appropriate, that I look forward to Lent. By the way, I’m Jewish.”

“Last year, on Ash Wednesday, someone I had never heard from before said, ‘I go to a lot of places and meet up with a lot of your members in a lot of various situations,’” Olson said. Another woman from Portland, Ore., said her parish was going to do the weekly “Recommit to Racial Justice” reflection sessions. “I don’t even know where to live anymore,” Olson said the woman told her. “Because of my whiteness, I feel no matter where I live it feels like I’m going to hurt a person of color.”

But “Recommit to Racial Justice”

isn’t just for Lent anymore. Like previous Network Lenten study guides, “we evergreen them as soon as Easter arrives so people can use them year-round,” Olson said.

Network, though, need not rely solely on anecdotes to measure a Lenten’s program efficacy. The design of “Recommit to Racial Justice” also followed the pattern of its previous Lenten study guides.

“What we 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 told CNS. “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 slaveholding 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. According to a *New York Times* op-ed essay by three of the descendants posted on Feb. 6, the university has an endowment of about \$1.6 billion. †



Public Schedule of Archbishop Charles C. Thompson

February 15 – 24, 2020

February 15 – 11 a.m.

Confirmation for youths of St. Louis Parish in St. Louis Church, Batesville

February 15 – 2 p.m.

Confirmation for youths of St. Michael Parish, Brookville; St. Nicholas Parish, Ripley County; St. Anthony of Padua Parish, Morris; and St. Peter Parish, Franklin County, at St. Louis Church, Batesville

February 15 – 6 p.m.

St. Louis Parish “Celebration of Love Dinner” at Knights of Columbus Hall, Batesville

February 16 – 5:30 p.m.

Mass at St. Paul Catholic Center, Bloomington

February 18 – 11 a.m.

College of Deans meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

February 19 – 10 a.m.

Department heads meeting at Archbishop Edward T. O’Meara Catholic Center

February 19 – 2 p.m.

Pastoral Planning Committee meeting at Archbishop Edward T. O’Meara Catholic Center

February 19 – 7 p.m.

Confirmation for youths of St. Ann and St. Joseph parishes, Jennings County, and St. Mary Parish, North Vernon, at SS. Peter and Paul Cathedral, Indianapolis

February 20 – 10 a.m.

Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

February 23 – 2 p.m.

Rite of Election at SS. Peter and Paul Cathedral, Indianapolis

February 24 – 5 p.m.

Catholic Legislators’ Dinner at Ruth’s Chris Steakhouse, Indianapolis

(Schedule subject to change.)

VIRUS

continued from page 1

disconcerting to traditional Catholics.

The Church directs its followers “to follow the health recommendations of experts in order to prevent the spread of the disease.”

Parishes are cautioned to observe specific actions during Mass. The Eucharist should be received by hand rather than mouth. Cloths should be placed over the screens of confessionals.

Holy water should be routinely inspected and changed out of holy water fountains.

Parishioners should refrain from holding hands during the “Our Father” and avoid shaking hands during the sign of peace.

Members of the faithful also offered the “*Oratio Imperata*” during Mass at

Catholic churches in the Philippines.

“God our Father we come to you in our need to ask your protection against the N-coronavirus that has claimed lives and has affected many.” The prayer was endorsed and issued by the Filipino bishops in hopes of quelling the spread of the coronavirus.

The “*Oratio Imperata*” was introduced on Feb. 2, the feast of the Presentation of the Lord. It is to be offered after Communion during weekday Mass and on Sundays throughout all Catholic churches in the Philippines.

The Philippine government also urges citizens to follow health safety measures.

The government recommends that people wash their hands regularly and wear facemasks to decrease the likelihood of contracting the coronavirus. †

Generous help of Knights counters culture of indifference, pope says

VATICAN CITY (CNS)—Pope Francis praised the Knights of Columbus for their charitable efforts, and thanked them especially for helping Christians in the Middle East.

“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 XV asked if it could also work with and assist young people in Rome following World War I.

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. †



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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 trustee of Perry Township on the city's south side for nearly a decade. "People living in the township can fill out an application and are 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 in the township."

The Indiana Catholic Conference (ICC) supports the bill, in keeping with its commitment to helping the most

vulnerable in society.

"This bill is important because the nature of homelessness may very well make it difficult, if not impossible, for a person to establish residency," said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. "Without this law, the very reason a person needs assistance would prevent a township trustee from providing that much-needed assistance."

Senate Bill 67 provides for Indiana townships with more than 10,000 residents to give aid to the homeless who may not be from their township or who cannot prove their legal residence. 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 not-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 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.

"Serving the poor and the homeless is 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 leading people toward self-sufficiency.

"That partnership between us and the trustee's office is central to what we do," said Bryan Chatfield, 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."



'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 in the township.'

—Sen. Jack Sandlin

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.

To follow 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. Malachy Parish in Brownsburg, is a correspondent for The Criterion.) †



'Without this law, the very reason a person needs assistance would prevent a township trustee from providing that much-needed assistance.'

—Angela Espada, executive director of the Indiana Catholic Conference

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Editorial



Archbishop Charles C. Thompson delivers a homily during his installation Mass on July 28, 2017, at SS. Peter and Paul Cathedral in Indianapolis. (File photo by Sean Gallagher)

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. “This either/or mentality breeds fear, distrust, hatred, indifference, prejudice, selfishness, despair, violence and radical ideologies.

“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 the recent impeachment controversy as well as in the attempt to portray Pope Emeritus Benedict XVI as publicly opposing Pope Francis on the issue of priestly celibacy. 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 religions.”

Unity in diversity is the vision that the bishops of the United States proclaimed in “Welcoming the Stranger Among Us,” which was published in 2000. Looking back on the history of Catholicism in our country, the bishops called attention to the waves of immigration that shaped the character of our nation and of our local Churches. The bishops also 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 predominately 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 resorting to violent speech or character assassinations.

With Jesus, who was both God and man, let’s celebrate both our unity and our diversity. And let’s pray for an end to the unholy 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 comes to others

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



But that’s what happened during the broadcast of Super Bowl LIV on Feb. 2 between the San Francisco 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.” “*Eros*,” the narrator then said, is “the uncontrollable urge to say, ‘I love you.’”

The narrator then notes that the fourth kind of love, “*agape*,” “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 express *agape* 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 used to show *agape* were dramatic and heartwarming: a grown child helping to care for an elderly parent, a young parent caring for a child, family members sharing memories, or making them.

The closing image of the commercial shows a mother in a kitchen affectionately holding a toddler daughter in her arms and receiving a hug with the words “Be good at life” in the middle of the screen, followed by the social media hashtag “#LoveTakesAction.”

Buckets of ink have been spilled over the centuries in books about this topic. So, one shouldn’t set a high bar for what a 60-second commercial can say about love, even when it tries to get to the heart of the matter instead of focusing on the too-often vapid understanding of love promoted by contemporary culture.

The New York Life commercial gets some things wrong about love. And it’s certainly not complete.

But it got some things right before an audience of hundreds of millions of viewers around the world.

Agape is the Greek word used in the New Testament to describe Christ’s self-sacrificial love for humanity and the kind of love he calls us, his followers, to embody in our relationships. Theologians through the centuries have described it as an entirely selfless love. In this kind of love, the lover loves another only for the good of the other and with no self-interest in mind.

This understanding of *agape* was implied in the New York Life commercial, especially in the images of people caring for others who had no way to pay them back. It might have been good for the script to have given a specific mention of the selfless nature of *agape*.

But the focus in the commercial of “love as an action” seems to draw forth the Christian understanding of this deep kind of love. St. Thomas Aquinas once wrote that love is “willing the good of another.” That is, love is making a choice and taking action based on that choice for the good of the one who is loved.

In our culture, love often has a very shallow meaning, being tied to passionate emotions alone. Hopefully, the commercial from New York Life will open the eyes of its viewers to a deeply beautiful, but also profoundly challenging form of love that God offers to us and helps us to give to others.

(Sean Gallagher is a reporter and columnist for The Criterion.) †

Letters to the Editor

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

We came 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 crowd he welcomes our commitment to all children,” and the subsequent letter to the editor in the Feb. 7 issue of *The Criterion*, criticizing 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 “front and center” 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 the most pro-life president in history” is a position that cannot be defended. It is our impression that President Trump “hijacked” the 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 do change positions, so we extend that same courtesy to President Trump.

He may be anti-abortion at this time, but the president is not pro-life and does not “respect life” when he orders the separation of families at the southern border, and puts 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 with his white nationalist remarks, openly mocks individuals with disabilities, disrespects women, spews racist slurs about some countries, re-institutes executions at the federal level, and most recently created a spectacle, severely criticizing and mocking others for being people of faith at the National Prayer Breakfast in Washington.

An excerpt from Archbishop Charles C. Thompson’s homily during a Mass before the Jan. 22 Indiana March for Life provides a much broader description of the meaning of pro-life: “We cannot be authentic 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

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ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Marriage involves self-sacrificing love

The Church's liturgical calendar specifies today, Feb. 14, as an optional memorial for SS. Cyril and Methodius, two brothers who in the ninth century were largely responsible for evangelizing the Slavic peoples by inventing what is now known as the Cyrillic alphabet, and then translating the Scriptures into Old Slavonic and teaching the Christian faith in the people's native language. In recognition of their importance, Pope St. John Paul II declared SS. Cyril and Methodius co-patrons of Europe along with St. Benedict of Nursia.

Our secular culture identifies Feb. 14 with St. Valentine, whose historical origins are obscure but whose popular legends remain powerful. One story attributed to this third-century figure says that he defied the Roman emperor by secretly marrying couples. This resulted in exempting the husbands from military service.

Another legend says that in order to remind these men of their vows and God's love, St. Valentine is said to have cut hearts from parchment, giving them to soldiers and persecuted Christians, a possible origin of the widespread use of hearts on St. Valentine's Day.

Another legend suggests that in the year A.D. 269, Valentine was sentenced

to a three-part execution of a beating, stoning, and finally decapitation because of his stand for Christian marriage. While in prison, he healed his jailor's daughter and, this legend continues, the last words he wrote were in a note to this young woman, which he signed, "from your Valentine."

