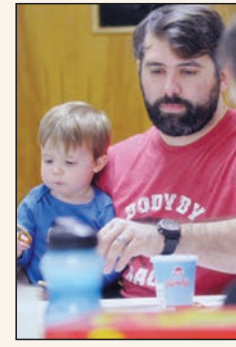


The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Forming in the faith

New Albany parish seeks to build stronger families, page 7.

CriterionOnline.com

April 22, 2016

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Supreme Court hears arguments on president's deferred deportation programs

WASHINGTON (CNS)—All eyes are once again on what seems to be an evenly divided Supreme Court, which heard oral arguments on April 18 in a major case impacting a U.S. immigration policy.



Chief Justice John Roberts

After the 90 minutes of oral arguments in *United States v. Texas*, the eight Supreme Court justices must now determine if

the U.S. president can temporarily protect undocumented parents of American citizens from deportation and give them temporary work permits.

At issue are President Barack Obama's 2015 executive actions expanding a 2012 program known as Deferred Action for Childhood Arrivals, or DACA, and creating the Deferred Action for Parents of Americans and Lawful Permanent Residents, known as DAPA.

The program had been put on hold last November by the 5th U.S. Circuit Court of Appeals in New Orleans, upholding a Texas-based federal judge's injunction against Obama's actions.

Twenty-six states, including Texas and Indiana, are suing the federal government in the case, saying the president went too far with his actions. Texas Solicitor General Scott Keller said the president was not just putting a temporary block on deportations, but giving undocumented immigrants a "lawful presence" in this country that would enable them to qualify for benefits such as Social Security and Medicare.

The justices spent a lot of time focused on the phrase "lawful presence," and Chief Justice John Roberts in particular quizzed U.S. Solicitor General Donald B. Verrilli Jr. about it before noting that being lawfully present, having a license and a job did not necessarily mean someone was legally present in the United States.

Verrilli pointed out that the primary
See DEPORTATION, page 3



A time of great sorrow has led to the life-changing gift of reconciliation for Lynn Lineback, who is pictured here by a cross inside Holy Family Church in Richmond. (Photo by John Shaughnessy)

'It was a God moment'

Unexpected death helps lead family to forgiveness and reconciliation

(Editor's note: Pope Francis has declared a "Holy Year of Mercy" in the Church that continues through Nov. 20, 2016. As part of the "Year of Mercy," The Criterion is inviting our readers to share their stories of how their lives have been graced by the mercy of God and other people. Here is the fourth in a continuing series of stories.)



By John Shaughnessy

RICHMOND—In her desire to move closer to God, Lynn Lineback knew she first had to seek forgiveness from one particular person in her life—a person

she knew she had caused great pain.

As she considered how she would try to make amends, Lineback also wondered how many people were just like her—people who had let their need to be right overwhelm their ability to reach out in love to someone.

For too many years, Lineback says, she let the distance and the bitter feelings continue between her and her sister-in-law, the second wife of her only surviving sibling.

What began as a small rift turned into a deep divide for more than 30 years.

"There were misunderstandings, unmet expectations, judgments," says Lineback, a member of Holy Family Parish in Richmond. "I knew in my heart that there were some decisions I made concerning

her and her children that caused her great pain."

Believing she was being nudged by the Holy Spirit, Lineback decided to write her sister-in-law in Texas a letter.

"I asked her to forgive me for all the things said and unsaid, done and undone. I also told her I was willing to do whatever I could to make it up to her."

Lineback asked her weekly prayer group to pray for their reconciliation, too. And on Aug. 3, 2012, Lineback added her request for forgiveness and reconciliation into the prayer book she keeps.

Then she waited for a response from her sister-in-law.

It didn't come.

In fact, another three years would

See FAMILY, page 2

Pope prays for refugees and brings 12 Syrians back to Rome

MYTILENE, Greece (CNS)—Pope Francis' five-hour visit to Greece ended with him offering safe passage to Italy to 12 Syrian Muslims, half under the age of 18.

The Vatican had kept secret the pope's plan to invite the members of three Syrian families to fly back to Rome with him on April 16. Rumors began swirling in the Greek media a couple hours before the flight took off, but it was confirmed by the Vatican only as the 12 were boarding the papal plane.

The Vatican Secretariat of State made formal arrangements with the Italy and the Greek

See REFUGEES, page 8



Pope Francis greets Syrian refugees he brought to Rome from the Greek island of Lesbos, at Ciampino airport in Rome on April 16. The pope concluded his one-day visit to Greece by bringing 12 Syrian refugees to Italy aboard his flight. (CNS photo/Paul Haring)

FAMILY

continued from page 1

pass—and a great loss would have to occur—before a moment that Lineback describes as “miraculous” would happen.

The call that changed everything

During the nearly three years that passed, Lineback and her brother continued a relationship that was never particularly close.

“I was 9 or 10 when he left home to go into the military,” she recalls. “I feel sad that our relationship was never close because of the age difference and him being around the world, serving in the Air Force. I saw him about once a year and talked to him just a little more than that.”

During those visits and conversations, her brother made it clear that his allegiance to his wife was his priority.

“Over those three years, I would ask my brother from time to time if he thought there was any chance she might forgive me,” Lineback says. “He said ‘no.’ He would tell me that when I called, she would walk out of the room.”

Then came the call that started to change everything.

On July 10, 2015, her brother told Lineback that he—a lifelong smoker—had been diagnosed with lung cancer. While Lineback debated whether she should visit her brother, she received another call from Texas on July 27. Her brother’s daughter informed her that he had died that day.

“He only lived 17 days after the diagnosis. We didn’t even have time to process that he had cancer,” Lineback notes. “It happened too fast.”

His military funeral was scheduled for the following week.

“I struggled with whether I should go to the funeral, not wanting to cause more pain for my sister-in-law or her children. I decided to go because he’s my brother. I needed to bring closure for myself with him.

“My niece said I could stay with her and her family. I would see my great nieces for the first time. They are 6 and 8. On the plane ride to Texas, I have to admit I was wondering what would happen with my sister-in-law.”

‘It was a God moment’

When she arrived in Texas, Lineback was greeted by her niece and her niece’s husband.

“We drove directly to my brother’s home. I was very apprehensive,” she recalls.

“Upon entering the house, I looked for my sister-in-law and found her in the computer room. We said nothing to each other, but we put our arms around each other and cried and cried. That moment was everything to me. It was a God moment. It was like a complete release spiritually.”



‘It’s taught me to never give up on prayer. It’s also taught me to forgive more instantly, to measure the decisions we make. In Luke, chapter 7, verse 47, it says that “little is forgiven the one whose love is small.” What great love our God has given—to provide in the midst of such sorrow such an overwhelming joy of being forgiven.’

—Lynn Lineback

Her brother’s funeral was on Aug. 3, 2015. Lineback considers that date significant because it was exactly three years after she wrote the request in her prayer book for reconciliation and forgiveness. She also considers the date important because of what happened with her sister-in-law on the day of the funeral.

“We rode together to the funeral. And at the funeral, she reached over on several occasions for my hands,” Lineback says.

“During the remainder of my stay in Texas, we talked. We are still having regular communications. She called on Easter to see how I was doing. She has shared pictures of her grandchildren. We’ve been texting back and forth, and we sent Christmas cards. All those things that are natural occurrences in a family are happening. It’s regrettable that we didn’t have that relationship before my brother died.”

Even with the regrets, Lineback prefers to focus on the reconciliation—what it means for her, and what it could mean for other people in similar situations.

“It’s taught me to never give up on prayer. It’s also taught me to forgive more instantly, to measure the decisions we make. In Luke, chapter 7, verse 47, it says that ‘little is forgiven the one whose love is small.’ What great love our God has given—to provide in the midst of such sorrow such an overwhelming joy of being forgiven.

“Jesus is the great reconciler. To be like Jesus is the goal. He took all the sins of humankind to reconcile us to our father. And all he was asking me to do was to reconcile with my sister-in-law. I thought I had been right about the decisions I made. But being right doesn’t matter. I hurt her, and she cut me out of her life.”

Lineback remembers how this whole journey began with a desire to be closer to God.

“If you want to be closer to God, you have to move closer to the people in your life. When I recognized that, everything started to change. I have an overwhelming gratefulness to God.”

(The Criterion continues to invite our readers to share their stories of how their lives have been graced by the mercy and forgiveness of God and other people—and how that mercy and forgiveness have made a difference.

We are also seeking stories from our readers who have shown mercy and forgiveness to others—and how that act of mercy and forgiveness has made a difference to the person offering it.

Please send your stories and responses to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.) †



NCEA honoree

Dr. Thomas Burnford, interim president of the National Catholic Educational Association (NCEA), left, is pictured with Father John McCaslin, pastor of St. Anthony Parish in Indianapolis on March 29 in San Diego. Father McCaslin received the NCEA’s “Lead. Learn. Proclaim. Award,” which honors “the outstanding work of Catholic School educators across the country.” The pastor was honored for his extensive role in the reopening of St. Anthony Catholic School as a Mother Theodore Catholic Academy, after serving the previous five years as a public charter school. (Photo courtesy NCEA)

Words and deeds can’t be separated, Pope Francis tells new priests

VATICAN CITY (CNS)—What you say and how you live always go hand in hand, building up the Church and the people of God, Pope Francis told new priests.

“Therefore, may your doctrine be nourishment to the people of God. [May] joy and supporting those faithful to Christ [be] the fragrance of your life, because the word and example go together,” he said.

“Word and example edify the house of God, which is the Church,” he said in his homily on April 17, the World Day of Prayer for Vocations.

Celebrating Mass in St. Peter’s Basilica, Pope Francis ordained 11 new priests; nine were ordained for the Diocese of Rome and two of the new priests—including one born in Baghdad—are members of the Rogationist religious order.

In his homily, the pope urged the men to read, reflect on and teach the word of God, and to be a living example of what they preach.

He asked that they imitate Jesus in their lives, including “carrying Christ’s death” inside of them and walking with him in new life. “Without the cross, you will never find the true Jesus. And a cross

without Christ has no meaning.”

In administering the sacraments, especially the sacrament of penance, show mercy, he told them. “Please, in the name of Jesus Christ, the Lord, and in the name of the Church, I asked you to be merciful, very merciful.”

He reminded the men that they were called by Jesus to continue his mission as teacher, priest and shepherd, and to serve the Church and the people of God.

“Always have in front of your eyes the example of the Good Shepherd, who didn’t come to be served, but to serve and to look for and save those who were lost,” he said.

Later in the day, the pope told those gathered in St. Peter’s Square for the “Regina Coeli” prayer that the image of a shepherd with his flock “shows the close relationship that Jesus wants to establish with each one of us.

“He is our guide, our teacher, our friend, our role model, but above all, he is our Savior,” the pope said.

Christ has saved humanity, and “nothing and nobody will be able to wrench us from Jesus’ hands because nothing and no one can overpower his love,” he said. “Jesus’ love is invincible.”

While the devil and his minions try all sorts of ways to tear this promise of eternal life away from people, “the evil one cannot do anything unless we open the doors of our soul to him, and follow his deceptive enticements,” he said. †



Pope Francis

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Young nun, postulants among hundreds of Ecuador earthquake victims

WASHINGTON (CNS)—Six members of the Servant Sisters of the Home of the Mother, including a young nun from Northern Ireland, are among the dead in the strongest earthquake to strike Ecuador since 1979.

Sister Clare Theresa Crockett, 33, of Londonderry, died while leading children to safety in a school at Playa Prieta, where she was teaching the youngsters to play the guitar, according to the Spain-based order.

Her body was found under rubble on April 18, about 36 hours after the magnitude 7.8 earthquake struck the Pacific Coast region of the country.

Five Ecuadorean postulants also died in the collapse. The order identified them by their first names: Jazmina, Maria Augusta, Maira, Valeria and Catalina.

The six women were among at least 433 people who died in the massive earthquake that struck communities in the northern part of the country. Authorities reported that nearly 3,000 people were injured, and that an unknown number of buildings were destroyed or damaged.

Catholic Relief Services (CRS), the U.S. bishops' relief and development agency, was partnering with local relief organizations to determine how best to respond in the communities most affected by the temblor. Water, food and emergency shelter are the biggest needs, the agency said on its website.

"Some of the poorest provinces are located near the coast, and we expect thousands of people to need immediate help," Tom Hollywood, CRS's representative for South America said in a statement.

Some of the hardest-hit communities in the earthquake zone, including in Esmeraldas and Manabi provinces, were inundated with rain and flooding in the days before the disaster, making them prone to potential landslides and complicating the relief effort, the agency said.

"It's been really difficult to get in touch with our local partners," Hollywood said, explaining that communications networks are down or working intermittently. "Last night, even here in Quito, the whole network collapsed."

Pope Francis sent words of condolence to Ecuador and Japan after praying the "Regina Coeli" with pilgrims gathered in St. Peter's Square on April 17.

Japan's Kyushu region was shaken by a pair of strong earthquakes on April 16 and 17, which killed 41 people, injured hundreds and forced 180,000 people from their homes.

The Ecuadorean bishops' conference offered prayers for the victims in an April 17 statement sent to the Vatican's Fides news agency.

"Our thoughts go especially to our brothers and sisters



Firefighters search for survivors in Manta, Ecuador, on April 17 after an earthquake struck the previous day off the country's Pacific Coast. At least 272 people died, nearly 3,000 were injured and thousands were left homeless in the magnitude-7.8 earthquake. (CNS photo/Guillermo Granja, Reuters)

in the provinces of Manabi and Esmeraldas, who seem so far to be the most affected, and we invite everyone to participate in the national collection for the victims in order to help in their most urgent needs," the statement said.

Sister Clare's family described her as a "superstar," while friends said she lit up a room when she entered, reported the *Belfast Telegraph* in Northern Ireland. A relative told the *Derry Journal* she was "a diamond of the family" who died as she lived, "helping people."

The Independent daily in London reported that Sister Clare wanted to be an actress, and wrote and acted in local theater productions. She admitted to spending her weekends drinking and attending parties before joining the Sister Servants of the Home of the Mother. She discovered the religious order by accident when she signed on for a free 10-day trip to Spain, thinking it was a chance to party. After learning it was a pilgrimage with mostly middle-aged women to the order's 16th-century monastery, she tried to back out, but ended up attending and discovered her

religious vocation.

The order said in a statement that it mourned the loss of its six members, but realized that "death is not the end of the path.

"Sister Clare had spent nearly 15 years of her life in consecration to the Lord. She was a generous sister with a special gift for reaching out to children and young people," the order said.

"The postulants had entered the order just a year ago, and were generously preparing themselves to become Servant Sisters. And the Lord found them all prepared," the statement said.