What these legends have in common is that they combine the romantic love of young men and women with the self-sacrificing love of martyrs like St. Valentine, who faced imprisonment and death rather than deny the truth about Christian marriage.

The truth is that Christian marriage requires sacrifice. It is not simply an emotional, erotic or pragmatic connection between two people officially sanctioned by society. It is a *communio*, a coming together as one, of a man and a woman who each give up something of their individual autonomy in order to become "one flesh." All genuine love requires self-giving, but the Christian understanding of marriage takes this mutual self-giving of a husband and wife and raises it to the level of a *sacramentum*, a moment of encounter with God which we call a "sacrament."

The English apologist C.S. Lewis has described for us the various

nuances expressed by what we call "love." Using four different, but related, Greek terms—*storge* (affection), *phileo* (friendship), *eros* (romance) and *agape* (divine love)—Lewis helps us see that there is much more to love than our culture leads us to believe.

Affection stirs us to care for things outside ourselves. Friendship allows us to join hands with others and journey together on the road of life. Romance helps us to channel our sexuality in the service of both communion and procreation. Divine love makes charity—the greatest of all the virtues—possible because by the power of God's grace it allows us to overcome selfishness and sin in loving service to others.

Christian marriage can be seen as the integration of all four of these "loves" because it brings together all of these elements and adds a vitally important additional element—the openness to new life by which married couples encounter God's love and collaborate in the work of creation.

The sacrament of marriage assists a man and a woman in forming a loving union that combines affection, friendship, romance and the self-sacrificing love of God. No couple achieves this integration perfectly, of

course, but with the help of God's grace many women and men do succeed in living this unique sacrament of love for their entire lifetimes.

We Christians are people who celebrate God's presence in every significant moment of our lives from our conception to our natural death. We are people who believe that God has given himself to us sacrificially to free us from slavery to sin, and to empower us to participate with him in the great work of the Holy Trinity: creation, redemption and sanctification.

This is the encounter with God that St. Valentine and many other martyrs bore witness to in opposition to a pagan culture that had a radically different view of the meaning of marriage. This is also the Gospel message that SS. Cyril and Methodius preached to the Slavic peoples.

Let's use this feast day to remember all the holy men and women who have shown us by their example and their teaching what it means to love in ways that are unselfish, sacrificial and holy.

Let's also thank God for the gift of love freely shared with us from the beginning of time and renewed each time a woman and a man become one flesh in the sacrament of marriage. †



Cristo, la piedra angular

El matrimonio involucra amor abnegado

El calendario litúrgico de la Iglesia especifica el día de hoy, 14 de febrero, como memorial opcional de los santos Cirilo y Metodio, dos hermanos a quienes se les atribuye ampliamente la evangelización de los pueblos eslavos en el siglo IX, mediante la invención de lo que se conoce hoy en día como el alfabeto cirílico, la posterior traducción de las escrituras a eslaviano antiguo y la enseñanza de la fe cristiana en el idioma nativo de dichos pueblos. En reconocimiento a su importancia, el papa san Juan Pablo II declaró a los santos Cirilo y Metodio copatronos de Europa, conjuntamente con san Benedito de Nursia.

La cultura secular identifica el 14 de febrero con san Valentín cuyos orígenes históricos resultan imprecisos pero cuyas leyendas populares continúan siendo muy poderosas. Una de las historias atribuidas a esta figura del siglo III es que desafió al emperador romano al casar a las parejas en secreto, lo cual provocaba que los esposos quedaran eximidos de prestar servicio militar.

Otra leyenda dice que para recordar a estos hombres sus votos y el amor de Dios, se dice que san Valentín cortaba corazones de pergamino y se los entregaba a los soldados y los cristianos perseguidos, lo cual podría explicar el origen del uso difundido de los corazones en el Día de San Valentín.

Otra leyenda sugiere que en el año

269 A.D., Valentín fue sentenciado a una ejecución de tres partes (azotes, lapidación y decapitación) por su defensa del matrimonio cristiano. Mientras se encontraba en prisión, curó a la hija de su carcelero y, según cuenta la leyenda, plasmó sus últimas palabras en una nota a la joven que firmó "de tu Valentín."

Lo que estas leyendas tienen en común es que combinan el amor romántico de hombres y mujeres con el amor abnegado de mártires como san Valentín quien enfrentó la cárcel y la muerte en vez de negar la verdad acerca del matrimonio cristiano.

La verdad es que el matrimonio cristiano requiere sacrificio; no se trata sencillamente de una conexión emocional, erótica o pragmática entre dos personas que ha sido oficialmente sancionada por la sociedad. Es una comunión (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 genuino requiere abnegación, pero la noción cristiana del matrimonio convierte esta entrega mutua de esposo y esposa en un *sacramentum*, un momento de encuentro con Dios que denominamos "sacramento."

El apologista inglés C.S. Lewis ha descrito las diversas acepciones que expresa lo que nosotros llamamos

«amor». Mediante cuatro términos griegos distintos, pero afines entre sí, a saber: *storge* (cariño), *phileo* (amistad), *eros* (romance) y *agape* (amor divino), Lewis nos ayuda a ver que el amor entraña mucho más de lo que nuestra cultura nos hace creer.

El cariño nos lleva a querer más allá de nosotros mismos; la amistad nos permite tomarnos de la mano con otros y caminar juntos en el sendero de la vida; el romance contribuye a encauzar nuestra sexualidad al servicio de la comunión y la procreación; el amor divino hace posible la caridad (la más excelsa de todas las virtudes) ya que por el poder de la gracia de Dios nos permite superar el egoísmo y el pecado en el servicio amoroso a los demás.

El matrimonio cristiano puede considerarse la integración de estos cuatro "amores" ya que reúne todos estos elementos y agrega otro vitalmente importante: la disposición de recibir nueva vida mediante la cual las parejas de casados encuentran el amor de Dios y colaboran con la obra de la creación.

El sacramento del matrimonio ayuda a un hombre y una mujer a formar una unión amorosa que combina cariño, amistad, romance y el amor abnegado de Dios. Por supuesto, ninguna pareja logra esta integración a la perfección pero con la ayuda de la gracia de Dios muchos hombres y mujeres llegan a

vivir con éxito este sacramento único de amor por el resto de sus vidas.

Los cristianos celebramos la presencia de Dios en cada momento importante de nuestras vidas, desde la concepción hasta la muerte natural. Somos un pueblo que cree que Dios se ha entregado como un sacrificio hacia nosotros para liberarnos de la esclavitud del pecado y empoderarnos a participar junto con Él en la gran obra de la Santísima Trinidad: la creación, la redención y la santificación.

Este es el encuentro con Dios del cual san Valentín y muchos otros mártires dieron testimonio, en contraposición a una cultura pagana que tenía una perspectiva radicalmente distinta sobre el significado del matrimonio. Este es también el mensaje del Evangelio que predicaban los santos Cirilo y Metodio a los pueblos eslavos.

Aprovechemos este día festivo para recordar a todos los hombres y mujeres santos que nos han demostrado con su ejemplo y sus enseñanzas lo que significa amar de forma desinteresada, sacrificial y santa.

Agradecemos también a Dios por el don del amor que ha compartido con nosotros desde el principio de los tiempos y que se renueva cada vez que un hombre y una mujer se convierten en una sola carne en el sacramento del matrimonio. †

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 19

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

February 20

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.

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

February 21

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Marion County Superior Court Judge David Certo presenting on "Blessed are the Peacemakers: Practicing My Faith in the Courtroom," Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-

members. Register by noon on Feb. 16. Information and registration: www.catholicbusinessexchange.org.

February 22

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Baking Sourdough Breads**, presented by Candace Minster, 1-5 p.m., \$45, register by Feb. 15. Registration and information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

Concordia Lutheran Church, 305 Howard Road, Greenwood. **Right to Life of Johnson and Morgan counties Annual Euchre Tournament**, 10 a.m., one package of diapers per person entry fee, \$150 cash prize to winning pair. Information: 317-697-2441, ebrookehaskins@gmail.com.

February 23

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

February 24

St. Bartholomew Church, 1306 27th St., Columbus. **"Christus Vivit": Implications of Ministry Today and Beyond**, Paul Jarzembowski, author and USCCB assistant director for Committee on Laity, Marriage, Family Life and Youth presenting, for youth ministers, directors of religious education and college campus ministers, \$30 fee assessed to archdiocesan parish, includes lunch. Registration: bit.ly/30L5vrj (case sensitive). Information: Emily Mastronicola, emastronicola@archindy.org, 317-592-4006.

February 28

St. Matthew the Apostle School Gymnasium, 4100 E. 56th St., Indianapolis. **Fish Fry**, all-you-can-eat breaded fish dinners, \$8 per person; breaded and grilled shrimp, cheese pizza, clam chowder, fettuccine alfredo, macaroni and cheese available à la carte, 5-7:30 p.m. Information: 317-257-4297, spines@saintmatt.org.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave.,

Indianapolis. **Fish Fry**, 11 a.m.-6 p.m., dinners \$11.50-\$14 include two sides, dessert, soda; sandwiches or entrées \$10-\$12.25; à la carte items available for purchase, pre-order for pick-up by calling 317-536-1047 or 317-632-9349, ext. 111. Information: stritchsecretary71@yahoo.com.

February 28-29

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **The Weaver's Helper: Rigid Heddle and Floor Loom Workshop**, Fri. 6-8 p.m., Sat. 10 a.m.-4 p.m., weaving experience preferred but limited number of spots reserved for beginners, \$115 includes supplies and refreshments, bring your own lunch, register by Feb. 27. Registration and information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

February 29

St. Mary-of-the-Knobs Church, 5719 Saint Marys Road, Floyds Knobs. **Rite of Election**, 10:30 a.m. Information: Christina Tuley,

ctuley@archindy.org, 317-236-1483.

March 1

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

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

March 2

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Pottery Classes**, 6-9 p.m. every Mon. and Wed., Steven Cheek teaching, \$30 per session plus \$10 fee at first session for clay and tools, Registration: 404-242-0839.

March 4

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members

welcome. 6 p.m. Information: 317-243-0777.

March 5

The Atrium Banquet and Conference Center, 3143 Thompson Road, Indianapolis. **Retirement Dinner in honor of outgoing Roncalli High School president Joseph Hollowell**, doors open 6 p.m., dinner 6:30 p.m., business casual attire, all are welcome, \$25 per person with a portion of each ticket sold benefitting a scholarship, cash bar available, reservations requested by Feb. 20. Reservations and information: www.roncalli.org, 317-787-8277, ext. 239, thayes@roncalli.org.

March 6

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Fish Fry**, 11 a.m.-6 p.m., dinners \$11.50-\$14 includes two sides, dessert, soda; sandwiches or entrées \$10-\$12.25; à la carte items available for purchase, pre-order for pick-up 317-536-1047, 317-632-9349, ext. 111. Information: stritchsecretary71@yahoo.com †

Retreats and Programs

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

February 28-29

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Women's Retreat: Siblings in**

Scripture and in Our Own Families, Judy Ribar presenting, 6:30 p.m. check-in Friday through conclusion of 5 p.m. Mass on Saturday, \$100 includes

accommodations and two meals, registration required by Feb. 21. Information and registration: www.mountsaintfrancis.org/event-tickets, 812-923-8817.

February 28-March 1

Sisters of St. Benedict, 802 E. 10th St., Ferdinand. **Come and See: Discover the Treasure**, for high school girls, Fri. 7 p.m.-Sun. 7 p.m. Registration and information, www.thedome.org/events, vocation@thedome.org.

March 1

Providence Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Sundays at the Woods: Feasting on**

Forgiveness, 1:30-3:30 p.m., Providence Sister Connie Kramer presenting, freewill offering. Registration and information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event †

Spring 40 Days for Life campaign this year is on Feb. 26-April 5

40 Days for Life is an international campaign that seeks to end abortion through peaceful prayer vigils at abortion centers, and to raise community awareness of the consequences of abortion.

The campaign runs twice a year, once in the spring and once in the fall. During the 40-day campaigns, individuals silently pray during one-hour time slots in front of abortion centers around the world.

This year, the spring campaign runs from Feb. 26-April 5. Two cities are participating within the archdiocese: Bloomington and Indianapolis.

Bloomington

The campaign will take place on the public right-of-way outside of the Planned Parenthood abortion center at 421 S. College Ave. To participate, call your parish to see if there is a parish 40 Days for Life coordinator, or sign up to participate at www.40daysforlife.com/bloomington. For more information, contact Deacon Russ Woodard of Holy Trinity Parish in Edinburg at 317-759-1225 or deaconrussw@gmail.com.

Indianapolis

The campaign will take place on the public right-of-way outside of the Planned Parenthood abortion center at 8590 Georgetown Road. To participate, call your parish to see if there is a parish 40 Days for Life coordinator, or sign up to participate at www.40daysforlife.com/indianapolis.

For more information, contact Tim O'Donnell at 317-372-0040 or idipsumsapere@me.com.

Events associated with this campaign include:

- 40 Days Kickoff: 2 p.m. on Feb. 23, St. Luke the Evangelist Parish, 7575 Holliday Dr. East, Indianapolis, Little Sisters of the Poor Sister Cecelia speaking.
- Midpoint Rally: noon on March 14, 8590 Georgetown Road.
- Closing Ceremony: 2 p.m. on April 5, St. Luke the Evangelist Parish, 7575 Holliday Dr. East, Indianapolis, Marc Tuttle, president of Right to Life of Indianapolis speaking. Bring an unwrapped baby item (diapers, bottles, onesies, etc.) for baby shower to benefit Gabriel Project resource center.

Information for cities participating near the archdiocese include:

- Evansville, Ind.: 125 N. Weinbach, sign up at www.40daysforlife.com/evansville or contact Cathie Francis at 812-474-3195 or cfrancis@rtlswin.org.
- Louisville, Ky., where Planned Parenthood just received permission to start offering abortions at its existing clinic: 136 W. Market St., sign up at www.40daysforlife.com/louisville or contact Carol Masters or Ed Harpring at 502-424-6446, 502-472-4575 or cbmasters2@aol.com.
- Cincinnati, Ohio: 2314 Auburn Ave., sign up at www.40daysforlife.com/cincinnati or contact Mary Clark at 513-791-4039, 513-365-2606 or cincy40days@fuse.net †

Indy pro-life doctor to speak on birth control and Catholic teaching on Feb. 20

Faith-based family practitioner Dr. Casey Delcoco is the featured speaker at a pro-life event called "Candid Conversation about Birth Control and Catholic Teaching" at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, starting at 6 p.m. on Feb. 20.

A light dinner will be served before the lecture begins at 6:30 p.m. A question-and-answer session will follow. The event will end at approximately 9 p.m.

Delcoco, a member of St. John the Evangelist Parish in Indianapolis, started Magnificat Family Medicine in honor of the Blessed Mother. The mission of her Indianapolis practice is to provide holistic care upholding the dignity of men, women and children. She also cares for patients in crisis pregnancy alongside the Gabriel Project and Women's Care Center in Indianapolis.

In addition to earning her medical degree, Delcoco completed a medical fellowship in the Creighton Model of FertilityCare and Natural Procreative (NaPro) Technology from the Pope Paul VI Institute in Omaha, Neb. She does not prescribe birth control in her medical practice for faith and medical reasons that will be discussed during her presentation.

The event is sponsored by the archdiocesan Office of Human Life and Dignity, and St. John the Evangelist and Our Lady of the Most Holy Rosary parishes, both in Indianapolis.

There is no charge to attend, although freewill offerings will be accepted.

Reservations are requested online at bit.ly/39eKZ5h (case sensitive).

For more information, contact Sheryl Dye at 317-407-6881 or e-mail smdye1@gmail.com †

Divorce and Beyond Support Group sessions set for Feb. 20-March 26 in Indianapolis

Divorce and Beyond Support Group, a ministry of the archdiocesan Office of Marriage and Family Life, will be offered in the Franciscan Room at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 7-9 p.m. on six consecutive Thursdays from Feb. 20-March 26.

The support group explores the stress, anger, blame and guilt of divorce with the goal of leading participants toward ultimate forgiveness, happiness

and growth.

Separated or divorced individuals of all faiths are welcome.

The cost of the six-week session is \$30, which includes materials. Scholarships are available.

Register online at www.archindy.org/marriageandfamily, (click on Divorce Ministry).

For more information, contact Gabriela Ross, coordinator of the Office of Marriage and Family Life, at 317-592-4007 or gross@archindy.org †



The Face of Mercy

By Daniel Conway



The Bible is God's love story to humanity

“The Bible is the great love story between God and humanity. At its center stands Jesus, whose own story brings to fulfillment both God's love for us and our love for God.” (Pope Francis, 2020 World Day of Communications message)

In his World Day of Communications message, on Jan. 24, and in his homily for Sunday of the Word of God two days later, Pope Francis called attention to the word of God as a love story addressed to us, the people of God, in response to our deep-seated need to know who God is and how we can relate to him and to one another.

“Human beings are storytellers,” the pope noted, “because we are engaged in a process of constant growth, discovering ourselves and becoming enriched in the tapestry of the days of our life.”

The story we Christians have received from both the Old Testament, indirectly, and from the New Testament specifically is Good News. “The One who dwells in heaven has come down to Earth; he became man,” the Holy Father said. “He has torn down walls and shortened distances. We ourselves did not deserve this: He came down to meet us. He wants

to stay with us and give us the beauty of life, peace of heart, the joy of being forgiven and feeling loved.

“Yet since the very beginning,” Pope Francis reminded us, “our story has been threatened: evil snakes its way through history.”

Not every story we hear is good news, about happiness, peace or the common good. “In an age when falsification is increasingly sophisticated, reaching exponential levels, we need wisdom to be able to welcome and create beautiful, true and good stories. We need courage to reject false and evil stories. We need patience and discernment to rediscover stories that help us not to lose the thread amid today's many troubles. We need stories that reveal who we truly are, also in the untold heroism of everyday life.”

The Bible is filled with stories. Some are good, some are bad, some console us, while others challenge us. But through it all, the Scriptures give witness to the uncompromising and unconditional love that God has for us. “At its center stands Jesus, whose own story brings to fulfillment both God's love for us and our love for God,”

the pope said. “Henceforth, in every generation, men and women are called to recount and commit to memory the most significant episodes of this story of stories, those that best communicate its meaning.”

So, Pope Francis insists, the Bible is the great love story between God and humanity. But how well do we pay attention to this story? Do we learn from it and take it to heart? Or do we allow ourselves to be distracted, tragically led astray, by other narratives—the stories of gloom and despair that are told to us in thousands of different ways every hour of the day, using all available media?

“To follow Jesus, mere good works are not enough; we have to listen daily to his call,” Pope Francis said. “He, who alone knows us and who loves us fully, leads us to push out into the depth of life.”

“That is why we need his word: So that we can hear, amid the thousands of other words in our daily lives, that one word that speaks to us not about things, but about life.”

Pope Francis encourages us to be in contact with God's word every day, through apps on our cell phones, by

memorizing key passages, or by taking time to reflect on the readings of the day proposed by the Church's liturgy.

“Since God became story,” the pope said, “every human story is, in a certain sense, a divine story. In the history of every person, the Father sees again the story of his Son who came down to Earth. Every human story has an irrepressible dignity. Consequently, humanity deserves stories that are worthy of it, worthy of that dizzying and fascinating height to which Jesus elevated it.”

In the conclusion of his World Day of Communications message, Pope Francis addressed Mary, the woman and mother who carried God's word in her womb. “Listen to our stories, hold them in your heart and make your own the stories that no one wants to hear,” he prayed. “Teach us to recognize the good thread that runs through history. ... Help us build stories of peace, stories that point to the future. And show us the way to live them together.”

(Daniel Conway is a member of The Criterion's editorial committee.) †

“Jesus of Nazareth, by his words, his actions, and his entire person reveals the mercy of God.”