Three other sisters and two postulants in Playa Prieta were injured in the building collapse. They suffered various injuries, including broken bones and bruises, but none of the injuries was life threatening, the order said.

(To donate to relief efforts for the earthquake victims, go to www.crs.org.) †

DEPORTATION

continued from page 1

issue at stake was the "pressing human concern" to avoid breaking up families of U.S. citizen children.

Someone who knows that firsthand was seated in the court listening to the arguments. Six-year-old Sophie Cruz, from Los Angeles, might not have been able to explain the legalese used by the attorneys and justices, but she did know that her parents could face deportation if Obama's plan to block deportations was lifted.

Sophie brought her concern to Pope Francis on his visit to the United States last September, crossing a security line to give the pope a note begging that her parents be allowed to stay in this country.

The plight of such families also was supported by many who gathered in front of the Supreme Court long before the oral arguments began. They carried placards saying: "Fight for families," and "Love your neighbor" while a



Demonstrators gather outside the U.S. Supreme Court in Washington on April 18 as the justices hear oral arguments in a challenge by several states to President Barack Obama's deferred deportation programs. (CNS photo/Tyler Orsburn)



'It's as if the president is defining the policy, and the Congress is executing it. That's just upside down.'

—Justice Anthony Kennedy

mariachi band played alongside them.

In early March, the U.S. Conference of Catholic Bishops (USCCB) and several other Catholic organizations joined in filing friend of the court briefs urging the Supreme Court to support the Obama administration's actions that would temporarily protect from deportation more than 4 million immigrants in the country illegally and enable some immigrants to legally work in the United States.

Justice Anthony Kennedy wondered if the president can defer deportations for millions of people without specific congressional authorization, calling it a "legislative task, not an executive task.

"It's as if the president is defining the policy, and the Congress is executing it," he added, noting: "That's just upside down."

A key issue in the arguments was not just immigration, but whether the states had the legal standing to challenge the president's executive actions.

Part of the concern voiced by Texas officials is over the issuing of driver's licenses to undocumented immigrants, which Keller noted was an issue for the state because of the cost.

Justice Sonia Sotomayor said she understands frustrations with obtaining licenses because there are often long lines and it's not an ideal situation, but she seemed to

indicate that this was surmountable.

She stressed that the 4 million immigrants who might be given a temporary reprieve from deportation "are living in the shadows," and "are here whether we want them or not," adding that the government had limited resources available for deportations.

Thomas Saenz, a lawyer representing three undocumented mothers of U.S. citizen children, told the court his clients live in "daily fear that they will be separated from their families and detained or removed from their homes."

More than 325 immigration groups, civil rights, labor and social service organizations have filed *amicus* briefs to urge the high court to uphold the Obama administration's executive actions. In addition to the USCCB, other Catholic groups filing briefs included the Catholic Legal Immigration Network Inc., or CLINIC, and as least three Catholic colleges, which joined in a brief with more than 75 education and children's advocacy organizations.

Other briefs were filed by House Democrats and a group of more than 60 entrepreneurs and business leaders, including Facebook founder Mark Zuckerberg.

The court is expected to rule on the case in June. If the decision is a 4-4 split, it would leave in place the appeals court ruling blocking the Obama administration's plan. †



Pope Francis' prayer intentions for May

• **Universal: Respect for Women**—That in every country of the world, women may be honored and respected and that their essential contribution to society may be highly esteemed.

• **Evangelization: Holy Rosary**—That families, communities, and groups may pray the Holy Rosary for evangelization and peace.

(To see Pope Francis' monthly intentions, go to www.ewtn.com/faith/papalPrayer.htm.) †



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Editorial



Syrian refugees Osama and Wafa and their two children, Omar, 6, and Masa, 8, are pictured in Rome on April 18. The family was among 12 refugees Pope Francis brought to Rome with him from a refugee camp in Lesbos, Greece. (CNS photo/Paul Haring)

All are God's children and should share in God's gifts

We are taught in our formative years that actions speak louder than words, and if we examine our lives, we most certainly can remember times when that phrase rang true—including the actions done by the universal shepherd of the Catholic Church during its 2,000-plus year history.

A little more than a week after the much-anticipated release of his apostolic exhortation “*Amoris Laetitia*” (The Joy of Love), on Love in the Family,” Pope Francis made national headlines again on April 16 by bringing 12 Syrian refugees living in a refugee camp on the Greek island of Lesbos back to Rome with him.

The members of the three Syrian families, including six children, had all the necessary paperwork from the Greek and Italian governments in time to fly with the pope, Church officials said.

This is not the first time *The Criterion* has reported about Syrian families being relocated. In December, a Syrian family of four (two small children and their parents) that fled violence in their homeland was resettled in the Archdiocese of Indianapolis thanks to the efforts of the archdiocese’s Refugee and Immigration Services.

As reported on page 1 of this week’s issue, the Vatican will assume financial responsibility of the Syrian families who traveled with the pope. They will be assisted by the Rome-based Community of Sant’Egidio.

The fact that the 12 are all Muslims did not enter into the equation, the pope told reporters on the papal flight back to Rome. “I gave priority to children of God,” he said.

The pope’s actions provided another poignant life lesson so appropriate during this Holy Year of Mercy, where, among other things, we as people of faith are asked to recalibrate our thinking and put mercy before judgment.

What Pope Francis shared on the

plane ride home said as much.

“What I saw today and what you saw in that refugee camp—it makes you weep,” the pope told reporters.

“Look what I brought to show you,” the pope told them. He held up some of the drawings the children in the camp had given him. “Look at this,” he said, “this one saw a child drown.”

“Really, today is a day to weep,” he said. Holding up another picture, he pointed to the top and said, “The sun is crying. If the sun is able to cry, we should be able to shed at least one tear” for those children who will carry the memory of suffering with them.

For the Syrian refugees now in Rome, the trip to a new life seemed like a “dream,” but a chapter that they were eager to begin.

When asked what he thought of the head of the Catholic Church sponsoring three Muslim refugee families, Osama, one of the adult Syrian refugees, said, “Peace has no religion. If you think about it, we are all human.”

“The pope made a humanitarian gesture, and it was so moving,” he told reporters.

Nour, an engineer who studied in France and hopes eventually to return there, responded to a similar question by saying, “No other religious leader in the world helped us like the pope did.”

Her husband, Hasan, added, “The pope is an amazing, amazing person, an incredible person. Every religious person should be like the pope.”

“We are Muslim and, unfortunately, our people did not deal with us like the pope did,” he said.

We have learned much from Pope Francis during the three years of his pontificate, so much in fact that we could fill pages of our publication for weeks sharing it. But one message that continues to reverberate for people of faith is this: On our journey of encountering others, as part of our mission of evangelization, we must always remember that all are God’s children and should share in God’s gifts.

—Mike Krokos

Making Sense of Bioethics/Fr. Tad Pacholczyk On ‘aging gracefully’

It seems odd, even a bit repulsive, when we encounter tales of elderly men running after women who are young enough to be their granddaughters. The wheelchair-bound billionaire oil tycoon J. Howard Marshall was 89 years old



when he married the 26-year-old Anna Nicole Smith. He had met the Playboy model and reality TV star in a strip club. Anna insisted that she really did love the old man, and wasn’t in it for the money.

With age should come wisdom. It’s appropriate and fitting for older men to leave behind their former ways, and no longer live and act like college frat boys. It’s right to expect growth in self-control as we mature, and to expect a more reflective and sober approach to life.

Growing old invariably offers us the opportunity to redirect our focus, and as our body weakens, our mind and soul can be drawn to consider matters we may have previously avoided, like death and that which awaits us beyond death’s threshold. Our later years can powerfully provoke us to come to terms with our destiny and with higher truths.

In a recent column, Father Ron Rolheiser, quoting James Hillman, speaks to the graces that aging and infirmity can bring our way:

“Why have God and nature so structured things that as we age and mature and are finally more in control of our lives, our bodies begin to fall apart, and we need a bevy of doctors and medicines to keep functioning? Is there some wisdom in the very DNA of the life process that mandates the breakdown of physical health in late life?” Hillman says “yes.” “There’s an innate wisdom in the process of aging and dying: the best wines have to be aged in cracked old barrels. The breakdown of our bodies deepens, softens, and matures the soul.”

I once overheard a hospital nurse chatting with one of her patients and was caught a bit off guard when she nonchalantly declared, with a little twinkle in her eye, “... when we get to be over 40, who doesn’t have hemorrhoids?”

The comment, I thought, reflected a healthy, positive attitude toward aging and infirmity. Unavoidably, our bodies decline. Our strength wanes. We get

hemorrhoids and warts and cancers and high blood pressure and male pattern balding.

In the midst of it all, we can accept our lot with grace and gratitude. A serene acceptance of our struggles, and even of the specific death that awaits us, is surely a great virtue.

But aging gracefully is not something many of us tend to do well. We resist the idea. We may cling to the fantasy of eternal youth. Some in our society even push the notion that we shouldn’t have to put up with the challenges of infirmity, and instead ought to receive help from the medical system so we can beat a hasty retreat to the exit. By pushing for physician-assisted suicide, they encourage us to despise the good of our own lives and to reject the graces that arise from our struggles by choosing to ingest any of a number of doctor-prescribed poisons.

On the other hand, by embracing our particular path into death and by offering up our trials, we acquire a poise of soul and human maturity that orients us toward our destiny, a destiny in the hereafter that so many seem largely oblivious to. By letting our infirmities existentially speak to us, and coming to realize how true it is that we have no permanent dwelling here, we begin to grapple with that mysterious truth that heaven and home are synonymous.

Aging gracefully also involves recognizing and accepting the shortening of the time ahead of us and the lengthening of the time behind us. Even as we achieve a much-sought independence in our lives, we begin to cycle back toward a renewed dependence on others, on caregivers, family and the community, and we may even come to the realization that our own mind will have to be surrendered if dementia comes our way.

All of this can instruct us, if we accept it with grace, in the wisdom of relinquishing our own willfulness once again like little children, and returning to a humble framework of interdependence in our shared destiny with others and with God.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

PATIENT NAME: _____

PRESCRIPTIONS:

U.S. drug epidemic

Over 5% of the U.S. population ages 12 or older used opioid pain relievers non-medically in 2012.

An estimated 14.4% of pregnant women are prescribed an opioid during pregnancy.

1.9M had a substance use disorder involving prescription pain relievers in 2014.

586,000 had a substance use disorder involving heroin in 2014.

18,893 overdose deaths related to prescription pain relievers in 2014.

10,574 overdose deaths related to heroin in 2014.

Four in five new heroin users started out misusing prescription painkillers.

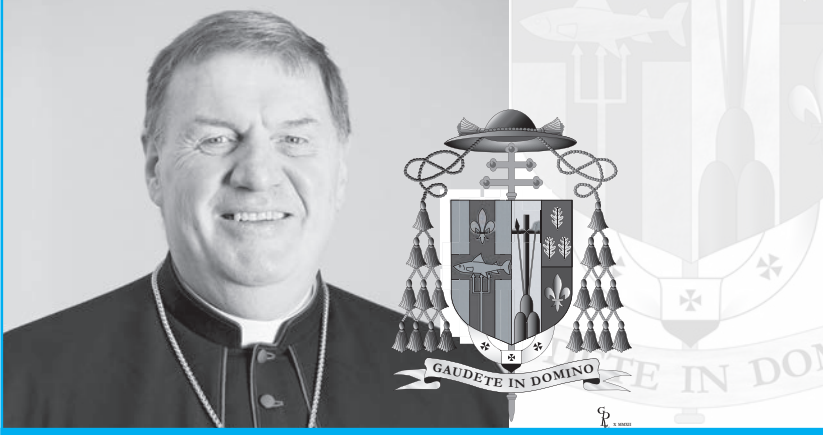
The rate of heroin overdose deaths nearly quadrupled from 2000 to 2013.

DOCTOR SIGNATURE: _____

DATE/TIME: _____

Sources: Testimony by Dr. Nora D. Volkow to Senate Caucus on International Narcotics Control, May 14, 2014; American Society of Addiction Medicine, “Opioid Addiction 2016 Facts & Figures.” ©2016 CATHOLIC NEWS SERVICE

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REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Christian love is self-sacrificing, open to all, forgiving

During this Holy Year of Mercy, we are giving a lot of thought to the mystery of God's love as it has been revealed to us in the person of Jesus Christ. His teaching about love and the example he gave us, through the supreme sacrifice he made dying on the cross for the forgiveness of our sins, allow us to see love in a whole new light.

We hear a lot about love every day. Human love is celebrated, and often abused, in advertising and the media. Most of the time, what passes for love in our culture is only a pale imitation of the real thing.

Genuine love—the love that Jesus commands us to share with one another—is of a different order. It's more than kindness or affection or even a romantic attachment or friendship with another person. The love that disciples of Jesus Christ are called to demonstrate has an edge to it, a tougher quality than we are used to associating with love.

What makes Christian love different from other forms of love or affection? There are many different ways this question can be answered, but I'd like to focus on the following three: 1) Christian

love involves sacrifice; 2) Christian love is not selective but embraces all; and 3) Christian love requires forgiveness (mercy). Let me say a few words about each of these.

The self-sacrificing love of Jesus, and all the martyrs who followed him, really does set Christian love apart from other kinds of love. Jesus has set the standard, and he has made it very clear that there is no greater love than to give up everything, including our very lives, for others.

This kind of radical love is not for everyone. Most of us will not be required to die for another. But to the extent that we seek to follow Jesus day in and day out, we will be called upon to sacrifice our own desires, our egos and many of our creature comforts for the good of others.

Pope Francis frequently exhorts us to move beyond our "comfort zones" in order to share the joy of the Gospel with others, especially the weakest and most vulnerable among us. Christian love is not self-serving or self-aggrandizing. It is given for the sake of others—usually at some cost to ourselves.

When I say that Christian love is not selective but embraces all, I mean

that it forces us to broaden our horizons and look beyond what is most familiar to us—our own kind. The parables of Jesus frequently jar the sensibilities of his audience by making Samaritans, who were the cultural pariahs of Jesus' time, the good guys. Tax collectors and sinners find a place at our Lord's table when most good Jews wouldn't have anything to do with them. And Jesus heals everyone—even the detested Romans. His love was never selective. It burst all boundaries, and was accessible to everyone who sought his healing power.

Finally, what distinguishes Christian love from all other forms of warmth and affection is its readiness to forgive even the most heinous offenses against God and humanity. From the cross, Jesus begged his Father to forgive his enemies, the foolish, ignorant and self-centered people who insulted, tortured and murdered him.

God's mercy is boundless, as Pope Francis reminds us. It is not limited to those who have repented and are "deserving" of forgiveness. Divine mercy extends to all without exception. This is perhaps the hardest edge of Christian

love. Whereas we want to think of love as soft and malleable, God's loving is unrelenting. He pursues us aggressively, inviting us to turn to him and accept his love and forgiveness, and never settling for the "cheap thrill" of retribution or vengeance.

Christian love is self-sacrificing, open to all and forgiving. It is the kind of love that we encounter every time we reflect on the Gospels or read the lives of the saints. "I give you a new commandment," Jesus says in the Gospel reading for this weekend, the Fifth Sunday of Easter. "Love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another" (Jn 13:34-35).

The key phrase is "as I have loved you." His is no ordinary love. It is a supernatural gift from above that we are privileged to receive and commanded to share with others if we wish to be his disciples.

This Easter season, in the Holy Year of Mercy, let's pray that our love will be different. Let's love one another as Christ loves us. †

El amor cristiano es abnegado, receptivo e indulgente

Durante este Año de la Misericordia dedicamos mucho tiempo a reflexionar sobre el misterio del amor de Dios tal como se nos ha revelado en la persona de Jesucristo. A través de sus enseñanzas sobre el amor y el ejemplo que nos dio mediante el sacrificio supremo que hizo al morir en la cruz para que nuestros pecados fueran perdonados, contemplamos el amor desde una perspectiva totalmente nueva.

Todos los días escuchamos muchas cosas sobre el amor. Ensalzamos el amor humano—en ocasiones abusamos de él—en la publicidad y los medios de comunicación. La mayor parte de las veces lo que se ilustra como amor en nuestra cultura es solamente una pobre imitación de su verdadera esencia.

El amor genuino, ese que Jesús nos ordena que compartamos mutuamente, es un tipo de amor distinto. Es más que gentileza o cariño, e incluso que el apego romántico o la amistad con otra persona. El amor que los discípulos de Jesucristo estamos llamados a demostrar tiene otro cariz, una característica distinta de lo que normalmente asociamos con amor.

¿Qué hace que el amor cristiano sea distinto de otras formas de amor o de afecto? Esta pregunta admite muchas respuestas, pero quisiera concentrarme en las siguientes tres: 1) el amor cristiano

conlleva sacrificio; 2) el amor cristiano no es selectivo sino que acoge a todos; y 3) el amor cristiano exige perdón (misericordia). Permítanme ofrecer algunas reflexiones acerca de cada uno de estos desafíos.

El amor abnegado de Jesús y de todos los mártires que le sucedieron en verdad distingue al amor cristiano de los demás tipos de amor. Jesús marcó la pauta y dejó muy en claro que no existe amor más grande que el de entregarlo todo—incluso la vida—por los demás.

No todo el mundo puede vivir este tipo de amor radical. La mayoría de nosotros no tendrá que morir por otra persona, pero en la medida en que procuremos seguir a Jesús todos los días estaremos llamados a sacrificar nuestros propios deseos, nuestro ego y muchas de nuestras comodidades terrenales por el bien de los demás.

El papa Francisco a menudo nos exhorta a "abandonar nuestra comodidad" para poder compartir la alegría del Evangelio con los demás, especialmente con los más débiles y vulnerables entre nosotros. El amor cristiano no es interesado ni persigue el autobombo. Se entrega por el bien de los demás, usualmente a expensa propia.

Cuando digo que el amor cristiano no es selectivo sino que abarca a todos quiero decir que nos obliga a ampliar

nuestros horizontes y a ver más allá de lo que nos resulta más familiar: nuestra propia raza. Las parábolas de Jesús solían estremecer las sensibilidades de su público al convertir a los samaritanos, quienes eran los parias culturales de los tiempos de Jesús, en los buenos de la película. Los recaudadores de impuestos y los pecadores encuentran lugar a la mesa de nuestro Señor en una época en la que la mayoría de los judíos respetables no se relacionarían con ellos. Y Jesús sana a todos, incluso a los romanos, detestados por todos. Su amor jamás fue selectivo. Rompió todos los límites y fue accesible a todos los que buscaron su poder sanador.

Por último, lo que distingue al amor cristiano de otras formas de calidez y afecto es su disposición a perdonar, incluso las ofensas más aborrecibles contra Dios y la humanidad. Desde la cruz Jesús le rogó a su Padre que perdonara a sus enemigos, esa gente insensata, ignorante y egoísta que lo insultó, lo torturó y lo asesinó.

Tal como nos lo recuerda el papa Francisco, la misericordia de Dios no tiene límites. No se limita a quienes se han arrepentido y "merecen" perdón. La misericordia divina se extiende a todos, sin excepción. Este es quizás uno de los aspectos más difíciles del amor cristiano.

Si bien pensamos que el amor es algo suave y maleable, el amor de Dios es constante. Nos busca incesantemente, invitándonos a acudir a Él, a aceptar su amor y su perdón, y jamás se conforma con la «emoción barata» del castigo o la venganza.

El amor cristiano es abnegado, receptivo e indulgente. Es el tipo de amor que descubrimos cada vez que reflexionamos sobre los evangelios o leemos sobre las vidas de los santos. En la lectura del Evangelio de este quinto domingo de Pascua, Jesús nos dice: "Un mandamiento nuevo os doy: Que os améis unos a otros; como yo os he amado, que también os améis unos a otros. En esto conocerán todos que sois mis discípulos, si tenéis amor los unos con los otros" (Jn 13:34-35).

La frase clave aquí es "como yo os he amado." El suyo no es un amor ordinario; se trata de un obsequio sobrenatural del cielo que hemos tenido el privilegio de recibir y que se nos ha ordenado que compartamos con los demás si deseamos ser sus discípulos.

En esta temporada pascual, en el Año de la Misericordia, oremos para que nuestro amor sea diferente. Amémonos los unos a los otros como Cristo nos ama. †

Traducido por: Daniela Guanipa

Events Calendar

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

April 25
Marian University, Ruth Lilly Student Center Community Room, 3200 Cold Spring Road, Indianapolis. **Faith and Idea Series: "Ministry to and Pastoral Care for LGBTQ Youth and Emerging Adults in the Catholic Church,"** Art Canales, associate professor of pastoral theology and ministry, presenting, providing recommendations for encouraging ministerial programs and activities for LGBTQ youths and young adults, and offering pastoral and pedagogical strategies to implement on Catholic college campuses. Noon, free. Information: 317-955-6136 or troberts@marian.edu.

April 26
Online Webinar: "Parenting in a Sexualized Culture," 9-10 p.m., sponsored by Office of Pro-Life and Family Life, useful advice and strategies for parents, grandparents and all who minister to help children thrive in a secularized, digitized age. Registration: goo.gl/FJ460H.

Habana Blues Tapas Restaurant, 320 Pearl St., New Albany. **Theology on Tap, "Ten Ways to Live a Life of Mercy,"** Marlene Stammerman presenting, ages 22-39, free, 6 p.m. Information: 812-923-8355, marlene@nadyouth.org.

April 27
Father Thomas Sccecina Memorial High School, 5000 Nowland Ave., Indianapolis. **Mass for Vocations**, sponsored by the Indianapolis Serra Club, 9:30 a.m. Information: 317-748-1478 or smclaughlin@holyspirit.cc.

April 29
Seton High School, 233 S. 5th St., Richmond. **Richmond Catholic Community Spring Festival**, craft bazaar and vintage market, 9 a.m.-3 p.m.; beer and wine garden, 2-10 p.m.; carnival games, 2:30-4:30 p.m.; Mass, 5 p.m.; hog roast, \$10/plate, 6-8 p.m.; Endless Summer band, 7-10 p.m.

May 3
Habana Blues Tapas Restaurant, 320 Pearl St., New Albany. **Theology on Tap, "Four Pillars of Christian Spirituality,"** Jeff Jenkins presenting,

ages 22-39, free, 6 p.m. Information: 812-923-8355, marlene@nadyouth.org.

May 4
Ritz Charles, 12156 N. Meridian, Carmel. **St. Augustine Guild "Hats Off to Spring" Luncheon and Style Show**, silent auction 10:30 a.m., lunch and fashion show noon, proceeds benefit Little Sisters of the Poor's St. Augustine Home for the Aged in Indianapolis, co-sponsored by St. Vincent Hospital and Indianapolis Monthly, \$55, reservations required by April 22. Information: Peggy, 317-873-5634.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Stigma of Addiction,"** Christine Turo Shields, ACSW/LCSW/LCAC presenting, part of Office of Pro-Life and Family Life Health Ministry Speakers Series, 7-9 p.m., free. Registration: secure.acceptiva.com/?cst=73d580. Information: Joni LeBeau, 317-236-1475, 800-382-9836, ext. 1475, jlebeau@archindy.org.

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.

May 6
Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

Most Holy Name of Jesus, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass,

5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9:30 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: srcalcp@yahoo.com.

May 7
Helpers of God's Precious Infants Prayer Vigil, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

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

May 8
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

May 9
Crooked Stick Golf Club, 1964 Burning Tree Lane, Carmel, Ind. (Diocese of Lafayette). **Golf Fore Faith**, golf outing fundraiser for archdiocesan "A Promise to Keep" chastity program, contests for prizes, 10:30 a.m.-noon registration, 11 a.m.-12:15 p.m. contests, 11:30 a.m.-12:45 p.m. lunch buffet, 1 p.m. shotgun start; 5:30-7 p.m. hors d'oeuvres, 6-7 p.m. awards. Pricing, information and registration: www.archindy.org/golfforefaith/. Questions: Margaret Hendricks, 317-441-8956. †

Protest at Planned Parenthood in Bloomington and Indianapolis April 23

The first annual national "#ProtestPP" Planned Parenthood protest will take place at three locations in central and southern Indiana on April 23.

#ProtestPP is a coalition of state and national pro-life groups calling for public protest in response to the recent revelations that Planned Parenthood has allegedly been involved in the illicit trafficking of aborted babies' body parts.

The primary sponsors of #ProtestPP are Citizens for a Pro-Life Society, Created Equal and the Pro-Life Action League.

These three national activist organizations are joined by more than 60 state and national pro-life groups committed to exposing the truth about Planned Parenthood, and mobilizing the response of pro-life Americans to the baby parts scandal.

Three rallies in central and southern Indiana and one in nearby Cincinnati will take place at the following locations:

- Bloomington: Planned Parenthood Bloomington Health Center, 421 S. College Ave., 9-11 a.m. Information: bloomingtonin@protestpp.com.
- Indianapolis: Planned Parenthood Southside Health Center, 935 E. Hanna Ave., noon-2 p.m. Information: indianapolisin@protestpp.com.
- Indianapolis: Planned Parenthood of Indiana and Kentucky Corporate Offices, 200 S. Meridian St., 1-3 p.m. Information: 317-582-1526 or marc@rtlindy.org (sponsored by Indianapolis Right to Life).
- Archdiocese of Cincinnati: Planned Parenthood Elizabeth Campbell Surgical Center, 2314 Auburn Ave, Cincinnati, OH, 9-11 a.m. Information: cincinnati@protestpp.com (sponsored by Cincinnati Right to Life).

For more information or more locations, log on to protestpp.com. †

VIPs



Thomas and Mary Jo (Davey) Lowe, members of St. Agnes Parish in Nashville, celebrated their 50th wedding anniversary on April 16.

The couple was married on April 16, 1966, at Our Lady of Lourdes Church in Indianapolis.

They have four children, Ann Alford, Theresa Lowe, and the late Angela and Robert Lowe.

They also have four grandchildren. †

Retreats and Programs

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

May 6-7
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **"Heart of Wisdom,"** Benedictine Sisters Angela Jarboe and Cathy Anne Lepore, Nora Pritchett and Sandra Hartlieb, facilitators, \$150 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

May 6-8
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Monastic Life as it is Lived Today,"** Benedictine Father Barnabas Gillespie, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

May 9
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent self-guided days**, 8 a.m.-4 p.m., \$31 per person. Information: 317-545-7681 or www.archindy.org/fatima.

May 12
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Visio Divina**, session four, Benedictine Sister Angela Jarboe, facilitator, 7-9 p.m., \$20 per session. Information: 317-788-7581 or benedictinn@benedictinn.org.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal retreat day**, 9 a.m.-4 p.m., \$35 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **Saint Theodore Lecture Series**, Providence Sister Jan Craven presenting, noon-1:30 p.m., \$12 includes lunch. Information and registration: 812-535-2952, jfrost@spsmw.org, or online at events.sistersofprovidence.org. †

Providence Sisters to host special Mother's Day Brunch on May 8

All are invited to join the Sisters of Providence of Saint Mary-of-the-Woods, 1 Providence Way, St. Mary-of-the-Woods, for a special Mother's Day Brunch from 9:30 a.m.-2:30 p.m. on May 8.

The brunch will take place in the O'Shaughnessy Dining Room, located in Providence Spirituality and Conference Center.

Attendees will have the chance to enjoy the extended menu, featuring all-time favorites such as shrimp cocktail, carved prime rib, apple onion pork loin, fresh salads, side dishes, homemade desserts and much more.

Cost to attend is \$23 for adults, \$21 for seniors ages 55 and older and military personnel, and \$12.50 for children ages 4-11. Children ages 3 and under will be admitted free of charge.

All prices include tax, beverages and desserts.

Purchase tickets in advance via cash or check only by contacting Sodexo at 812-535-4285, or by purchasing tickets at Linden Leaf Gifts at the Providence Spirituality and Conference Center.

For more information, call 812-535-4285 or log on to ProvCenter.org. †

New Albany Deanery Catholic Youth Ministries hosts 5K Friar Fun Run and Mile Walk on May 21

New Albany Deanery Catholic Youth Ministries is hosting the 5K Friar Fun Run and Mile Walk at Mount St. Francis Retreat Center, 101 St. Anthony Drive, in Mt. St. Francis, starting at 8 a.m. on May 21, with registration at 7 a.m.

This fundraising event is set on the beautiful grounds of Mount St. Francis. The run is on an off-road course, and the mile walk is on pavement.

Individuals, families and teams are all invited. In addition to the run and walk, family-friendly games will be offered.

The cost is \$15 per individual before May 1, and \$20 on May 1 or after. The cost for students with a student ID is \$10. Teams of 5-7 members are \$50 if registered by May 1—the team option is not available after May 1. Registration for families is \$25 before May 1, and \$30 on or after May 1.

Proceeds help with costs of New Albany Deanery Catholic Youth Ministries mission trips.

For more information or to register, call 812-923-8355, log on to www.nadyouth.org/5k-friar-run-family-walk-2016, or call 812-923-8355. †

Deadline to register for Brunch for former St. Agnes Academy alumnae is May 31

This year's St. Agnes Alumnae Brunch will be held at the Riviera Club, 5640 N. Illinois St., in Indianapolis, at noon on June 5.

For 30 years, the brunch has welcomed all St. Agnes Academy attendees—whether graduates or not—and honored graduating classes of distinction. For this year's brunch, the honored classes are 1946, 1956 and 1966.