—Pope Francis, “*Misericordiae Vultus*” (“The Face of Mercy”)



“Jesús de Nazaret con su palabra, con sus gestos y con toda su persona revela la misericordia de Dios.”

—Papa Francisco, “*Misericordiae Vultus*” (“El rostro de la misericordia”)

El rostro de la misericordia/Daniel Conway

La Biblia es la historia del amor de Dios hacia la humanidad

“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, mensaje 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 enriquece 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. “El que habita los cielos descendió a la tierra, se hizo hombre,” señala el Santo Padre. “Eliminó las barreras, canceló las distancias. No lo merecíamos: Él vino a nosotros, vino a nuestro encuentro.

Él desea estar con nosotros, darnos la belleza de vivir, la paz del corazón, la alegría de ser perdonados y de sentirnos amados.

“Pero, desde el principio—nos recuerda el papa Francisco—nuestro relato se ve amenazado: en la historia serpentea el mal.”

No todas las historias que oímos son buenas noticias sobre felicidad, paz o el bien común. “En una época en la que la falsificación es cada vez más sofisticada y alcanza niveles exponenciales, necesitamos sabiduría para recibir y crear relatos bellos, verdaderos y buenos. Necesitamos valor para rechazar los que son falsos y malvados. Necesitamos paciencia y discernimiento para redescubrir historias que nos ayuden a no perder el hilo entre las muchas laceraciones de hoy; historias que saquen a la luz la verdad de lo que somos, incluso en la heroicidad 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 a esta historia? ¿Aprendemos de ella y nos la tomamos a pecho? ¿O acaso nos dejamos distraer y nos dejamos descargar trágicamente por otras narrativas, historias de oscuridad y desesperación que nos llegan 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 nos conoce y nos ama hasta el final, nos hace salir al mar de la vida.

“Por eso necesitamos su Palabra: en medio de tantas palabras diarias, necesitamos escuchar esa palabra que no 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.

“Después de 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.”

(Daniel Conway es integrante del comité editorial de The Criterion.) †

HAIRCUT

continued from page 1

“That’s a good man, right there,” says the 17-year-old senior. “He’s given me a different way to look at stuff. He talks about the steps you can do that affect your future.”

That’s exactly what Yeakey had in mind when he started his plan of “grooming the outer man while guiding the inner man.”

An opportunity to be transformed

For Yeakey, it all starts from a belief in the power of God and education to transform lives.

“One of the things that I realized in my late 20s is that education is not just a job, it really is a vocation,” he says. “It’s a ministry. Since God placed me in education, I wanted to make sure that I use this as a vehicle to demonstrate the love of God through acts of service, through patience, through showing forgiveness.”

He has also always strived to help high school students through what is an 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-study program 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



Interim president Fred Yeakey, left, joins students in a circle of prayer as he ends another after-school barbershop session of giving free haircuts and grooming the students to find the purpose of their lives.

love. They’re rich in having resources and people who have helped them. But you really don’t know what you have until you have an opportunity to be transformed, and that’s what we do.

“We take kids that ride past a big building like Eli Lilly. Now I’m going to put you inside that building, and you’re going to work. You’re not only going to work, you’re going to see people who 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’

“The barbershop is 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 your first impression is often made by what you look like, what you are wearing, and how you present yourself. And those transfer into a lot of skills that relate directly to our mission—corporate work-study, being professional. But not only that, but ‘What does it take to be a man? Not just any man, but what is a man of God?’ That’s where the inward goal goes to. Many people take 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 transparent, to talk about things.” To talk about their struggles, their futures, their doubts, their hopes.

“Mr. Yeakey is someone I look up to and depend on,” says Anthony Shaffer, an 18-year-old senior. “I know I want to go to college. He keeps me on the right track.”

Yeakey’s track as a barber began in college when he started cutting hair for extra money. He saw the potential of haircuts to shape someone’s life when he started teaching at Arlington High School in Indianapolis in 2010.

“I just wanted to do something because my students weren’t engaged in school. They were dropping out. I just didn’t want them to die. I wanted them to finish. They said, ‘How about you cut our hair?’ I went to the principal. He said, ‘I think it’s a great idea.’ I started with three, and I had no clue that God was going to blow on it. It just blew up. I thought, ‘I think 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.

the issue was married priests, women deacons or something else. The gist of the pope’s response,” the archbishop continued, was, “I don’t even think at this point that it’s something we’re going to move on because I haven’t sensed that the Holy Spirit is at work in that right now.”

Summarizing his take on the discussion about the Amazon synod document, Archbishop Wester told CNS, “It’s what’s not going to be said that people will notice.”

Retired Bishop Gerald F. Kicanas of Tucson, Ariz., said having met almost all the U.S. bishops for “*ad limina*” conversations since November, “I’m sure he’s gotten an earful.”

The bishop said he believes the pope has specific hopes for the Church in the United States.

“I think he senses that there’s a kind of, his phrase would be, a spiritual worldliness that has taken over and not having the sense of living my life in a sacrificial way, in a serving kind of way, in a giving kind of way, in a generous way,” Bishop Kicanas said.

“My impression is that he sees the United States is very blessed, but perhaps needing to learn how to share those blessings and how to be bring those blessings to the service of others,” he said.

One example of that, the bishop said,



Interim president Fred Yeakey, center, poses for a group photo with several Providence Cristo Rey High School seniors he has been mentoring in his after-school barbershop since their sophomore year. Pictured with him are Derryck Strode, left, Anthony Shaffer, Jacob Contreras, Jimmie Darbonne and Richard Underwood. (Photos by John Shaughnessy)

“A haircut does something for them,” he says. “Number one, it’s free. Secondly, 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 hold 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 convince me, and I give you what you saw. So something as small as that can be transformational. And then it extends to how they have to apply themselves in life.”

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’m able to talk to them as a mentor, but I’m also holding them to a level of accountability where they internally understand, ‘I have to self-correct this. Your job, Mr. Yeakey, is to just remind me of who I am.’ So you see that immediate responsibility and maturity. You also see them taking much pride in

their outward appearance. When you can self-correct, you can prevent a lot of things in your life.”

‘I have something to contribute’

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 Danijel 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. Back then, 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 you to 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 good, too.”

Yeakey smiles as he finishes that story. A moment later, he becomes reflective.

“I pray that what I do does not become about me, but what I do can help shape them to change the world, where they can say, ‘I have something to contribute.’”

“I also think part of what I do is teaching and sharing the word of God outside of the church, outside of a Bible, but I can be that presence. Through something as small as a haircut, I can help make disciples for Christ. That’s what my goal is.” †

AMAZON

continued from page 1

for ministry in far-flung communities would still be a matter for future discussion and discernment.

“He said he didn’t actually believe in the ordination of married men, but what are you going to do with all those people who are deprived of the Eucharist,” the bishop said. There are communities where a priest arrives only once a year for Mass.

Pope Francis did warn the bishops that many in the media and the general public will be focusing on those two issues—married priests and women deacons—while he wanted to focus on the social, pastoral, ecological and cultural challenges facing the Amazon region.

Archbishop Wester said, “A lot of the media sometimes will glom on to something because it fits a particular agenda, or it sparks a particular controversy that they know is going to kind of bring a lot of future business.”

The archbishop told CNS that Pope Francis was asked for “a clarification” about the synod.

“The pope, very gently and very calmly, said, ‘You know, this point was really not a big point,’ although it did come up,” the archbishop said, “without saying whether

is immigration. “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 “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 now to 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 beautiful, 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.” †

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

By Natalie Hoefler

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.

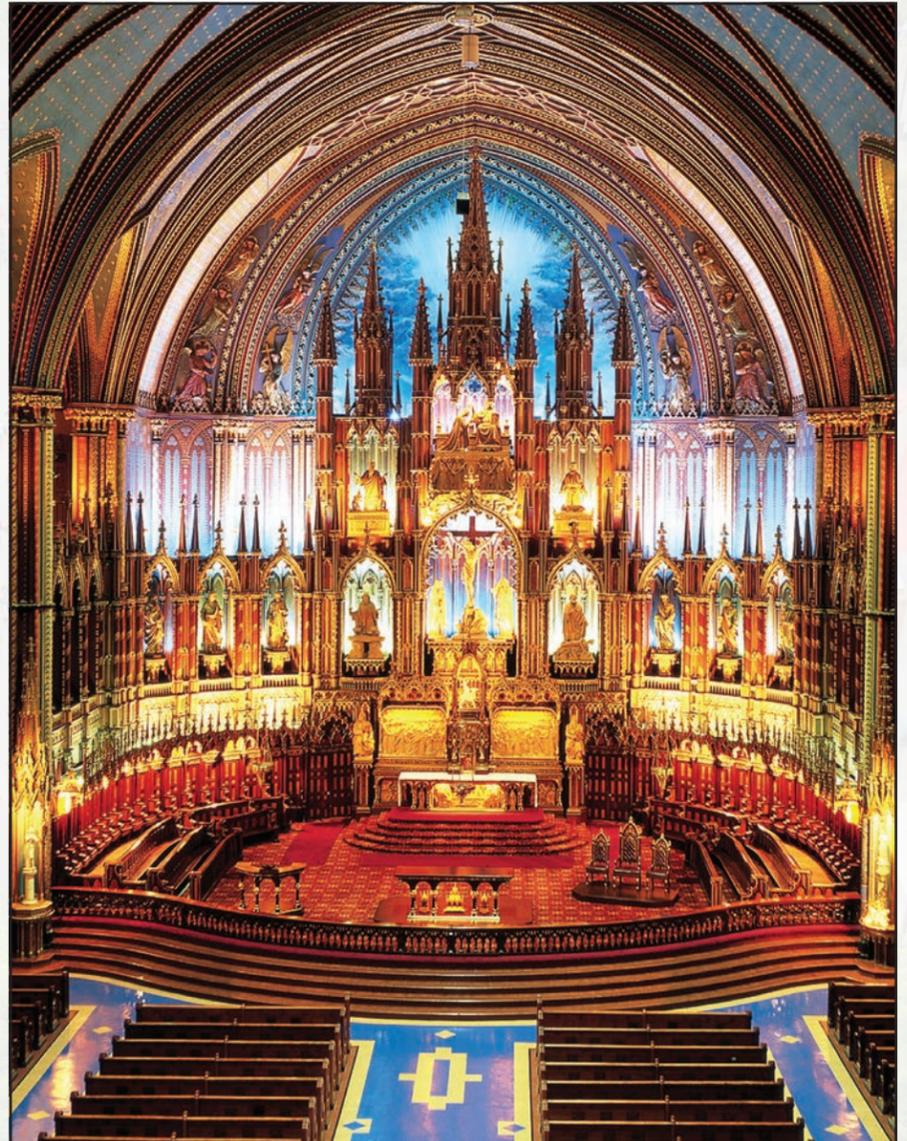
Several of the shrines—many devoted to the Blessed Mother—where pilgrims will pray and participate in private Masses with the archbishop are known for miraculous healings. Many hold relics of popular saints, such as St. Anne—mother of the Virgin Mary—and the 20th-century healer St. André Bessette.