Attendees are invited to celebrate the 10:30 Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, prior to the brunch.

Bring yearbooks, class pictures and other memorabilia to share.

The cost is \$20 per person. Reservations are required no later than May 31. Checks—made out to Pat Douglass and including maiden name and graduation year—can be mailed to Pat Douglass, 7550 N. Pennsylvania St., Indianapolis, IN 46240.

For additional information, call Pat Douglass at 317-340-7550 or send an e-mail to padouglass@gmail.com. †

New Albany Parish seeks to build stronger families

By Natalie Hoefler

NEW ALBANY—After two synods focusing on families in the last two years, Pope Francis just published his document “*Amoris Laetitia*” (The Joy of Love), on Love in the Family,” which summarizes the results of those two special meetings.

Meanwhile, the aptly named Holy Family Parish in New Albany is one step ahead in forming faith-filled families.

It started about a year ago when the parish’s director of religious education, Theresa Shaw, was inspired after attending a conference and a workshop that both reinforced the same message: families and catechesis go hand in hand.

“The conference talked about [Church as] a ‘family of families’—I really liked that,” she said. “Then the workshop I went to at the Mount [Mount St. Francis Retreat Center for Spirituality in Mt. St. Francis] was called Engaging Parents—Forming a Family of Faith. My ideas started from there.”

Shaw presented ideas of multigenerational faith sharing and catechesis to Father Daniel Atkins, the parish’s pastor, parish staff and the members of the Faith Formation Commission she chairs. She received enthusiastic support.

“About 10 years ago when I was at St. Paul [Catholic Center in Bloomington], a group wanted to do an alternate approach to faith formation,” said Father Atkins. “They suggested a program that would invite families, not just children, to participate in growing in their faith. It really caught on.

“So when Theresa suggested that we look into a more family-oriented way of going about faith formation, I supported that 100 percent.”

Learning the faith from other family members is one of the goals of the multigenerational catechetical and faith sharing concept. Through this method, family members are encouraged to learn from each other—not just children from parents, grandparents and siblings, but all from each other, Shaw explained.

She has put this method into action with her Catholic Faith Formation (CCF) classes for children making their first Communion and first reconciliation who do not attend Holy Family School.

“One Saturday a month for three hours, we have all the families with their children split up into different groups with a catechist,” she said. “We don’t split them up by age group—we have families of adults and children together with a catechist, and we have five groups like that. We read the Scripture for the next day, and then discuss the readings.

“[This method] helps coach and empower parents to learn how to talk about the Bible with their children. So many of them don’t know where to start, or they feel like they don’t know enough about their faith to teach their children. But as parents, they’re the first educators in teaching their children the faith.”



Ryan Raelson holds his son Sawyer while playing Apples to Apples Bible Edition with his wife Sarah (partially obscured) and seminarian Michael Bower during a family game night at Holy Name Parish in New Albany on March 2. (Photo by Natalie Hoefler)

Previously, the CCF parents and children would remain together for 20 minutes for prayer and a brief lesson, then the parents would leave and return for their children later.

“The way it was all set up, it was not conducive to visiting or sharing,” she said. “It was just rows of people.

“Now they’re in smaller groups. It’s more conducive to sharing. The people in the groups are becoming closer and bonding as a little family. And we include grandparents and other extended family in our definition of family. All generations can benefit from time spent together sharing their faith, so we encourage all ages to attend.”

The same is true for the several fellowship evenings the CCF families have throughout the year. Each CCF grouping of families has the opportunity to organize an evening of family fun, from soup and bingo to board games to playing a life-size version of the Hungry Hungry Hippos game.

“They may or may not have a religious theme, but it’s an evening to be together and have fun as families,” said Shaw. “One little first-grader said he really wanted to come [to one of the events] because he wanted to be with his ‘Church family.’”

Shaw is seeing results from this family approach to fellowship and catechesis.

“I’ve noticed a difference in my religious education families, that the families seem closer and are more likely to attend the events,” she said. “I think that now they’re starting to view the program as community as opposed to



A sign in the narthex of Holy Family Church in New Albany invites families with small children to engage in the Mass with their children, stating that children learn from their example. The sign is part of the parish’s efforts to focus on family-based faith sharing and catechesis. (Photo by Theresa Shaw)

just classes for the kids.

“I think too that it’s caused many of the parents to examine their relationship with Jesus and improve on it. They’re starting to learn and getting a spark to grow closer to Jesus. ... If you don’t have a relationship with Jesus, what good does the doctrine do you?”

Although the family focus initiative was started by Shaw within the realm of religious education, the idea is spreading to other areas of the parish.

The parish has declared the first Monday of each month to be “family night”—no parish committees or groups are to meet on that night so that time can be spent with families.

Additionally, a sign was placed in the church’s narthex inviting families with small children to sit toward the front where children can better see and hear during Mass.

“Sing the hymns, prayers and voice the responses,” reads one of the statements on the sign. “Children learn liturgical behavior by copying you.”

Shaw is thankful for Father Atkins’ support of the initiative.

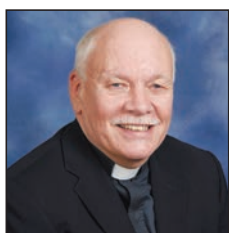
“He’s been very involved in this, very encouraging,” she said. “I think it’s really important that you have the support of the priest, or it’s not going to go anywhere.”

From his perspective, Father Atkins sees the initiative as a way for the parish to help families grow together in faith.

“We need to help families to develop their own special spirituality, their own way of being a Catholic family, and encourage that,” he said.

Shaw agrees.

“We as a parish are here to help, guide and support parents in the role of teaching their children the faith,” she said. “With this focus on the family, we hope to give parents a role model for sharing with their children.” †



‘We need to help families to develop their own special spirituality, their own way of being a Catholic family, and encourage that.’

—Father Daniel Atkins, pastor of Holy Family Parish in New Albany



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Pope, Orthodox leaders listen to cries of refugees, urge help

MYTILENE, Greece (CNS)—Although their speeches were punctuated with policy appeals, Pope Francis and Orthodox leaders focused their visit to the island of Lesbos on the faces, stories and drawings of refugees.

Pope Francis, Orthodox Ecumenical Patriarch Bartholomew of Constantinople and Orthodox Archbishop Ieronymos II of Athens and all of Greece spent more time on April 16 greeting the refugees individually than they did giving speeches.

The children received a pat on the head, and the men a handshake. In respect for the Muslim faith of most of the women, the leaders put their hands over their hearts and bowed in greeting them. The gratitude of those men, women and children was clear in their smiles, tears and sobbing pleas for help.

An Iraqi woman asked for the assistance of the pope and patriarch in finding medical care for her daughter with bone cancer. Another woman kept saying, in English, “We are very tired here.” A man told the pope that he had a brother and sister in Canada and was trying to join them. Another man pleaded with Pope Francis, “Please, father, bless me. Father, please, bless me.”

Pope Francis went to Lesbos expecting those stories. On the flight from Rome, he told reporters, “This is a trip marked by sadness, and that’s important. It’s a sad trip. We are going to meet so many people who suffer, who don’t know where to go, who were forced to flee, and we are also going to a cemetery—the sea, where so many have drowned.”

“We are going to encounter the greatest human catastrophe since World War II,” he said.

The pope asked reporters to make a special effort to share with their readers and listeners “what is in my heart.”

After briefly greeting each other at Lesbos’ Mytilene airport, the pope and Orthodox leaders rode together in a minibus to the Moria refugee camp, a facility that a year ago was an open center when migrants and refugees could file requests for asylum.

Today it is a locked facility surrounded by walls topped with razor wire, where some 2,500 newcomers wait out the slow process of discovering whether their asylum requests will be accepted or they will be put on a ferry and taken back to Turkey. Most of the refugees are from Syria, Iraq and Afghanistan, and set sail for Greece in inflatable boats from the nearby Turkish coast.

Archbishop Ieronymos, speaking at the refugee camp, said he hoped to never again “see children washing up on the shores of

the Aegean.”

The Orthodox archbishop spoke with pride of the Greek people who have opened their hearts and even their homes to the refugees, despite years of serious economic trouble and a government almost crippled by austerity measures.

But Archbishop Ieronymos was not so appreciative of the European Union and the international community, which continue to pledge help in dealing with the massive influx of refugees, but also have closed more and more of their borders.

“Only those who see the eyes of those small children that we met at the refugee camps will be able to immediately recognize in its entirety the ‘bankruptcy’ of humanity and solidarity that Europe has shown these last few years,” he said.

For Patriarch Bartholomew, the visit to the camp was summarized as solidarity in tears.

“We have wept as we watched the Mediterranean Sea becoming a burial ground for your loved ones,” he told the refugees. “We have wept as we witnessed the sympathy and sensitivity of the people of Lesbos and other islands. But we have also wept as we saw the hard-heartedness of our fellow brothers and sisters—your fellow brothers and sisters—close borders and turn away.”

“The world will be judged by the way it has treated you,” said the patriarch, the spiritual leader of the world’s Orthodox Christians.

Pope Francis told those interned at the camp that he wanted to join the patriarch and archbishop on Lesbos first of all “simply to be with you and to hear your stories.”

However, he also said they wanted to call the world’s attention to the refugee crisis in the hopes “that the world will heed these scenes of tragic and indeed desperate need, and respond in a way worthy of our common humanity.”

God created all people to be brothers and sisters, the pope said. But it is so easy for many people “to ignore other people’s suffering and even to exploit their vulnerability.”

The pope urged the refugees, “Do not lose hope!

“The greatest gift we can offer one another is love,” Pope Francis told the refugees. He asked them, even in the camp, to express that love with “a merciful look, a readiness to listen and understand, a word of encouragement, a prayer.”

He told the refugees, most of whom are Muslim, “We Christians love to tell the story of the good Samaritan, a foreigner who saw a man in need and immediately



Ecumenical Patriarch Bartholomew of Constantinople, Pope Francis and Orthodox Archbishop Ieronymos II of Athens and all of Greece walk to meet refugees at the Moria refugee camp on the island of Lesbos, Greece, on April 16. (CNS photos/Paul Haring)



Above, a wreath floats in the water after Pope Francis, Patriarch Bartholomew and Orthodox Archbishop Ieronymos II of Athens and all of Greece threw wreaths into the sea during a service in memory of migrants who have died trying to reach Europe, on the island of Lesbos, Greece, on April 16.

Left, a man becomes emotional as he meets Pope Francis at the Moria refugee camp on the island of Lesbos, Greece, on April 16.

stopped to help. For us, it is a story about God’s mercy, which is meant for everyone, for God is the all-merciful,” he said, using a familiar Muslim description of God.

Pope Francis, Patriarch Bartholomew and Archbishop Ieronymos signed a joint declaration at the refugee camp insisting the world “cannot ignore the colossal humanitarian crisis created by the spread of violence and armed conflict, the persecution and displacement of religious and ethnic minorities and the uprooting of families from their homes.”

The three leaders insisted that dignified care must be given to those who felt

forced to flee their homelands, but they also pleaded with world leaders to get serious about addressing the wars, human rights violations and extreme poverty that cause millions to leave their homelands each year.

The Churches’ concern for refugees, they said in the declaration, is not a political position but part of fulfilling the Christian mission of service to the world.

“We urge the international community to make the protection of human lives a priority and, at every level, to support inclusive policies which extend to all religious communities,” they said. †

REFUGEES

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governments to obtain the legal permits needed for the refugees to live in Italy, a Vatican statement said. The Vatican will assume financial responsibility for the families, who will be assisted by the Rome-based Community of Sant’Egidio.

All 12 in the group, the Vatican added, had arrived in Greece prior to March 20, the date a European Union agreement with Turkey went into effect for returning most asylum seekers to Turkey. The children are between the ages of 2 and 17.

After spending the morning with desperate refugees



Pope Francis meets people at the Moria refugee camp on the island of Lesbos, Greece, on April 16. (CNS photo/Paul Haring)

interned in a camp in Greece, Pope Francis and Orthodox leaders turned their attention and prayers to the sea, the final burial place of hundreds who died trying to get to Europe.

Just since January, the International Organization for Migration said, more than 150,000 migrants and refugees arrived in Greece and 366 people died attempting to cross the Aegean Sea to the country.

“Though many of their graves bear no name, to you each one is known, loved and cherished,” Pope Francis prayed to God on April 16 in Mytilene, a city on Lesbos, the island on which more than half the refugees have landed.

“Wake us from the slumber of indifference,” the pope prayed, “open our eyes to their suffering, and free us from the insensitivity born of world comfort and self-centeredness.”

In his prayer, Pope Francis insisted “we are all migrants, journeying in hope” toward God in heaven.

Orthodox Ecumenical Patriarch Bartholomew of Constantinople and Archbishop Ieronymos II of Athens and all of Greece stood alongside Pope Francis on the waterfront at the Mytilene harbor on the bright spring day. They, too, offered prayers for those who have died making the crossing, and joined the pope in blessing laurel wreaths that were tossed into the sea.

Recognizing the generosity and sacrifice of the Greek government and Greek people, who had tried to assist hundreds of thousands of refugees despite an ongoing economic crisis, the pope told them, “You are guardians of humanity for you care with tenderness for the body of Christ, who suffers in the least of his brothers and sisters, the hungry and the stranger, whom you have welcomed.”

With hundreds of thousands of people fleeing violence in Syria and Iraq and fleeing extreme poverty and persecution elsewhere, Pope Francis acknowledged that Europeans and their governments naturally could feel overwhelmed. The fact that the newcomers speak different languages and have different religions and cultures adds to the challenge.

But the migrants “are living in trying conditions, in an atmosphere of anxiety and fear, at times even of despair, due to material hardship and uncertainty for the future,” the pope said.

While the concerns of governments are “understandable and legitimate,” he said, one must never forget that “migrants, rather than simply being a statistic, are first of all persons who have faces, names and individual stories.”

Greece, and to a lesser extent Italy, are on the frontlines of the refugee influx and are forced to bear much of the burden for welcoming, housing and screening them as other European countries close their borders or make entry difficult.

Pope Francis, though, called on Europe to live up to its claim of being “the homeland of human rights.”

“Whoever sets foot on European soil ought to sense this, and thus become more aware of the duty to respect and defend those rights,” the pope said.

He praised the people of Lesbos for showing that “in these lands, the cradle of civilization, the heart of humanity continues to beat; a humanity that before all else recognizes others as brothers and sisters, a humanity that wants to build bridges and recoils from the idea of putting up walls to make us feel safer. In reality, barriers create divisions instead of promoting the true progress of peoples, and divisions sooner or later lead to confrontations.” †

Rachel's Vineyard retreats 'allow God's mercy to flow' for women and men in need of post-abortion healing

By Natalie Hoefler

Bernadette Roy, a member of St. Ann Parish in Indianapolis, sees a certain phenomenon in every Rachel's Vineyard post-abortion healing retreat she helps facilitate.

"There's a beauty in watching people come in with their head hung in shame, and leaving with hope and a renewed sense that God loves them," she says.

Roy can relate—she, too, once sought healing from hiding her pain over an abortion she had as a pregnant single mother of two boys in the 1980s. She silently ached for more than 20 years before seeking help.

"By that time, I'd had an annulment and was married," she says. "I went to confession, but I couldn't forgive myself."

Roy helped Servants of the Gospel of Life Sister Diane Carollo, then-director of pro-life ministries in the archdiocese, implement the internationally offered Rachel's Vineyard weekend retreat for the first time in the archdiocese in 2006.

'We allow God's grace to flow'

The retreat addresses both the spiritual and psychological effects of abortion, says Pauline Kattady, a behavioral health specialist who serves as a counselor during the retreats.

"You can't separate the two," she says. "The structure of the retreat is made so people address deep, deep things—loss, mental health issues, unhealthy relationships. All [of those components are] addressed from the spiritual aspect and from the psychological aspect, too."

According to the Rachel's Vineyard website, www.rachelsvineyard.org, the retreat "is an opportunity to examine your abortion experience, identify the ways that the loss has impacted you in the past and present, and to acknowledge any unresolved feelings that many individuals struggle with after abortion."

During the retreat, says Roy, the facilitators—who have all attended the retreat as participants in the past—help "connect you to why you made the decision [to have or participate in an abortion]; where were you in your life spiritually, financially, and emotionally; and walk slowly into reconnecting with the event and making it what it was—the death of a child. Then you connect with that child at your own pace.

"On Sunday, there's a memorial service. It's about remembering your child and yourself—your life as it was—and reconnecting your head, your heart and your soul, and putting yourself back together.



Above, Tom Born, a member of St. Patrick Parish in Terre Haute, holds a sign indicating one of the reasons men, too, regret abortion during last year's Life Chain in Terre Haute on Respect Life Sunday on Oct. 4. The post-abortion healing ministries offered by the archdiocese apply to both men and women who regret abortion.

Left, Judy Sweeney, a member of Sacred Heart of Jesus Parish in Terre Haute, holds a sign stating that women regret abortion during last year's Life Chain in Terre Haute on Respect Life Sunday on Oct. 4. The Archdiocese of Indianapolis offers many post-abortion healing ministries. (File photos submitted by Tom McBroom)

It's a lifetime project."

Kattady, a member of St. John the Evangelist Parish in Indianapolis, first participated in the retreat in 2009 to overcome the pain of learning that a family member had had an abortion. She admits that the weekend is "intense."

"The participants are called to address deep wounds," she says. "I always say you see them come in Friday evening, and you can see the pain in their faces and body language. Come Sunday, you can see the glow. I have never seen one person leave without the glow. That's God's doing."

At each retreat, a priest is available for the sacrament of penance or to talk with non-Catholics, whom Roy says usually make up about one-third of the retreat participants. Mass is also offered during the weekend.

When asked what makes the retreat so effective, Kattady says she "can't emphasize enough that it is God's mercy.

"His love is transmitted in our works. The Holy Spirit really guides what you say. ... The facilitators and

counselors involved are rooted in the faith to the point that we realize we're there, but it's not our doing. We allow God's grace to flow.

"It's inevitable that you leave being touched. Healing is not complete, but it has begun."

'I had not fulfilled my purpose as a man'

As a facilitator for the retreat, Eric Slaughter has a unique perspective. He is also a past participant as he sought to seek healing for helping pay for the abortion of his daughter.

Before Slaughter and his first wife married, they conceived a child.

"She asked me to give her half the money for an abortion," he says. "I didn't understand what abortion actually was at the time. In my mind, it was a blob of tissue, not a baby."

After he was received into the full communion of the Church in 2004, the member of Our Lady of the Most

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Post-abortion healing ministries: 'Extending God's love and forgiveness'

By Natalie Hoefler

"Rachel mourns her children. She refuses to be consoled because her children are no more" (Jer 31:15).

These words from Jeremiah ring true for many women and men who have been involved in or affected by abortion. Their children—or grandchildren, or siblings, or nieces or nephews—are no more, and it is difficult to find consolation in a world that often does not understand the depth of their pain.

Those hurting from abortion are in great need of God's mercy and forgiveness. For this reason, during the Holy Year of Mercy, the archdiocesan Office of Pro-Life and Family Life is increasing efforts to make its post-abortion healing ministries more widely known.

"Project Rachel extends God's unconditional love and forgiveness to women and men who experience the tragedy of abortion," whether they are the mother or father, or a relative or friend, says Rebecca Niemerg, director of the archdiocesan Office of Pro-Life and Family Life. "By offering a safe place for those suffering to be reconciled with God and his Church, Project Rachel helps those suffering after abortion experience mercy, forgiveness and peace."

Here are some of the post-abortion healing ministries the archdiocese offers:

- Help line and e-mail: Those seeking healing after an abortion can speak with someone or leave a message at 317-452-0054, or e-mail projectrachel@archindy.org. All calls and e-mails are kept confidential.
- Retreats: Rachel's Vineyard retreats are offered in Indianapolis, with the next one scheduled on May 13-15, and a Project Rachel retreat is scheduled in Bloomington on Aug. 26-27.
- Literature: "We have brochures, but we also have business cards,"



Rebecca Niemerg

says Niemerg. "Business cards are small, so they can go in restrooms, or easily be confidentially handed to somebody without it being a whole brochure. They're available for free for parishes, groups or individuals upon request. They do no good sitting in my office!"

- Priest referral list for confession: "While of course every priest can offer absolution in the sacrament of reconciliation, sometimes those in need of healing would like to go to a priest they don't personally know, or not go [to confession] at their parish," says Niemerg

"We can offer contact information for priests outside of their parish. That way they not only can have anonymity, they could also call ahead for a private appointment so they don't have to stand in the regular confession line. The priests on the referral list have agreed to be on it, and it covers the whole archdiocese."

- Referrals for counseling and other ministries: "We offer referrals to counselors [around the archdiocese] and to Healing Hidden Hurts," a Christ-centered, 10-step program offering confidential one-to-one care which is both spiritual and therapeutic, says Niemerg. "We also post Project Rachel information for the Lafayette, Evansville, Fort Wayne-South Bend and Gary dioceses, and for the Cincinnati and Louisville archdioceses on our website."

- Ongoing support: In the greater Indianapolis area, the archdiocese offers confidential monthly meetings called Rachel's Network. The meetings are for those seeking to continue their healing process after having completed the archdiocese's Rachel's Vineyard post-abortion healing retreat or something similar.

- Training for counselors, priests and laity: The Office of Pro-Life and Family Life offers training for counselors, priests and lay people in how to help those hurting from post-abortion pain.

(For more information on the post-abortion healing ministries in the archdiocese, log onto www.archindy.org/projectrachel, call Bernadette Roy or Rebecca at 317-452-0054, or e-mail projectrachel@archindy.org.) †

Upcoming post-abortion healing retreats:

Indianapolis: Rachel's Vineyard, May 13-15.
Bloomington: Project Rachel Retreat, Aug. 26-27.
For information on either, contact:
Bernadette Roy or Rebecca Niemerg at 317-452-0054, or e-mail projectrachel@archindy.org

Project Rachel contact information for nearby dioceses:

Cincinnati Archdiocese:
Project Rachel
Phone: 513-784-0531
Email: projectrachel@catholiccincinnati.org
Website: www.projectrachelcincy.com

Evansville Diocese:
Project Rachel/Catholic Charities
Phone: 812-423-5456
Email: dfaraone@evdio.org
Website: www.charitiesevv.org

Fort Wayne-South Bend Diocese:
Project Rachel
Phone: 855-722-4354 (855-RACHEL HOPE)
Email: projectrachelhope@gmail.com

Lafayette Diocese:
Project Rachel-Emmanuel Ministry
Phone: 765-477-7706
Hispanic Phone: 765-477-7695
Email: jenniehack@gmail.com

Louisville Archdiocese:
Catholic Charities / Project Rachel
Phone: 502-471-2155
Email: projectrachel@archlou.org

Greenfield parish supports ecumenical effort to help women with addictions

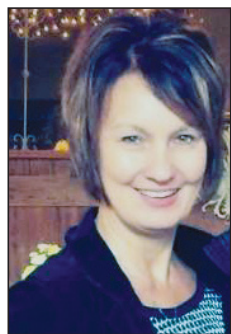
By Sean Gallagher

GREENFIELD—Pope Francis recently called on dioceses throughout the world to establish a charitable program during the Holy Year of Mercy that would be a long-lasting legacy of this jubilee year focused on the compassion of God.

He made this call during a vigil prayer service in St. Peter's Square at the Vatican on April 2, the night before Divine Mercy Sunday, and suggested hospitals, homes for the elderly or homes for the recovery of addicts.

Father Aaron Jenkins, pastor of St. Michael Parish in Greenfield, was encouraged by the Holy Father's last suggestion because his Indianapolis East Deanery faith community has been working with other Christian congregations in Hancock County to establish a home for women 18 and older who are recovering from addictions.

Friends of Recovery, an ecumenical organization in Hancock County, hopes to open Talitha Koum Recovery House in Greenfield later this year.



Linda Ostewig

The name for the house comes from the Aramaic words of Jesus that he spoke to a girl that he raised from the dead (Mk 5:41). The words mean, "Little girl, arise."

"We're trying to give people a chance to get out of the environments that don't help them break free from addictions," said Father Jenkins. "Unfortunately, we don't have many of those in this county at the moment."

Linda Ostewig, a member of Brandywine Community Church in Greenfield and a leader in Friends of Recovery, knows firsthand the challenges and the importance of helping people in recovery. Her daughter struggled with addiction for 11 years.

"I would look for help for her and could never really find many places that helped with providing a safe place to learn how to live sober," she said. "Once you detox and or come out of rehabilitation or jail, you still

need somewhere to go that will help you learn how to live life. Otherwise, you go back to the same thing, and relapse happens."

Ostewig also noted that there are much fewer recovery houses for women in Indiana, and that women in the state struggling with addiction coming out of rehabilitation or jail often have a three-month waiting period before they can be placed in a recovery house. That lag can often lead them back to the habits and relationships that put them into addiction in the first place.

Talitha Koum, Ostewig said, will house women who have been detoxed and are either being released from jail, a work release or rehabilitation program.

"These women will all be in recovery, and we will offer them the tools they need to learn how to live life sober and address root issues of addictions," Ostewig said. We know the underlining core issue of addiction is pain, and many women who struggle have some kind of trauma they have never dealt with."

A dilapidated home in Greenfield has been donated to Friends of Recovery, but needs much renovation work in order to serve as a home for women in recovery.

A coffee and dessert fundraising event for this renovation work will take place at 7 p.m. on April 26 at Adaggios Banquet Hall and Conference Centre, 5999 W. Memory Lane, in Greenfield. For more information about attending the event, contact Amy Ikerd at aikerd@hancockcoingov.org or at 317-477-1135, ext. 2247.

Father Jenkins sees this ministry and the parish's support of it as a real work of mercy.

"It's a direct link to what we're supposed to do—helping the sick and those in need," he said. "It's also always good for us to serve people beyond our pews and who might not ever darken the doors of our church."

He appreciates the ecumenical approach being taken to this ministry in Hancock County.

"It's always good to work as a unified Christian community to do these things," Father Jenkins said. "It helps us at least have a stronger witness to the larger community."

Ostewig agrees, saying the ecumenical ministry will



Father Aaron Jenkins, pastor of St. Michael Parish in Greenfield, stands in a dilapidated house in Greenfield that Friends of Recovery, an ecumenical ministry in Hancock County, hopes to renovate so it can serve as a home for women in recovery from addictions. St. Michael Parish supports Friends of Recovery.

(Photo by Sean Gallagher)

"show the love of Christ."

"We need to be one voice, and I believe it pleases the Lord for us to stand united under a common cause, a great cause—restoring lives of broken women," she said.

Father Jenkins has high hopes for the effect that Talitha Koum will have on the broader community in Hancock County.

"Hopefully the witness of the women at this house will spur other people on in the community to better themselves," he said. "It might even lead to just a better community in general."

(For more information about Friends of Recovery, contact Linda Ostewig at thelanding4teens@gmail.com or at 317-525-7791.) †

What was in the news on April 22, 1966? Marian College expanding, the end of the Index of Forbidden Mass, Mass in sign language, and 'God is dead'

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the April 22, 1966, issue of *The Criterion*:

• Marian maps \$7 million expansion plan

"Marian College this week unveiled a 10-year development plan for campus expansion and faculty improvement which will cost \$7 million. The long-range priority list announced on Thursday will enable the liberal arts college to accommodate 1,500 full-time students by 1975. ... Receiving top priority in the expansion program will be a new \$1.375 million library, which was designed by Evans Woolen, Indianapolis architect. The modernistic, three-story structure will be constructed of precast concrete, limestone, brick and feature a liberal use of glass. It will provide for 200,000 volumes, special collections and exhibits, seminar rooms and a 205-seat auditorium."

• Martindale Project gets \$289,000 grant

• Target: Appalachia: Woods senior joins mission task force

• Christ the King opens fund drive

• Installation set for Bishop Leibold

• Annual Prayer Day for Vocations set

• Confirms end of the Index

"VATICAN CITY—In an interview in the Vatican City weekly newspaper, *L'Osservatore della Domenica*, Cardinal Alfredo Ottaviani, pro-prefect of the

Doctrinal Congregation, confirmed that the Index of Prohibited Books is now a historical document and will not be published in the future. As a result of the Second Vatican Council, national episcopal conferences have an important place in the regulation of the reading matter of Catholics, the cardinal noted. It is possible that they will set up organizations in this field, similar to those that already exist in the field of movies and entertainment, to give advice and guidance, he said."

• Ireland – 50 years after the 'Rising'

• Oblate Fathers study revamping of rule

• Editorial: It'll blow over

"We haven't managed to get very excited about the 'God is dead' movement, controversy, or whatever you want to call it. Theologically, it is as old as the hills and not nearly so interesting. ... Suppose, for example, the assertion had been stated thusly: 'God is no longer relevant.' That seems to be the real meaning of the argument in most serious theological circles. ... Well, the Civil War finally blew over and so did its centennial. Hula hoops eventually disappeared. Granny dresses are on their way out, and we don't believe Batman can last another season. We also are betting the 'God is dead' stir has about run its course as a popular topic, and soon will return to the esoteric philosophical and theological circles where it has belonged all the while."