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.

For more information on what is included in the cost, to see the daily itinerary or to register, go to grueningertravelgroup.com/aoi2020, or contact Grueninger Travel at 317-581-1122 or info@grueningertours.com. Questions can also be directed to Rita Maguire, archdiocesan coordinator of special events, at 317-236-1428, 800-382-9836 ext. 1428 or rmaguire@archindy.org. †



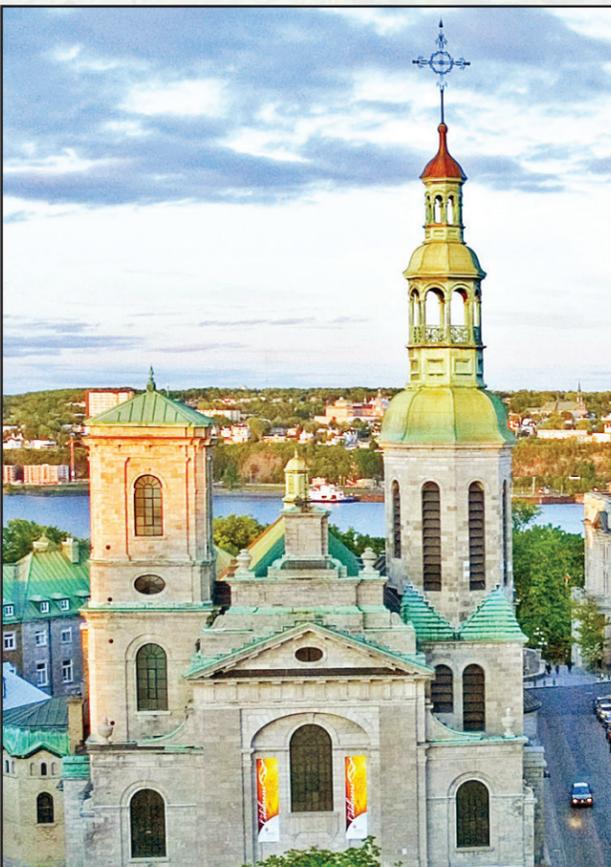
Notre Dame Basilica is located in the historic district of Old Montreal. The parish was founded in 1672, and the current structure was completed in 1829. The interior is known for its exemplary Gothic Revival style, rich colors, wooden sculptures and an 1891 Casavant Frères pipe organ with four keyboards, 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)



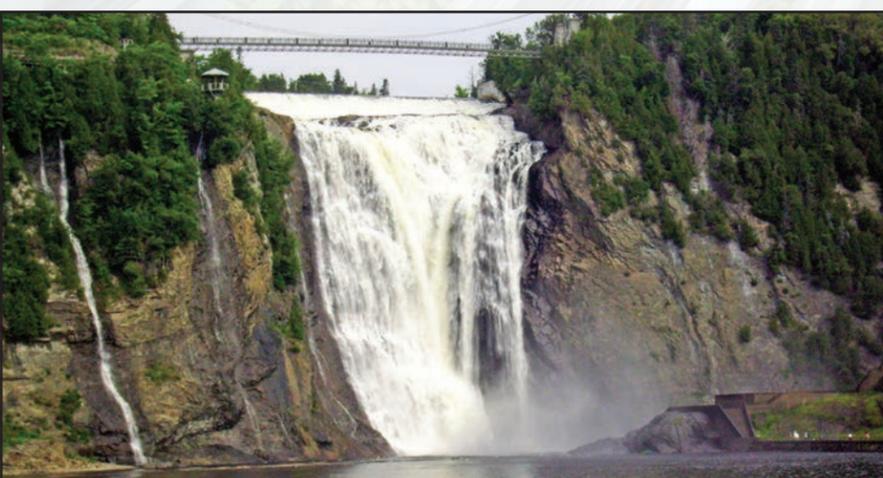
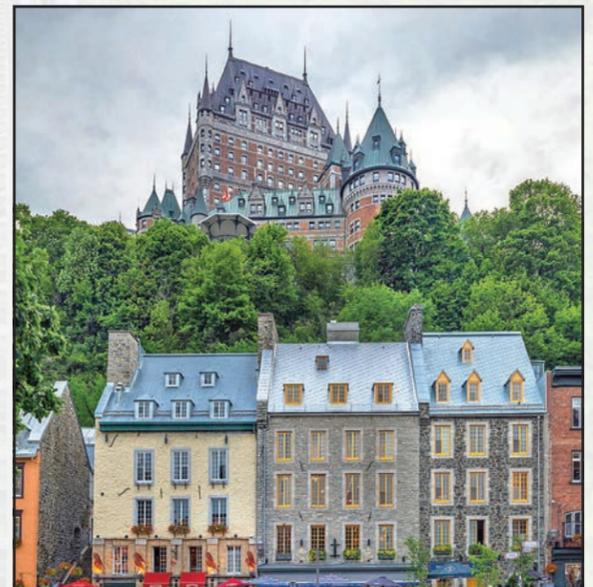
Left, the Basilica St. Anne de Beaupre near Quebec is the second largest church in Canada. It has been credited as the site of many miraculous curings of the sick and disabled. The site dates to 1658 when a chapel was built to house a miraculous statue of St. Anne. The current structure was completed 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)

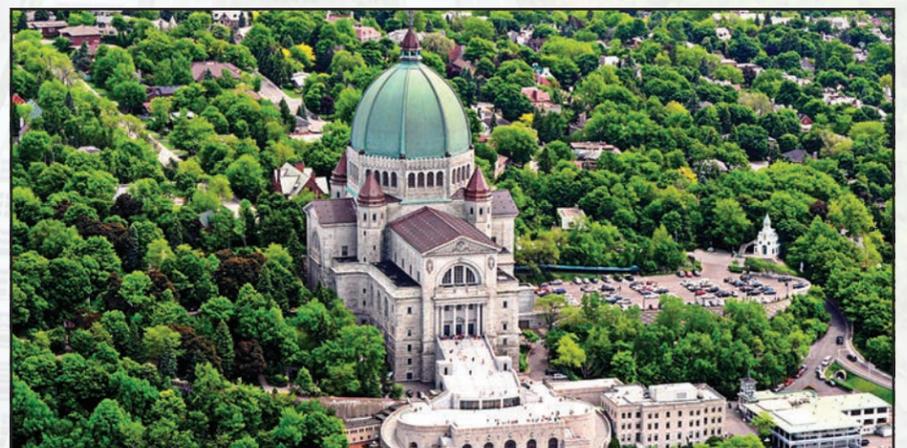


Left, the Cathedral-Basilica of Notre-Dame de Québec in Old Quebec City is the seat of the Archdiocese of Quebec and is the oldest parish in Canada. Construction of the first cathedral began in 1647. The current structure was completed in 1843. To celebrate the parish's 350th anniversary in 2014, a holy 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 2016. (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 Sameuel 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 Wilfredor at commons.wikimedia.org.)



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.)



St. Joseph's Oratory Minor Basilica and National Shrine in Montreal is Canada's largest church. The structure now stands on what was the site of a small chapel established by St. André Bessette (1845-1937), known internationally as a miracle healer. His chapel is still located on the grounds of the basilica, which was built in 1941. St. André is buried in a crypt in the oratory, which also holds a reliquary containing pieces of his heart. Pilgrims will participate in a private Mass with Archbishop Charles C. Thompson here. (Photo courtesy of © André Jodoin)

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 northside of the city.

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. 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 held aloft over its high altar by Italian marble columns. The canopy and columns have 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.

"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 and what it was like. It's so much brighter and so much more welcoming than it was before."

The restoration work, which was begun in February 2019, included repainting 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.

"When 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."

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.

"The only lights that have really been added are the lights behind the altar," Rosenfeld said. "Everything else existed in some form. They've just been upgraded, and there's more reflectiveness on the surfaces in the church to get more reflective light."

Lifelong parishioner Rita Welch spoke with pleasure of her parish church during the open house.

"You can look at the Stations of the Cross and actually see what they look like from a distance," said Welch, 66. "They're not dark and dingy. It's all just so beautiful."

Walking in the church on a dark December night and still being able to view its beauty in its fullness brought back memories for Welch.

"It just gives you a fresh new look," she said. "I can remember as a little kid staring at the ceiling and looking at its details. Now I can do it again, and more so."

Father Roberts is glad that parishioners with longstanding ties to the Indianapolis North Deanery faith community appreciate the restoration work. But he is also looking forward to its future.



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. (Photo by Sean Gallagher)

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 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.