• Pope permits Mass in sign language

"VATICAN CITY—Permission has been given by Pope Paul VI for the celebration of Mass in sign language, the vernacular of the deaf. The permission extends to all parts of the Mass in which the ecumenical

council has allowed the vernacular to be used instead of Latin. ... Explaining the new concession, Notitiae [a publication of the commission charged with implementing the council's liturgy constitution] said sign language is the 'unique way in which the deaf can participate in the liturgy in a truly active way.'

- Karl Adam dies at 89; famed theologian
- Marx is subject of ND symposium
- Seccina to host annual CYO convention: Reservations for camp already top 800 total
- NCEA re-elects Bishop Primeau
- Sermons have a touch of red
- Benedictines set 'vacation schools'
- Ordination slated for six Passionists
- New rector is named for Boston seminary
- Firemen to attend Communion Mass
- Officers elected for Talbot House
- Closed seminary in Haiti reopened
- Leprosy Award to Peace Corps



Read all of these stories from our April 22, 1966, issue by logging on to our archives at www.CriterionOnline.com. †

RACHEL

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Holy Rosary Parish in Indianapolis says he learned the truth about abortion and

began to grieve his role in the abortion of his child. He attended the first-ever archdiocesan Rachel's Vineyard in 2006.

Slaughter says some women are surprised to see a man on the retreat. But through his experience, he's learned that

men hurt from abortion, too.

"Before [the abortion, the baby] was an abstract idea," he says. "The retreat helped me to understand that there was a person missing, a real person, a soul."

"I realized I had not fulfilled my purpose as a man, which is to protect my baby and the mother. ... For me, for men, a very important part of abortion is we're taught that it's not a baby and that we have no say, so our purpose as a man is taken away."

Through the retreat, Slaughter says, he came to not only acknowledge that a life had been lost, but he also learned to "accept my guilt, my part in it. ... The retreat helped me realize I could let go of the pain, but still have a relationship with my [aborted] daughter."

Whether man or woman, a direct

participant in the abortion or a family member or friend of someone who had an abortion, Slaughter says that "if someone is considering coming, it's the Lord who is tugging at their heart. He's waiting for them there to show them his mercy."

Kattady agrees.

"Many come with a sense of shame, but after they take that first step, God takes a thousand more."

(For more information on Rachel's Vineyard, log on to www.archindy.org/projectrachel, call Bernadette Roy or Rebecca Niemerg at 317-452-0054, or e-mail projectrachel@archindy.org. For a list of all Rachel's Vineyard retreats throughout the United States and beyond, log on to www.rachelsvineyard.org.) †



'I always say you see them come in Friday evening, and you can see the pain in their faces and body language. Come Sunday, you can see the glow. I have never seen one person leave without the glow. That's God's doing.'

—Pauline Kattady, Rachel's Vineyard retreat counselor

Faith *Alive!*

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Comforting the afflicted often gives peace to those who suffer

By David Gibson

Bad news is hard to hear, like the very bad news that one's long-held job is about to be downsized or outsourced. This news can strike a blow to a person's sense of well-being and confidence, generating previously unknown fears and anxieties, and an unwarranted sense of failure.

In the wake of a job loss, the care and support of family and friends undoubtedly prove comforting. Most of us, in times like this, do not want to be left entirely alone. We need others to lift our spirits, and remind us that we are not now and never were defined as persons by any job we held.

Each of us is someone's much-loved child, or spouse, or parent or committed friend. It is comforting in times of loss to be reminded of this.

But comfort of another kind also is needed by many suffering a job loss. They may require the kind of competent support that can help them identify what they are doing correctly right now, and what they could do differently in attempting to re-enter the job market.

This is what I find interesting about the Catholic parish ministries created at the time of the downturn in the economy that began in 2008 to provide job-counseling services.

One parish I know fairly well refers to this as a career-networking ministry. It invites volunteers who are local executives or business owners, for example, to serve as mentors for people hoping to locate new employment or better jobs.

People seeking good jobs might require help with writing a resume. They might benefit, too, from the insights of someone able to point out new and different ways of putting their God-given talents to use—someone, perhaps, who encourages them to look for work in places they never looked before.

It seems fair to say that the Church-based ministries designed to serve as a resource for job seekers actually perform a spiritual work of mercy by giving comfort to the afflicted. In this case, however, comfort adds up to much more than a soothing pat on the back or heartfelt encouragement to stay strong in the face of an unwanted, unsought challenge.

The comfort these ministries offer is concrete and practical. This kind of comfort stands a chance of shoring up a job-seeker's courage as well. One of the goals is to clear the way to a rebirth of hope.

"Comfort" is a perplexing term in the vocabulary of Christianity. At one moment, Christians are warned away from too much comfort of a harmful sort, while the next moment they are asked to extend comfort to others—others who may live in circumstances that differ hugely from their own.

Many Christians grieving the loss of a loved one pray for divine comfort. In the end, they discover that this will spur them, in turn, to stand at the side of others who also are grieving.

Catholics are hearing repeatedly during the Church's



Michael Stanek hugs his daughter Kennedy as they take a break from sifting through the rubble of their tornado-ravished home in Vilonia, Ark., on April 30, 2014. Comforting the afflicted can help us, in times of sorrow, find strength in words, but it also moves us to act to help others. (CNS photo/Carlo Allegri, Reuters)

current Holy Year of Mercy that to bring mercy to those who need it most, they must move beyond their comfort zones. They are reminded that Jesus comforted the afflicted, while afflicting the comfortable.

"Jesus told us that we will be judged by the love we show to those who most challenge our comfort and way of life: the homeless, the immigrant, the sick, the prisoner," Los Angeles Archbishop Jose H. Gomez noted in a January speech.

This suggests that the actual demands of comforting the afflicted will open our eyes to realities that are painful to see.

When Christian leaders and educators speak of "comfort," they often pair it with another term that seems designed to explain comfort's fuller meaning. Thus, some speak of bringing comfort and "peace" to others, or of endeavoring to comfort and "strengthen" them.

People whose lives are unsettled by painful circumstances undoubtedly would benefit from a sense of peace, and the kind of strength needed to confront their difficulties.

Thus, comforting the afflicted can mean doing whatever possible to revive the strengths currently hidden away inside them and helping to inject peacefulness—but not passivity—into their lives.

Pope Francis pairs "comfort" with "compassion" and "mercy." His hope in proclaiming the Year of Mercy was that the Church never would "tire of extending mercy," and would "be ever patient in offering compassion and comfort."

Compassionate people try to envision themselves in others' shoes and to view the world through their eyes. Lacking compassion, it becomes next to impossible truly to comfort another person.

It stands to reason, however, that the form of comfort one person welcomes may differ considerably from the comfort that benefits someone else. So extending comfort to others requires listening attentively to their voices and learning their wishes.

To comfort the afflicted, then, it is essential to become their companions. As Pope Francis put it during a visit last November to the industrial town of Prato, Italy, the Lord invites his people "to accompany those who have lost their way."

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

Showing kindness to the sorrowful mirrors the actions of God in the Bible

By Daniel S. Mulhall

We hear in the Book of Isaiah: "'Comfort, give to my people,' says your God" (Is 40:1).

A comment often said about Jesus was that he came to comfort the afflicted and afflict the comfortable. While the comment may be simplistic, there are certainly many



Relatives cry during the March 28 funeral of victims of the Easter bomb attack at a park in Lahore, Pakistan. Showing comfort to those who mourn and are sorrowful imitates the comfort given to people in stories found throughout the Bible. (CNS photo/Rahat Dar, EPA)

examples in the Scriptures where Jesus comforts those who are sorrowful.

This message of Jesus echoes the statements about God the Father found throughout the Old Testament, especially in the Psalms and the prophetic books. It is also found in numerous places throughout the Acts of the Apostles and the New Testament epistles.

In his Sermon on the Mount, Jesus tells us, "Blessed are they who mourn, for they will be comforted" (Mt 5:4).

In Mark, we hear that Jesus is moved to compassion because of the plight of a woman suffering for years from a hemorrhage (Mk 5:21-34).

In Mark 9:14-29, Jesus heals a boy with convulsions. The boy's father pleads with Jesus, "If you can do anything, have compassion on us and help us" (Mk 9:22). To which Jesus responds: "Everything is possible to one who has faith" (Mk 9:23).

The chapter ends with Jesus telling his disciples—who could not heal the boy—that such work can only be done through prayer.

The story that may best illustrate how Jesus gave comfort to those who were hurting can be found in John 11. Someone dear to Jesus—Lazarus, the brother of Mary and Martha—had taken ill. When Jesus finally arrived in Bethany (John said he waited two days to go), Lazarus was dead, and everyone was in tears, including Jesus.

The Gospel of John reads: "And Jesus wept" (Jn 11:35). Jesus then proceeds to call Lazarus to arise out of the tomb and return to life.

A few consistent themes arise from Jesus' words and actions in the Gospel accounts for those who seek to live out the spiritual work of mercy of "comforting the afflicted."

First, when we comfort those who hurt, we are acting like God as revealed in both the Old and New Testaments.

In the Second Letter to the Corinthians, we are told: "Blessed be the God and father of our Lord Jesus Christ, the father of compassion and God of all encouragement, who encourages us in our every affliction, so that we may be able to encourage those who are in any affliction with the encouragement with which we ourselves are encouraged by God" (2 Cor 1:3-4).

In order to provide comfort, the Christian first needs to be moved with compassion. We are called not only to be there to help those in need, but we are also called to feel their pain and to journey with them. If they weep, then we, too, should weep.

More than doing good things for people, this work of mercy calls us to be the presence of God in their lives.

(Daniel S. Mulhall is a catechist who lives in Laurel, Maryland.) †

From the Editor Emeritus/John F. Fink

Imperiled Church: Anti-Catholicism grows in England

(Second in a series of columns)

Last week, I wrote about the way England became Protestant after the death of King Henry VIII, especially during the 45-year reign of Queen Elizabeth I. She was determined to destroy the Catholic Church in England. England wasn't the only part of the British Isles where Catholics were besieged by Protestant-led governments.

In Scotland, the Protestants were led by John Knox.

Then a tragic figure appeared on the scene: Mary Queen of Scots, as she was known. Mary Stuart was the daughter of Scotland's King James V, who was the nephew of King Henry VIII. Mary grew up a Catholic and, at age 16, married the man who was to become France's King Francis II.

When Francis died, Mary returned to Scotland, where she was the rightful queen. By this time, though, Knox had triumphed. The Scottish Parliament adopted Presbyterianism as the state religion, and prohibited the celebration of Mass, or even

attending one, under penalty of death.

Mary then married Henry Stuart, the great grandson of England's Henry VII. He was murdered in 1567, and Mary married the profligate earl of Bothwell. Soon a rising of the Scottish nobles forced her abdication, and she was imprisoned. Her infant son, James VI, was crowned king.

Mary managed to escape from prison and tried to take refuge with her cousin, Queen Elizabeth of England. Elizabeth, though, had no love for her cousin, and Mary was imprisoned in England for 19 years. During that time, Catholics repeatedly tried to get her out of prison, but were unsuccessful. Finally, in 1587, to make sure she could not claim the throne of England, Elizabeth had her put to death.

Elizabeth had no children. When she died in 1603, she was succeeded by King James VI of Scotland, the son of Mary Queen of Scots. He became both King James VI of Scotland and James I of England. Although his mother was Catholic, James had been forced to sign a profession of faith in Protestantism while he was in Scotland. So both England and Scotland remained Protestant.

In 1605, an attempt was made by 10 Catholics to blow up the Parliament building while King James was there. Labeled the Gunpowder Plot, the plan was to assassinate King James so his 9-year-old daughter Elizabeth would be installed as a Catholic head of state. The plot failed when, the night before, Guy Fawkes was discovered guarding 26 barrels of gunpowder. The conspirators were hanged, drawn and quartered.

The plot succeeded only in causing another outbreak of anti-Catholic violence, including the execution of two Jesuits. Anglicans commemorated Guy Fawkes Day with anti-Catholic sermons, parades and bonfires in many places throughout the world, including in the United States.

King James was succeeded by his son Charles, who tried to impose a high Anglican spirituality on the Church of England. When he was opposed by the Puritans and the Scots Presbyterians, a civil war ensued, with Oliver Cromwell at the head of a parliamentary army against the royal forces. Cromwell won, and King Charles was executed in 1649. Cromwell now ruled England. †



John F. Fink

Cornucopia/Cynthia Dewes

Remember, sin is not only in the eye of the beholder

We don't seem to hear much about sin anymore. Unless we happen to tune in to one of those fiery TV preachers whose presumable aim is to scare the whey out of his listeners, sin rarely comes to our attention.

We all know that sin exists. After all, we recognize the Original Sin (capitalized) as the cause of our human struggle to reach heaven. We also know that we're often tempted to do things we know we shouldn't, or to think bad thoughts. We've been given the sacrament of reconciliation to help us sort it all out.

From the time we're born, we are taught to know the difference between right and wrong. We hear "No!" for the first of many times, and learn that sin has consequences we don't like. So we join the majority of our peers whose behavior is acceptable in society.

Much of our culture includes allusions and references to sin, from saying "I'm sorry" for coughing in public, to the promises to be good in the Boy Scout Oath, to the Confiteor. Contrition is the desired and acceptable response to sin but the thing is, it has to be sincere.

On the other hand, sin can be a lot of fun. We may enjoy an adulterous relationship immensely, or get satisfaction from making a smart aleck reply to a perceived insult. We may cheat a bit on our taxes, forget to include a tip, or inflate the billed hours we've worked in order to have more money. We may boss the servers or snub the neighbors just because we're feeling ornery.

Some of us deny that there is such a thing as sin. We use euphemisms like "mercy killing" and "assisted suicide," or we blame sinful behavior on having experienced a dysfunctional childhood or an abusive parent. Personal responsibility is not important.

We claim that legal abortion is not infanticide. And we become infuriated when people try to remove our right to destroy fetuses of handicapped children or those whose race or gender doesn't suit us.

Sometimes, we get so far off track that we actually legislate that sin be legal, as in abortion. But we've also had slavery codified, unfair property rights upheld and other kinds of wrongdoing made the law of the land. Of course, we always try to rationalize by describing good motives for such actions.

In regard to abortion, for example, we

say it's a civil rights issue, i.e. a woman has a right to control her own body. Never mind that the fetus also has a right, under our constitution, to "LIFE, liberty and the pursuit of happiness." We take care of that incongruity by claiming a fetus is not (yet) a baby. Or some will say that rape victims have a right to abort the resulting fetus. Again, what happened to the rights of the baby who inevitably follows?

In previous times, when we heard about sin in more graphic detail from the pulpit, people could become overly scrupulous. We had a relative like that, who was so obsessed with sin that her confessor finally told her to stop bringing non-sins to the confessional. Fortunately, there's a middle way to understand and deal with sin.