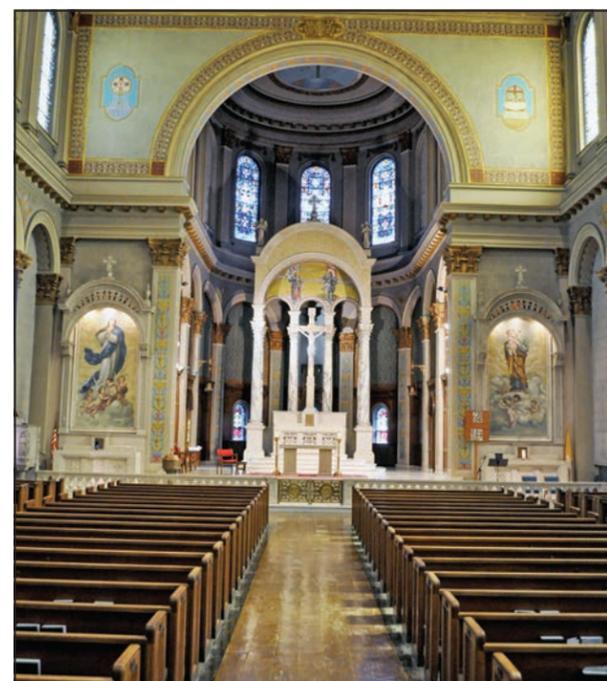
"This was something that they had to work on collectively," Father Roberts said. "People are now looking around and saying, 'Wow. We did this.' It's been a good community builder. There's a sense of pride. This is truly their parish home."

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 my 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



This is how St. Joan of Arc Church appeared before phase two of restoration work that took place during much of 2019. (Submitted photo by Father Douglas Hunter)

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 instill a sense of pride and interest in the children so they will continue to pass the faith on." †

LETTERS

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being is created in the image of God."

The president may say he is anti-abortion at this time, but he is not pro-life.

**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 teeter 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**

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 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

Faith *Alive!*

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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 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 omniscient 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



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)

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 fear 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.) †



Pope Francis hears confession during a penitential liturgy with juvenile detainees in Las Garzas de Pacora Juvenile Detention Center in Pacora, Panama, on Jan. 25, 2019. Believers experience God’s mercy in a special way in the sacrament of penance. The fear of the Lord can help them to keep themselves from sinning in a way that would separate them from God, or to turn to the sacrament when they do. (CNS photo/Paul Haring)



St. Thomas Aquinas is depicted in a painting at the Dominican House of Studies in Washington. This doctor of the Church said that an authentic fear of God means a fear of offending him. (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 the annual Catholic



Schools Week Mass, I noticed a row ahead of me. The students from Central Catholic School in Indianapolis sat reverently with their hands folded, palms together, throughout the liturgy. I smiled and thought about what a blessing

it has been for me to work with our center-city schools 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 the culture or daily lives of 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 in the daily lives of their students and families. I lived a mere 15 minutes away from several of these schools and had no idea the extent of the challenges their 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.

The situations they face are often a result of all the issues that arise from poverty. Many face food insecurity. Others deal with language barriers. They may worry about their family's immigration status. Some deal with violence in their neighborhoods, or their own family. Others 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 they then 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 and suffering from this 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 given the tools to strive for both. They are held to a high standard of excellence and behavior. And day by day, they celebrate growth on their path.

If you were to visit one of these schools, you would see the needs. But more important, you would see children 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.

I know many people question the voucher program, but I tell you that it 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.i4qed.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 outreaches. St. Thomas



Aquinas esteemed charity as "the most excellent of the virtues."

Most people think of charity simply as a benevolent act of giving. The most general definition of charity, however, means so much more than that.

Charity in its purest sense means love and encompasses our love for 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 the love of our neighbor." 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 for his own sake and to cherish humanity for the sake of God.

"Put on then, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and

patience, bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do. And over all these put on love, that is, the bond of perfection" (Col 3:12-14).

Charity is the ultimate perfection of the human spirit since it is a reflection and glorification of God's nature. It binds all virtues together in perfect harmony. It also purifies and uplifts human love to the perfection of God's love.

Our Catholic faith encourages us to practice charity in different ways. Since the apostolic age, Christians were taught to not just give, but to give from the heart, to everyone in need regardless of their race or religion because "Christ is all and in all."

In Colossians 3:11, we are instructed to love our neighbors because they are the children of God. We are all part of the same human family and share the same nature, needs and dignity. Because of our kinship and unity as God's people, we must have compassion and understanding for one another.

Charity is love that is unconditional, and by it we are able to reach out to our sisters and brothers and help relieve any physical, mental, moral or spiritual needs they may have.

The simplest way we can express

charity is 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 First Letter to the Corinthians: "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 seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over 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.

We develop a charitable spirit by supporting and engaging in parish social outreach ministries, programs at local Catholic Charities or 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.) †

Amid the Fray/Greg Erlandson

Let's do all we can to strengthen marriage amid the sinkholes

There was a nice couple that lived on our street. They had a couple of kids, a great house, dogs, a sporty car. Everything seemed great. Until it wasn't.



Having a divorce in the neighborhood is like having a sinkhole in your street. Everything that seemed stable suddenly isn't.

A slight gravitational pull downward ripples across nearby bedrooms and kitchens, with everyone wondering why a family that looked a lot like our family suddenly didn't make it. Wondering how stable their own home is. Wondering where the next sinkhole might appear.

How do we keep marriages whole? It is a question that has implications not just for individual families, but for our communities and for our Church. The social, economic and psychological costs of divorce are increasingly clear. The absence of a parent—often a father—has a lasting impact on both sons and daughters. Connections with the Church are frayed as well.

For the Church, the question is to what extent divorce is an explanation for declining rates of Catholic sacramental practice, for the decline of school populations, for the rise in cohabitation? Is God a casualty of divorce, or just the bonds to the Church?

For a number of years, my wife and I met regularly with young engaged couples who were doing marriage preparation as one of the requirements of our diocese.

It was both an honor and an eye-opening experience. The young men and women came from a variety of backgrounds and levels of knowledge about the faith.

Some were just going through the motions, but most of them wanted to do whatever increased their chances for marital success. They wanted to be inoculated against whatever might have caused the failure of their parents' marriage or the marriages of their neighbors.

Unfortunately, a few weeks or months of marriage prep are no guarantee either. I recently met the husband of the very first couple we mentored. They are no longer together.

What I experienced once, priests often experience over and

Twenty Something/

Christina Capecchi

What I learned on the pond: reckoning with winter

The snow has begun. It is expected to last 18 hours, piling nine inches high and crippling weekend plans. The streets



are emptying, the collective dash to the grocery store completed.

But here in our cul-de-sac, the party is about to begin.

One of the dads will start shoveling, another will join in, and soon the pond

will be packed. Kids will skate. Adults will hover around the fire pit. And our neighborhood will hum, knit together in a timeless winter scene.

By virtue of being a journalist in Minnesota, I've picked up the cold-weather beat. It's a simple story that never gets old. Year after year, on the most frigid days, editors call from New York asking how people here are coping. How are the mail carriers? The homeless shelters? The commuters waiting at the bus stop? The babies shuttled off to day care?

I bundle up and head out, removing my mittens just long enough to scribble on my legal pad. I look for new angles: the priest who still celebrated morning Mass at the cathedral, the frozen holy water.

I cover the cold for parenting magazines, offering "25 winter activities for toddlers" and "5 mama-tested hats." Reviews of outdoor gear (hand warmers, neck gaiters, Yaktrax, Gore-tex) are interspersed with survival tips for weary parents (the easiest boots for preschoolers, mittens connected by a string).

There is, however, a winter story I've never before written, and it's my favorite one: the tale of our neighborhood pond.

Most of the year, the small pond at the foot of our cul-de-sac goes unnoticed. Rimmed by poplars and coated by algae, it is unremarkable, beyond our scope. Turtles sunbathe on the edge. Mallards dive down the middle. We drive on by, distracted, to get the mail, to get home, to get on with the day.

But when the winter arrives and the temperature plunges, the pond freezes, creating a communal gathering space. Tending to our hockey rink becomes a joint endeavor. Matt hooks up the lights, and Curt, in the closest house, covers the tab. John carries down his hose, spraying hot water to smooth the ice. We all take turns shoveling.

Hockey nets, benches and a fire pit emerge. It is shared property, with hockey sticks and shovels left on the snow, at the ready. Multiple toddlers have learned to skate in the same pair of size 6 skates. They climb snow mounds, making potions out of berries.

As the sun drops, it casts long purple shadows through barren branches. Some nights we turn on a movie projector and cook hot dogs. Once a sled turned into a platter for Cheetos, gobbled up by young skaters.

The pond smells like bonfire and sounds like Nick Drake's song "Northern Sky," and it feels good. Together, we have learned to not just endure the winter but embrace it. We have discovered what happens when everyone comes out to pitch in, that the sum is greater than the parts.

Our rink operates only on the darkest, coldest days, when we most need community. We gather not in spite of the chill but because of it. The ice connects us.

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

The Sunday Readings

Sunday, February 16, 2020

- Sirach 15:15-20
- 1 Corinthians 2:6-10
- Matthew 5:17-37

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 of their ancestors 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, and more importantly to pass these 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. Obeying 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 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 therefore has revealed to us what otherwise we would never know.

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 author of the commandments. 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 limitations and conform ourselves to what we are, human beings. But humans destined for eternal life with God in Jesus. †

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

Friday, February 21

St. Peter Damian, bishop and doctor of the Church
James 2:14-24, 26
Psalm 112:1-6
Mark 8:34-9:1

Saturday, February 22

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

Sunday, February 23

Seventh Sunday in Ordinary Time
Leviticus 19:1-2, 17-18
Psalm 103:1-4, 8, 10, 12-13
1 Corinthians 3:16-23
Matthew 5:38-48

Question Corner/Fr. Kenneth Doyle

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

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)

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 bears an imprimatur may be used for those purposes.

But your best bet, I would think, is the 1986 edition of the New American Bible; that is the only translation approved for liturgical use at Masses in the United States, and so the wording would be familiar to you.

In his 1943 encyclical on Scripture study, "Divino Afflante Spiritu," 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 25 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.

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?

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

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 will find 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 perfected 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.) †

My Journey to God

Awash

By Michael Barrett

I turn to the window to see trees bend, watch water flow down the street, splash on concrete. Thunder peals. Water pools, pours over gutters.

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 one old man's faith, baptized in God's flood. Under the first rainbow the deluge ebbs.

(Michael Barrett is a member of St. Philip Neri Parish in Indianapolis. Photo: Rain falls over Grand Canyon National Park in Arizona on Aug. 20, 2016, in this view from the south rim.) (CNS photo/Nancy Wiechec)

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 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.