I believe that all of us know when we're contemplating or doing the wrong things. Most of us have what's called an informed conscience, and we should always pay attention to what it's informing us. Sometimes there are gray areas which take more prayerful attention, but it's worth the effort. †

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †



Cynthia Dewes

Global Family/Carolyn Woo

Looking for opportunities to foster a culture of encounter

My friend Sister Maura worries about my travels to risky places for Catholic Relief Services (CRS). On the other hand, I marvel at how this soft-spoken and diminutive nun of 90 provides medical care in the toughest local neighborhood to which I have never traveled alone.

While CRS abides by strict security protocols,

there is no greater "protection" than that offered by our local communities. Beneficiaries and staff know one another as people with names and families, quirks and humor, unspeakable losses and stubborn hope.

Sister Maura, too, knows the residents of her neighborhood: the man whose high school football and work injuries left him in constant pain leading to a succession of drug overdoses, then the loss of purpose. She has known a biker since he was in grade school, and who is trying to help his mother whose abuse he witnessed. They pose no threats to her. They are friends whose lives are difficult.

Getting personal, as in engaging and knowing one another, underlies Pope Francis' urging for a culture of

encounter. He speaks against the tendencies to intellectualize, judge, dismiss and demonize the poor, the unemployed, the undocumented migrants, etc. They are categories of social construction with statistics, theories, precedents, antecedents and solutions that delineate costs and benefits.

Too often they are devoid of faces, stories, pains, dreams. That need not be the case.

An ad on TV features an insurance company distinguishing itself as not only assigning a number to the policy holder, but also knowing the story of the individual and holding her dream in trust. An unlikely source to illustrate a papal teaching, but the message is clear enough: Encounter is personal.

An excellent essay by Benjamin Durheim lists the four elements that theologian Karl Barth sees as essential for human encounter. The first is face-to-face interaction by which we are both seen and see, eye to eye as equals without class or power distinctions.

The second element requires us to talk and listen or to dialogue, another favorite suggestion of Pope Francis. Shared expressions involve self-disclosure and

receptivity of the other. In an encounter, we seek to know and be known.

The third element calls for assistance: We act for the well-being of another person. We do not just see, listen and speak. We act. Barth sees that we can only become human in relationship to the other. Through assistance, we are not simply with the other but for the other.

For the final element, Barth cites the spirit of gladness as the orientation that enables all the other elements. Our encounter with each other is marked by God's gladness in his encounter with us. Anything less, to Barth, does not qualify as encounter but a mere accident of life.

So when you next serve at the homeless shelter or deliver canned goods for the local food pantry, take time to stay and join the residents for lunch, or bring a pot of coffee to let the aroma seduce a conversation with a dad collecting food supplies for his family.

All encounters with the other, acknowledged or not, are encounters with God. These are therefore holy, sacramental. They all start with the personal.

(Carolyn Woo is president and CEO of Catholic Relief Services.) †

Looking Around/

Fr. William J. Byron

Villanova's shining moment

Villanova is a suburban community on Philadelphia's tony Main Line, which takes its name from the main line of the Pennsylvania Railroad headed west toward Pittsburgh and Chicago.

Now the whole world knows that Villanova is also a basketball-playing university whose coach, Jay Wright, is a

well-dressed George Clooney lookalike, whose team just won the NCAA Division I men's national championship with a buzzer-beating, three-point shot against the University of North Carolina.

Villanova is also well-known as a Catholic university founded in 1842 by the Augustinians. Its coat of arms bears the words "*Veritas, Unitas, Caritas*" understood by the more than 10,000 undergraduate and graduate students to mean "Truth, Unity, and Charity," words intended to infuse campus life with purposeful direction.

I serve on an advisory board to the dean of the Villanova School of Business, and have a front-row seat to observe the institution's academic progress. In the wake of the university's on-court basketball success, I can't help but recall that Boston College's football prominence in 1984 under the leadership of Heisman Trophy-winning quarterback Doug Flutie created what the Boston College admissions staff called the Flutie factor, running up the number of undergraduate applications to record highs. That is certainly now going to happen at Villanova.

It was understandable but unkind for *USA Today* to take the occasion of the NCAA men's tournament to publish on March 31 a list of salaries, not including special bonuses, for the head coaches of the competing teams. Villanova paid Jay Wright \$2,477,245; North Carolina paid Roy Williams \$1,998,169.

I say unkind because no mention is made of charitable contributions these men may have made. Nor is it acknowledged that there is a market out there for big-time coaches, and market-driven forces determine their salaries. It is regrettable, of course, that coaches earn more than professors and that tuition-dependent university budgets, of necessity, pit tuition-paying students against generously compensated coaches.

The jubilant Villanova students, however, seem not to mind.

The economics of higher education display a lot of unevenness, if not unfairness. This picture is not likely to change in the foreseeable future. Faculty and staff are not going to get rich, and students will continue to struggle to meet the price of higher education. I say price, not cost, because the price tag in the private sector (curious that we call it "private" because it is certainly open to qualified applicants from the public who are willing to pay) is never representative of the full cost.

Generally speaking, we will see a continuing shift in enrollment from independent, privately financed institutions of higher learning to government-sponsored publicly financed colleges and universities. This, in my view, is not a positive development. If basketball and, to a lesser extent, football can help to stem this shift, I say go for it. That means "Go Nova!" "Go Hoyas!"

Hang in there, you independent *veritas-unitas-caritas* schools. And do everything possible to reinforce the hope continuously expressed on the campus where I live, namely, that "The Hawk Will Never Die!"

(Jesuit Father Byron is university professor of business and society at St. Joseph's University in Philadelphia. E-mail him at wbyron@sju.edu.) †



Fr. William J. Byron

Fifth Sunday of Easter/Msgr. Owen F. Campion

Sunday Readings

Sunday, April 24, 2016

- Acts of the Apostles 14:21-27
- Revelation 21:1-5a
- John 13:31-33a, 34-35

Once again in this Easter season, the Acts of the Apostles supplies the first reading for the Mass.



This weekend's reading tells the story of some of the missionary activities of Paul and Barnabas, who visited several places in Asia Minor that were prominent cities in the Roman Empire of the first century.

Ancient traditions see all the Apostles as missionaries. Most of them went far and wide to proclaim the Gospel.

Acts concentrates on many of Paul's efforts in evangelizing. This reading from Acts is more than a travelogue. It shares lessons about the faith of Paul and Barnabas, and it reveals the conditions in which these two great figures in early Christianity lived and taught.

As they spoke to Christians in the cities that they visited, Paul and Barnabas warned these followers of Christ that hostility and difficulties, often fearful difficulties, faced those who love the Lord. Paul and Barnabas themselves met hostility and endured difficulties, so their warnings hardly came from paranoia or as a strategy to build regard for themselves by fabrication.

The culture of the Roman Empire was absolutely hostile to the values of the Gospel. The political order was becoming hostile as well.

Yet Paul and Barnabas were undaunted. They continued to move from city to city, forming Christian communities along the way and reassuring believers in their faith in Christ. Despite the risks and the more than occasional rejections, their faith inspired and impelled them.

For the second reading, the Church this weekend offers a passage from the Book of Revelation. This book, the last book of the New Testament in the translations and

versions that have been used for centuries, is highly poetic and symbolic. It is moving and strikingly beautiful in its imagery very often, but often its symbolism is so involved or so unique to the first century that understanding the book is not easy without reading scholarly commentaries along with the text itself.

In this reading, the vision is of heaven symbolized by the holy city of Jerusalem. It is a vision of a transformed Jerusalem and of God. It is a look into eternity and to the reward promised to those who obey God.

St. John's Gospel is the source of the last reading. This is not a resurrection narrative, but it is strongly reminiscent of the resurrection, and of the Lord's death on Calvary.

Jesus obliquely refers to the crucifixion. He refers to rising from the dead. Eternal life is an option for humans who follow the Lord in obedience to God, in sacrifice and in faith. With Jesus, the faithful will die but also rise to eternal life.

Reflection

A month ago, the Church called us, with joy and the deepest faith, to celebrate the resurrection of Jesus after the terrible event of the crucifixion.

Gradually, gently, but unrelentingly, the Church has called upon us personally to respond to Jesus, to bond ourselves with the salvation brought to us by Jesus.

This weekend's readings proclaim the sacrificial death as well as the rising of Jesus from the dead, but they also call upon us to respond by following the Lord.

As the second reading from Revelation says, eternal life with God in heaven will be our reward.

Following Jesus is more than a verbal announcement, it is actual involvement in the Redeemer's mission by living lives of justice, charity and service. Christianity is not about ivory towers.

As Pope Francis so often insists, it is about living in our homes, on our jobs, and in our contacts with others.

Such was the teaching of Paul and Barnabas, who urged fortitude in living the Christian life, but who promised a marvelous reward in this life and in the hereafter. †

Daily Readings

Monday, April 25

St. Mark, evangelist
1 Peter 5:5b-14
Psalm 89:2-3, 6-7, 16-17
Mark 16:15-20

Tuesday, April 26

Acts 14:19-28
Psalm 145:10-13b, 21
John 14:27-31a

Wednesday, April 27

Acts 15:1-6
Psalm 122:1-5
John 15:1-8

Thursday, April 28

St. Peter Chanel, priest and martyr
St. Louis Grignion de Montfort, priest
Acts 15:7-21
Psalm 96:1-3, 10
John 15:9-11

Friday, April 29

St. Catherine of Siena, virgin and doctor of the Church
Acts 15:22-31
Psalm 57:8-10, 12
John 15:12-17

Saturday, April 30

St. Pius V, pope
Acts 16:1-10
Psalm 100:1b-2, 3, 5
John 15:18-21

Sunday, May 1

Sixth Sunday of Easter
Acts 15:1-2, 22-29
Psalm 67:2-3, 5-6, 8
Revelation 21:10-14, 22-23
John 14:23-29

Question Corner/Fr. Kenneth Doyle

Masses to pray for deceased people can be celebrated years after their death

QYou noted in a recent column that the Mass is "the most powerful



prayer that can be offered on a deceased person's behalf."

That comment brought back a wave of sorrow for my wife and me. Ten years ago, her father died after a lengthy and progressive illness. Due to the fact that we were living

out of state at the time—and worsened by some unresolved hard feelings toward their father by other surviving family members—Dad was shuttled into a grave at a veterans' cemetery before my wife and I could intervene.

Despite the fact that he was a lifelong practicing Catholic, he was buried without even a public wake, and worse still, without the Catholic funeral Mass he richly deserved. So my question is this: Can he still have a full funeral Mass, not just a memorial Mass, celebrated in his name even though he is already buried, even without the presence of his remains?

It would be an opportunity for Dad's soul to enjoy a proper requiem, and it would also allow close family and longtime friends a chance to prayerfully ask God's graces on Dad's behalf, an opportunity they were deprived of (and shocked by) at the time of his passing. (City of origin withheld)

AYes, you could have a Mass celebrated for your father-in-law even now, 10 years after his death. Technically, I suppose, it would be called a memorial Mass, but in most respects it would be similar to a funeral Mass, except that the body would not be present. (And these days, with cremations becoming more frequent, that is already the case at many funeral Masses.)

I would suggest that you contact your family's pastor and see if he would be willing to celebrate a separate, special Mass for your father-in-law. In other words, you would not simply add the deceased's name to the other intentions at one of the regularly scheduled parish Masses.

You may want to announce the Mass in a newspaper notice or by contacting friends and family directly. Perhaps you would want to call it an anniversary memorial Mass for your loved one. At the Mass, you might consider having a small table with your father-in-law's picture and a bouquet of flowers. (That table could be

placed either where people first enter the church or, if the priest is willing, in front near the altar where the casket would ordinarily go.)

Your question, and your sadness and lingering regret, remind me how important it is, at the time of a death, for a family to set aside differences and join in planning funeral rites that best honor the deceased and respect his wishes. Clearly, your father-in-law would have wanted a funeral Mass.

QOn the third anniversary of his election to the papacy, Pope Francis once again stressed the critical importance for followers of Christ to show mercy. How would that attitude manifest itself toward those priests dismissed from their ministry because they were found guilty of some sexual crime? (New York)

AIn a 2002 meeting in Dallas, the U.S. Catholic bishops approved the Charter for the Protection of Children and Young People and adopted a policy of "zero tolerance." In other words, any cleric found to have sexually abused a minor could never again be allowed to function in public ministry.

If you are asking whether someone who has been credibly accused will ever be allowed back into ministry, I believe that to be unlikely.

The mercy to which we are called as Christians obliges us, however, to offer forgiveness to those men who have been removed, many of whom deeply regret the hurt and the harm they caused to individuals and to the Church. Such mercy and forgiveness, however, must not come at the expense of safeguarding children from future acts of abuse. †

My Journey to God

He Notices

By Ron Lewis

Take heart when you look at the morning,
The sky with its sun-kissed blue,
Green earth with the dew sent from heaven—
And think God made everything new.
New for this day, this beginning,
Untrodden as yet, and untouched.
Thank God for His care in Creation,
And praise Him for loving so much!
Reach out for His hand. He is waiting,
Wanting to carry you through.
Take heart when you look at the morning—
It is God taking notice of you!



(Ron Lewis is a member of St. Anthony of Padua Parish in Clarksville. The morning sun shines down on an olive tree in the Garden of Gethsemane on the Mount of Olives across from Jerusalem, Israel, in this Feb. 10, 2015, photo.) (Photo by Natalie Hoefler)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to nhoefler@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.

ARSZMAN, Edward W., 98, Good Shepherd, Indianapolis, April 8. Father of Magdalene Arszman, Mary Harris, Angela Rabensteine and Beth Walton. Grandfather of 11. Great-grandfather of seven.

BANET, Ethel C. (Banet), 92, St. Mary-of-the-Knobs, Floyd County, April 11. Mother of Barbara Eurlon, Linda, Daved, Harold and Irvin Book. Grandmother of 13. Great-grandmother of 24. Great-great-grandmother of two.

BOWLING, Donald J., 88, St. Mark the Evangelist, Indianapolis, April 11. Father of Jeanie Adair, Cathy Jolley, Mary McCoy, Charlie, Harold and Joe Bowling. Brother of Mary Durbin, Dick and Jack Bowling. Grandfather of 21.

CLAFLIN, Daniel G., 90, Prince of Peace, Madison, April 8. Father of Emma Deveyary and Linda Sage. Grandfather of three. Great-grandfather of two.

DeNardin, Sally L., 88, Christ the King, Indianapolis, March 7. Mother of Lisa Kurasz, Shannon Wert, Lance and Scott DeNardin. Grandmother of eight. Great-grandmother of three.