BACK, Victor P., 80, All Saints, Dearborn County, Jan. 25. Husband of Virginia Back. Father of Kristie Gabbard, Kaye Johnson, Karen Lozier and Kevin Back. Brother of Marlene Hoog, Charles, Jr., David, Harold and Paul Back. Grandfather of five. Great-grandfather of two.

BAGBY, Norma A., 91, St. Vincent de Paul, Bedford, Jan. 29. Stepmother of Barbara Bagby. Sister of Janice Hedrick and Irene Murray. Step-grandmother of two. Step-great-grandmother of four. Step-great-great-grandmother of one.

BEAVER, Mark A., 58, St. Vincent de Paul, Bedford, Jan. 31. Husband of Dana Beaver. Father of Griffin and Owen Beaver. Brother of Jane Crosby, Karen Jacobsen, Deborah and Mike Beaver.

BLACKMER, David L., 87, St. Luke the Evangelist, Indianapolis, Jan. 25. Husband of Ann Blackmer.

BLANKMAN, James J., 88, St. Mary, Greensburg, Feb. 2. Father of Linda Fry, Mary Harmeyer, Donald and Robert Blankman. Brother of Rita Mae Waechter. Grandfather of seven. Great-grandfather of three.

BRASSIE, Dorothy M., 80, Holy Spirit, Indianapolis, Jan. 24. Mother of Mary, Bill, David, Greg, Steve and Tom Brassie. Grandmother of three. Great-grandmother of four.

BURNETTE, William, 77, St. Paul, Tell City, Jan. 28. Husband of Eileen Burnette. Father of Ginger Goffinet, Molly Hood and Chris Burnette. Grandfather of five.

BURNS, Larry L., 79, St. Vincent de Paul, Bedford,

Jan. 27. Husband of Patricia Burns. Father of Dietra Cole, Kimberly Hicks, Selena Hinsdale, James, and Samuel Guthrie and Richard Burns. Brother of Jerry Burns. Grandfather of 19. Great-grandfather of nine.

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

HAYES, William F., Sr., 92, Holy Spirit, Indianapolis, Jan. 10. Father of Linda Simmons and Bill Hayes, Jr. Brother of Rita Wesco, Larry, Ted and Terry Hayes. Grandfather of six. Great-grandfather of 12. Great-great-grandfather of two.

HEAZELTINE, Thomas R., 92, Holy Spirit, Indianapolis, Jan. 31. Husband of Martha Heazeltine. Father of Carol, Elaine, Greg and Paul Heazeltine. Grandfather of two. Great-grandfather of five.

HERBERTZ, JoAnn, 85, St. Barnabas, Indianapolis, Jan. 30. Wife of Albert Herbertz. Mother of Diane Carter, Mary Kay Hahn, Patty, Brian, David, Jerry, Mark and Rick Herbertz. Sister of Betty Kocher and Mary Daeger. Grandmother of 17. Great-grandmother of 12.



Andretti funeral

Pallbearers process the casket of auto racing great John Andretti on Feb. 6 out of SS. Peter and Paul Cathedral in Indianapolis following a Mass of Christian Burial. A graduate of Cardinal Ritter Jr./Sr. 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. (Photo by Sean Gallagher)

HOMBURG, Esther M. (Smith), 96, St. Lawrence, Indianapolis, Jan. 24. Mother of Jane Holmes and Charles Homburg. Grandmother of three.

MEYER, Janet M., 76, St. Louis, Batesville, Jan. 31. Wife of Dennis Meyer. Mother of Tricia Kane, Barb, Bryan, Mark, Randal and Robert Meyer. Sister of Bob and Bill Barnhorst. Grandmother of eight.

ORSCHELL, Charlotte, 89, St. Michael, Brookville, Jan. 30. Mother of Marlene Flaspohler, Melanie, Andrew and Marty Orschell. Sister of Marilyn Schlabach. Grandmother of 11. Great-grandmother of 13.

OSBORNE, William E., 80, St. Michael the Archangel, Indianapolis, Jan. 14. Husband of Sharon Osborne. Father of Maryann and David Osborne. Grandfather of four.

PUGLIS, Anne, 90, St. Christopher, Indianapolis, Jan. 28. Mother of Annette Broderick, Sandy Elsner, Carol Gossler, Jane Westdyke and James Puglis. Grandmother of five. Great-grandmother of six.

SEGNER, Daniel D., 64, St. Lawrence, Indianapolis, Jan. 26. Husband of Deborah Segner. Son of Mary Segner. Brother of Tonya Bennett and Tony Segner. Uncle of several.

STILES, Eliese, 65, St. Vincent de Paul, Bedford, Jan. 31. Wife of Paul Stiles. Mother of Todd Stiles. Sister of Jackson Brewer. Grandmother of three.

TRAUB, Timothy D., 56, Christ the King, Indianapolis, Jan. 29. Brother of Martha Nelson, Joan Traub-Martin, Jerome, Patrick and Paul Traub. Uncle and great-uncle of several.

ZAPFE, Richard C., 77, Our Lady of the Greenwood, Greenwood, Jan. 7. Husband of Margaret Zapfe. Father of Megan, Bryan and Matt Zapfe. Brother of Robert Zapfe. (Correction) †

Sister Genevieve Bordac served in Catholic schools for 50 years

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

The Mass of Christian Burial was celebrated on Jan. 10 at Our Lady of Victory Chapel in Necedah, Wis. Burial followed at Queen of the Holy Rosary Mediatrix of Peace

Cemetery in Necedah.

Born on June 17, 1921, Sister Genevieve entered the Oldenburg Franciscans in 1938 and professed vows on June 11, 1941.

She joined the Seven Sorrows of Our Sorrowful Mother order in Necedah in 1979.

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

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

Providence Sister Miriam Clare Stoll died on Jan. 30 at Mother Theodore Hall at the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods in St. 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 to follow 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 on Aug. 12, 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 St. Mary-of-the-Woods.

During her 75 years as a member of the Sisters of Providence, 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 unwed 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 1986-94. She then served in various ministries at the motherhouse before dedicating herself entirely to prayer in 2009.

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

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

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

Franciscan Sister Francis Assisi Kennedy died on Feb. 4 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 82.

The Mass of Christian Burial was celebrated on Feb. 7 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Anna Marie Kennedy was born on Jan. 13, 1938, in Indianapolis. She grew up as a member of St. Therese of the Infant Jesus (Little Flower) Parish. She and her family later were members of Holy Name of Jesus Parish in Beech Grove.

Sister Francis Assisi joined the Sisters of St. Francis on Feb. 2, 1956, and professed final vows on Aug. 12, 1961. She earned a bachelor's degree in English at Marian University in Indianapolis, a master's degree in English at John Carroll University in Cleveland and a master's degree in literature at the Bread Loaf School of English at Middlebury College in Ripton, Vt.

During 64 years as a member of the Sisters of St. Francis, Sister Francis Assisi ministered in Catholic education for 45 years in

elementary schools, high schools and colleges.

In the archdiocese, Sister Francis Assisi served at St. Lawrence School in Lawrenceburg in 1957, and at the Oldenburg Academy of the Immaculate Conception in Oldenburg from 1958-59 and 1995-2002. In Indianapolis, she ministered at Father Thomas Scecina Memorial High School and St. Lawrence School from 1959-60, Cardinal Ritter Jr./Sr. High School from 1964-70, Marian University from 1970-75 and Martin University from 1982-95. She also served as archivist for the Oldenburg Franciscans from 1996-2010.

The Archdiocese of Indianapolis recognized Sister Francis Assisi in 2002 with the Blessed Theodore Guérin Excellence in Education Award. In 2009, she authored *Like a Mustard Seed Growing: The Archdiocese of Indianapolis, 1834-2009* on the occasion of the 175th anniversary of the founding of the Diocese of Vincennes, Ind., which later became the Archdiocese of Indianapolis.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

ERLANDSON

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over. They tell me how hard it is to see the marriages they witnessed and blessed fall apart, sometimes in just a few years. It shakes their faith a bit too. They feel the pull of the sinkhole.

Pope Francis recently gave a thoughtful, even provocative talk to the Roman Rota, the Vatican court that often adjudicates final appeals regarding annulments. Pope Francis avoided what has become the traditional scolding of the court, as if the prescription for sounder marriages is the granting of fewer annulments.

Instead, Pope Francis said part of the blame goes to the bishops and priests if they don't utilize a readily available resource: committed married couples who can be mentors for the newlyweds. Not just along their walk up to the altar, but afterward, in the months and years, the ups and downs, the children and the crises.

Experienced couples who have weathered the same challenges, who know that fights don't last forever and that forgiveness and humility are the secret weapons of marital maturity—such couples can become the best evangelizers, Pope Francis told the judges.

In an age when families are transient and often untethered to a supportive network, the pope sees the value in a mentoring couple that isn't just there for marriage prep, but that can walk beside another couple for many years.

To stop the sinking rates of marriage and the rising rates of divorce, it is going to take the whole community.

Pastors and bishops must enlist the help of such couples today, the pope said. Such couples are out there. "They are ready. They just haven't been called."

(Greg Erlandson, director and editor-in-chief of *Catholic News Service*, can be reached at gerlandson@catholicnews.com.) †

CAPECCHI

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There is a metaphor here for Christian fellowship. God introduces us to others when we are in the greatest need. We bond in places we do not want to be: a long line at the DMV, a hospital waiting room, a support group.

Together we find a way to make do, to keep moving while others freeze. And we trust that winter has its purpose, that beneath the snow, God is doing big and mighty things.

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

Christ must be our strength, Archbishop Etienne tells fellow bishops

ROME (CNS)—Bishops from the northwestern United States ended their “*ad limina*” visit praying at the tomb of St. Paul after being reminded that a renewal of their ministry would come only with a renewal of their relationship with Jesus Christ.

Seattle Archbishop Paul D. Etienne, who was a priest of the Archdiocese of Indianapolis for 17 years, led the prayers at the tomb after being the principal celebrant and homilist at Mass with the bishops of Washington, Oregon, Idaho, Montana and Alaska at Rome’s Basilica of St. Paul Outside the Walls on Feb. 7.

The bishops had begun their weeklong *ad limina* visit with an early morning Mass at the tomb of St. Peter on Feb. 3, followed by a long meeting with Pope Francis. The rest of the week included Masses at the other major basilicas of Rome and meetings with top officials of the Roman Curia.

Most of the bishops were not heading home immediately, though. The Region XII bishops were scheduled to follow their *ad limina* visit with an eight-day retreat in Siena.

In his homily during the Mass at St. Paul’s, Archbishop Etienne said that “to be renewed in ministry as bishops, as successors to the Apostles” involves 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 well to recall what Paul well knew: that we are not lacking in any spiritual gift; Christ will keep us firm to



Archbishop Paul D. Etienne of the Archdiocese of Seattle, Wash., concelebrates the Eucharist with bishops from Washington, Oregon, Idaho, Montana and Alaska at the Basilica of St. Paul Outside the Walls in Rome on Feb. 7. The bishops were making their “*ad limina*” visits to report on the status of their dioceses to Pope Francis and Vatican officials. (CNS photo/Paul Haring)

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.” †

Classified Directory

For Sale

SIDE BY SIDE COMPANION CRYPTS, number 9C and 10C, Elevation C, located in Calvary Cemetery/Mausoleum, 4227 Wabash Avenue, Terre Haute, \$15,000. Call 812-236-3294 or e-mail slholc@hotmail.com.

CALVARY CEMETERY, 435 W. Troy, Indianapolis. Building 2 (adjacent to chapel and sold out), True Companion Crypt, Corridor C, Right, #108, Tier A (prayer Level), \$12,500.00. Call 317-457-9053.

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Chancellor

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Chancellor to serve as the Archbishop’s delegate and confidant in a wide variety of areas of responsibility in order to promote greater collaboration, accountability, and mission effectiveness. Responsibilities of the Chancellor include overseeing the canonical and archival records of the Archdiocese, signing official Archdiocesan documents as notary, serving as a facilitator for and a member of the Archbishop’s Leadership Team, coordinating the development and monitoring of the Archdiocesan pastoral plan, attending Council of Priests meetings as an ex-officio member, representing the Archdiocese at local, state, and national levels, and overseeing the planning and implementation of major Archdiocesan projects, task forces, events, and celebrations. The Chancellor also serves as the supervisor of the Superintendent of Catholic Schools, Victim Assistance Coordinator, Archivist, and Directors of Worship and Evangelization, Pastoral Ministries, Communications, and Human Resources. Applicants must be professed and practicing Roman Catholics with a thorough understanding of the teachings of the Catholic Church and the mission and ministries of the Archdiocese. The position requires previous experience in administration or leadership. A master’s degree in theology, religious education, or a related field is required. Strong administrative and leadership skills, especially in the areas of planning, supervision, and leadership development and the ability to work collaboratively and foster teamwork among co-workers are essential.

To apply, please e-mail a cover letter, résumé, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: eisakson@archindy.org

Equal Opportunity Employer

Employment

Catholic High School President

Providence Cristo Rey High School, a Roman Catholic, coeducational secondary school located at 75 N. Bellevue Place in Indianapolis, Indiana, is currently accepting applications for the position of president. Providence Cristo Rey High School is sponsored by the Sisters of Providence of Saint-Mary-of-the-Woods and is a member of the Cristo Rey Network, a national association of high schools providing a rigorous college-preparatory education to urban young people with economic need. The ideal candidate is a visionary leader who can effectively articulate the school’s mission to its various constituencies. Preference will be given to candidates with a mission orientation that incorporates Catholic education values and Cristo Rey ideals with a strategic vision for the development of all aspects of the school and students. A competitive salary and benefits package are offered. Job description is available at www.cristoreyindy.org.

Candidates should submit a résumé, cover letter, and list of at least three references to the President Search Committee at the following email address: soconnor@doz.net.

Application deadline is March 1, 2020.

PRINCIPAL

Sacred Heart Academy, Louisville, Kentucky

Sacred Heart Academy, an all-girls Catholic high school in Louisville, Kentucky seeks a Principal beginning July 1, 2020. The Principal will promote the Catholic educational development of the school’s staff and students, with emphasis on the Ursuline core values. The Principal is responsible for personnel management including recruiting and supporting highly qualified faculty and staff. This position ensures the ongoing development of rigorous academic standards, works collaboratively with the administrative team and is an integral part of the planning, managing and monitoring of the annual budget.

Sacred Heart Schools offers a comprehensive benefits package to employees working at least 30 hours per week, which includes a 50% tuition discount at all four campus schools. Sacred Heart Schools is an Equal Opportunity Employer. Doctorate in education or related field preferred. Current state certification in education specializing in administration. Experience as a teacher. Experience as a Catholic school Principal. Supportive member of a Catholic parish.

Interested candidates should send a letter of interest and résumé to shsemployment@shslou.org.

DIRECTOR OF RELIGIOUS EDUCATION

St. Michael the Archangel Parish in Indianapolis is seeking a Director of Religious Education to be a supervisory leader and resource person to all ministries within the parish in the following areas: continuing spiritual and professional development; planning for parish religious education; sacramental preparation; and faith formation for the youth, young adults and adult faith formation.

Candidates must be practicing Catholics with well-developed leadership, communication, and interpersonal skills. A bachelor’s degree in pastoral ministry, theology, or related field is required with a minimum of three years of experience in religious education, teaching, or catechism. A master’s degree in a related field is preferred. Deadline for résumés is March 31.

Please send cover letter, resume, list of references, and salary history, in confidence, to: jblack1@comcast.net.

MARIAN UNIVERSITY Indianapolis

THE SAINT JOHN'S BIBLE

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 calfskin 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.

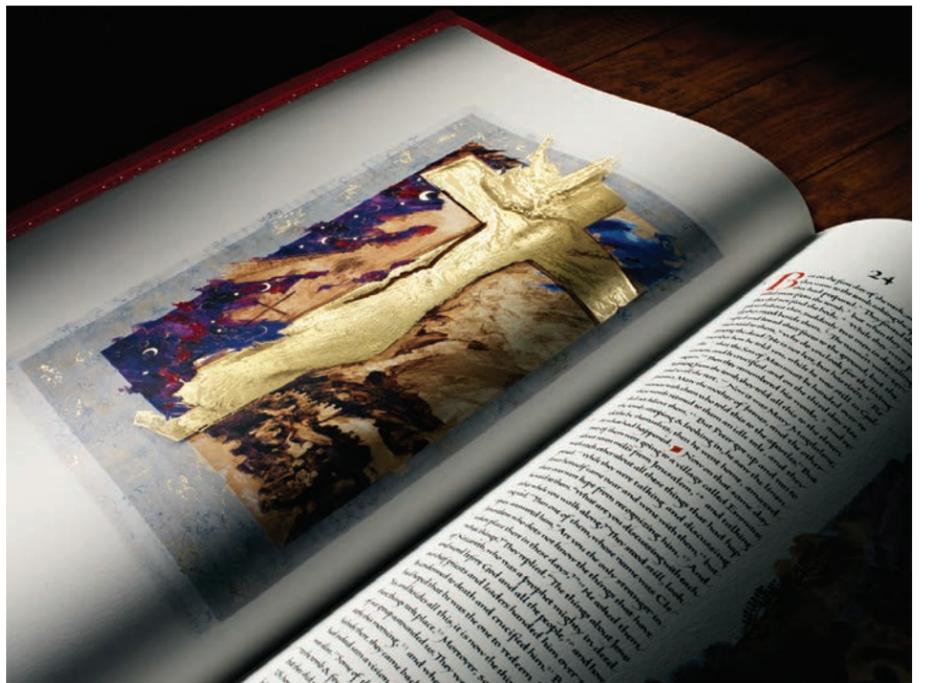
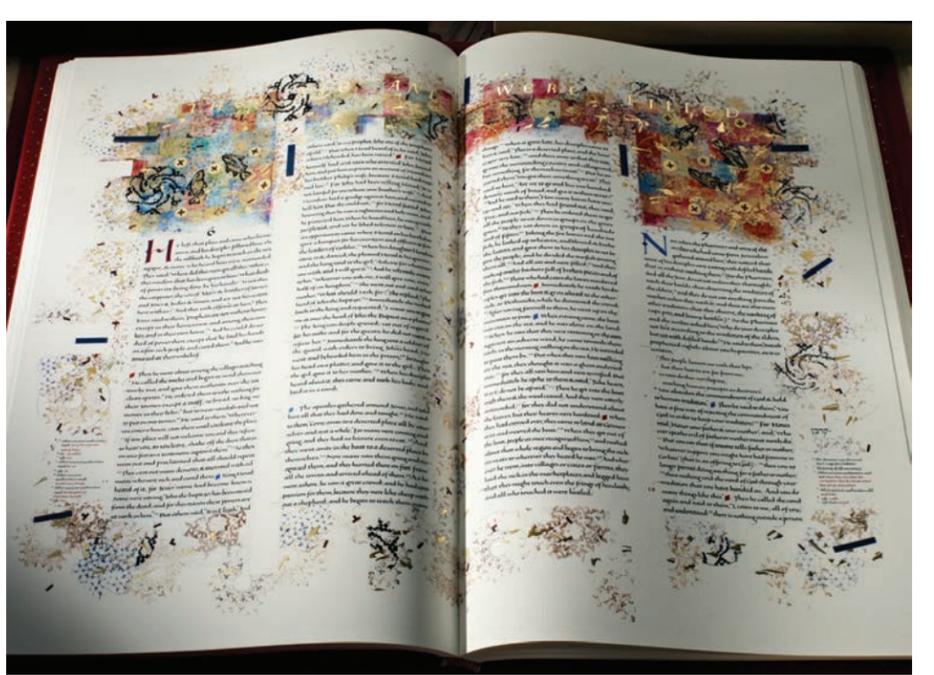
Tuesday, April 7
5-7 p.m.

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.



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Middle: *Genealogy of Jesus*, Donald Jackson

Bottom: *Crucifixion*, Donald Jackson

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