FRY, Charlotte L., 95, St. Mary of the Immaculate Conception, Aurora, April 10. Mother of Kay Catalano and Karla Schmeltzer. Sister of Millard House. Grandmother of two. Great-grandmother of two.

HALL, Jeanette, 74, Nativity of Our Lord Jesus Christ, Indianapolis, April 7. Mother of Anne Shupe, James, John, Tim and Thomas Hall. Sister of Roseanne Huckleberry, Catherine Mader-Odle, Providence Sister Marianne, Eugene and Gerald Mader. Grandmother of 10. Great-grandmother of three.

HECKER, Mary D., 92, St. John Paul II, Clark County, April 7. Mother of John Graham and Jim Hecker. Grandmother of 13. Great-grandmother of 23.

HESS, Jacqueline (Logan), 85, St. Mary, Rushville, April 9. Mother of C. Ann Bowman, Jean Hahn and John Clarkson. Grandmother of four. Great-grandmother of eight.

HESSLER, Mary Ann (Luedeman), 55, St. Pius X, Indianapolis, April 8. Sister of Pay Jay, Pam Knoth and Steve Luedeman. Aunt of several.

HESSLER, William, 60, St. Pius X, Indianapolis, April 5. Husband of Mary Ann Hessler.

HUTTON, Sarah, 68, St. Andrew, Richmond, April 8. Mother of Katie Hillard and Trisha Thomas. Sister of Elaine Hamm, Jill Powell and Melissa Toschlog. Grandmother of five.

KELLER, William D., 68, St. Pius X, Indianapolis, March 27. Husband of Katherine Keller. Father of Anne, Beth and Billy Keller. Brother of Judy Cunningham and Bob Keller.

KIESLER, Dr. Anthony H., 87, St. Anthony of Padua, Clarksville, April 8. Husband of Judith Kiesler. Father of Kathy Glanstein, Connie Maves, Elizabeth Thompson, Geri, Gina, Judith, Frank and Tom Kiesler. Grandfather of 18. Great-grandfather of four.

LANNING, Joy B., 86, St. Michael, Brookville, April 10. Mother of Penny Hofer, John and Mitchell Lanning. Sister of Clarence



National Library Week

Third-grader Mycah Bequette, center, dressed as Batman, reads *Play Ball, Amelia Bedelia* by author Peggy Parish to Seth Zehms, left, and Janayha Venegrowsky at Notre Dame School in De Pere, Wis., on April 14. The Catholic school observed National Library Week, on April 10-16, by letting students dress up as their favorite book characters. (CNS photo/Sam Lucero, The Compass)

Linderman, Jr. Grandmother of five. Great-grandmother of one.

LOUGHERY, Irene C., 95, St. Luke the Evangelist, Indianapolis, April 9. Mother of Kathleen Heinman, Mary Ellen Wise, Frank, Neal and Holy Cross Father Robert Loughery. Grandmother of 19. Great-grandmother of 14.

MACKEY, Eddie, 69, Sacred Heart, Clinton, April 5. Husband of Bonnie Mackey. Father of Dawn Watts, Jason, Jeremy and John Mackey. Brother of Mary Ann Machin, Virginia Maloney and Maggie Milam. Grandfather of nine.

MORAN, Dr. James M., 81, St. Pius X, Indianapolis, April 10. Father of Ellen Ahlers, Jennifer Fiscus and Lynn Williams. Brother of Maryann, Michael, Dr. Thomas and Dr. William Moran. Grandfather of six.

NALLEY, Linda (Brison), 63, St. Mary-of-the-Knobs, Floyd County, April 7. Wife of Joseph Nally. Mother of Sylvestine Vandermark and Price Hopson, Sr. Sister of Codie, Diane, Gladys and Lacie Brison, Jr. Grandmother of six.

ROSKOVENSKY, Bob, 80, Sacred Heart, Clinton, April 4. Father of Sandra

Hopkins, Bobby and John Roskovensky. Grandfather of six. Great-grandfather of seven.

SENEFELD, Michael F., 58, St. Gabriel, Connersville, March 3. Husband of Patty Senefeld. Father of Shannon Stewart. Stepfather of Jennifer Pearson, Brandy and Kristin Johnson. Son of Frances Senefeld. Brother of Linda Buchta, Phyllis Richardson, Jody Webb and John Senefeld. Grandfather of seven.

SMITH, Margaret G., 89, St. Andrew, Richmond, April 7. Mother of John Gnau. Stepmother of Viola Browning, Ruby Cornelius, Carla Curry

and Connie Keller. Grandmother and great-grandmother of several.

STRAHL, Celeste M., 94, St. Mary-of-the-Knobs, Floyd County, March 28. Mother of Mary Ewing, Celeste Ann, Dolores, Joseph and Robert Strahl. Sister of Mercedes McKnight. Grandmother of nine.

VINCO, Katherine, 97, Sacred Heart, Clinton, Feb. 14. Mother of Joyce Gibson and Kay Smock. Grandmother of two. Great-grandmother of four. †

Nigerian bishops urge government to hasten effort to free abductees

LAGOS, Nigeria (CNS)—Two Nigerian bishops called on the government to hasten its efforts to free 219 school girls who were abducted by insurgents two years ago.

Bishops Matthew Audu of Lafia and George Dodo of Zaria urged officials to boost intelligence gathering efforts and muster the political will to find

the girls, who were taken from their dormitories by Boko Haram forces during a middle-of-the-night raid at a school in Chibok in northeastern Nigeria on April 14, 2014.

The bishops told Catholic News Service (CNS) it is unlikely that all of the girls will be found because media have reported that some had been killed or sold off to be married by the insurgents. They urged the country to pray for the abductees so that they have a change of heart and consider releasing the students.

New video images recently obtained by CNN and apparently filmed on Christmas Day showed some of the girls dressed in black robes pleading with the Nigerian government to cooperate with the militants on their release. They said they were being treated well, but wanted to be with their families.

Family members and friends identified some of the young people as students from the school.

The Catholic News Agency for Africa reported that relatives of the girls marched in the capital, Abuja, on the anniversary, calling for government action.

"Only God knows what their abductors might have done to them, where they would be by now. It might be true that some might have been killed, some molested and some married out by their abductors," Bishop Audu said. "That we can still recover all those abducted ... is not certain," Bishop Audu said.

"That they are still within the custody of their abductors after two years does

no credibility to the corporate image of Nigeria as a nation," he added.

Bishop Audu, whose diocese is in central Nigeria, called for a concerted effort by world leaders, starting with Nigeria's neighbors in West Africa, to fight terrorism by contributing forces and weapons to a multinational joint task force assembled to root out the insurgents.

"World leaders must find ways to block the sources of funding of the insurgents and those supplying them those arms and ammunition which they use to attack legitimate governments and innocent people," he said.

Bishop Dodo, whose diocese is in northern Nigeria, said that he was praying that the missing girls would be discovered. "I am not sure that we will be able to rescue all of them after two years of their abduction. ... If we are fortunate, we may get some of them back, but not 100 percent," he said.

He also expressed concern for thousands of other internally displaced persons living in various refugee camps who cannot return to their homes.

"The federal government must also look into the plights of other Nigerian workers being owed several months of unpaid salaries by their state governments," he said.

"Many do not have money to report for duties at their offices. The federal government should bail out the state governments with financial assistance for them to fulfill their obligations to their workers and citizens." †

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Immigrants who have found safe refuge long for peace in homeland

PHILADELPHIA (CNS)—As debate continues in Europe and the United States about admitting immigrants and refugees from the Middle East when terrorists attacks have occurred in both countries, it's worth remembering that most newcomers to the U.S. are not terrorists.

They are simply men and women looking for a better, safer life for themselves and their children.

Many are Muslims, but others are Christians who were especially vulnerable because of their minority status in their homeland.

A common denominator among immigrants is the perils they have experienced firsthand, and perhaps a different perspective on the situation in the Middle East than that of native-born Americans.

After Mass at St. Maron Church in South Philadelphia on April 3, some immigrants were willing to share their insights with CatholicPhilly.com, the news website of the Philadelphia Archdiocese. Many were hesitant to give their full names.

"John," a Maronite Catholic, has been in America for 30 years. He left after high school, at a time when the Lebanese Christians, Muslims and Druze were fighting.

"If I didn't come here, most likely I would be dead," he said.

He sees the Middle East conflicts as a struggle between the Sunnis and the Shia, with minorities such as Christians caught in the middle.

"Russia is supporting the Shia, and the U.S. is supporting the Sunnis," he said. "The U.S. is also supporting Saudi Arabia and the Emirates; Russia is supporting Iran. As long as there is oil in the Middle East, there is going to be a push to control it on the part of the superpowers, and it is the minorities that are affected the most. The solution is to figure out a way that all can coexist, but that is not the case."

St. Maron Church is the place of worship for many Christians who come from various Middle East countries. Many are Maronite Catholics.

The Maronite Catholic Church is one of 22 Eastern Catholic Churches that are in communion with the bishop of Rome. With

more than 3.3 million members, it is one of the largest such Churches in the world.

The Mass celebrated at St. Maron Church by Father Vincent Farhat is a blend of English and a form of Aramaic, the native tongue of Jesus himself.

Other worshippers may be Latin-rite Catholics, members of other Eastern Churches and even Orthodox Christians drawn to the little Church by the Middle Eastern flavor of the rituals.

Like "E," who is Orthodox Syrian. He was working in Saudi Arabia in the computer field as matters were going from bad to worse in his homeland, and came to America last year with his wife and two children.

"It was not a good atmosphere to raise children where not only Christian teachings were not accepted but also any teachings that weren't Muslim," he said. "It was a closed society, which was OK for me but not my children."

His home village, populated mostly by Syriac Christians, was overrun by militants in 2013 with a number of people killed and homes destroyed. Although the Syrian army recaptured the village, it is still dangerous.

"We were always protected by the government, but it is an uneasy situation," he said. "As Christians, we were second-class citizens. Some people in society think Christians are pro-Western. We did not think that. We were living among Muslims who were our friends but in a civil war nothing is guaranteed."

Philip, who is a Latin-rite Catholic, was born and raised in Lebanon although his parents were Palestinians from Bethlehem in the West Bank who fled after the 1948 war between the Palestinians and the Israelis.

"If there was peace, nobody would leave their homeland," he said. "Palestinians, including Christians, left for Iraq, Iran, Syria, Lebanon and the West."

Now most of his family is in the United States, although one sister is in Dubai. "My grandmother has 52 grandchildren here," he said.

Like many of the immigrants, he believes the United States and Russia are at least partly to blame for what has been



People pray during Mass on April 3 at St. Maron Maronite Church in Philadelphia. The church is a place of worship for many Christians who come from various countries in the Middle East. (CNS photo/Sarah Webb, CatholicPhilly.com)

happening in the Middle East. "We never had ISIS [Islamic State] or al-Qaida. You are supposed to support, not destabilize," he said. "We would love to see the big powers play fair and square, not support one against the other."

Vivian, Philip's wife, is a Syriac Catholic from Iraq, and her family is scattered. Her view of the situation in Iraq is based mostly on her perception of then-President Saddam Hussein and his treatment of Christians.

"In my opinion, when we had Saddam in Iraq, we were all at peace as Christians. Saddam was very kind to the Christians, and when he died everything got worse," she said. "His main bodyguard was Christian, and the nanny for his kids was Christian. At Christmas and Easter, he would go congratulate the bishops. He was one of the only ones to open the doors to Palestinian people when they had their war."

"We used to sleep with the doors unlocked, both Christians and Muslims. Now you can't," she said.

"Joe," who also is from Iraq, came to America 20 years ago. "We did have family members killed," he said.

He came here as a high school graduate

and is now a doctor, and most of his family is in the United States. He now considers the United States his country, but still, if there was peace he would love to visit his old neighborhood.

"We had limitations as Christians, but I had friends that I didn't know what their religion was," he said. "We had neighbors who treated each other as brothers no matter what their religion was. We celebrated each other's holidays together and we were sad when they were sad. Christians were a peaceful faction and Saddam's attitude was, 'If you don't come after me, I won't go after you.' Now, as a Christian if I went back I would be questioned."

The core of the problem in the Middle East, Joe believes, is "greed."

"Everybody who comes to it wants a piece of it, whether from the West or elsewhere."

Today, "everyone goes after their own interest. It should be for the common good and following the teachings of Christ, but it's hard to tell how to do that," he said. "We all hope for peace, and the way to peace is through prayers to make people see peace as the ultimate goal." †

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Religious groups say 'yes' to court's idea on health care coverage

WASHINGTON (CNS)—The religious nonprofits challenging their participation in the contraceptive, abortifacient and sterilization mandate under the Affordable Care Act (ACA) agreed with a U.S. Supreme Court proposal that such coverage be provided through an alternative health care plan without involving the religious employers in a legal brief filed with the court.

The brief, filed on April 12 in the case of *Zubik v. Burwell*, said that as long as any alternative plan offering contraceptive, abortifacient and sterilization health coverage is "truly independent" of the petitioners and their health insurance plans, then they would no longer object to the ACA's goal of providing access to free birth control to women.

Any such an arrangement would require a separate insurance policy, a separate enrollment process, a separate insurance card and a separate payment source and be offered to employees through a separate communication, thus protecting the petitioners' objections under the Religious Freedom Restoration Act to the contraceptive, abortifacient and sterilization mandate, the brief said.

"We said yes to the court. There certainly are ways that people can get [contraceptive, abortifacient and sterilization] coverage without using the

religious organization providing health plans to do it," Mark Rienzi, senior counsel with the Becket Fund for Religious Liberty, said during a press call on April 13.

"The point of the case is not to say the government cannot get people to have contraceptives. ... The claim has always been 'I just can't be involved. You can do whatever you want, just leave me out of it,'" he added.

"Our argument is if the government is willing to do something separate, that would be fine with us," he told reporters.

Health insurance programs already exist in states across the country that offer separate contraceptive and abortion coverage under the ACA to meet employer concerns, Rienzi said.

Zubik v. Burwell is a consolidated case involving the Little Sisters of the Poor, Priests for Life, the Pennsylvania dioceses of Pittsburgh and Erie, the Archdiocese of Washington, and other Catholic and faith-based entities. The groups are challenging the ACA's mandate that most religious and other employers must cover contraceptives, sterilization and abortifacients through employer-provided health insurance even if they are morally opposed to such coverage.

Briefs from the religious groups and the federal government were filed in response to a March 29 order from the



Members of the Little Sisters of the Poor and other women walk down the steps of the U.S. Supreme Court in Washington on March 23 after attending oral arguments in the *Zubik v. Burwell* contraceptive mandate case. (CNS photo/Joshua Roberts, Reuters)

eight Supreme Court justices outlining the procedures objecting religious employers must follow if they do not want to provide insurance coverage of contraceptive, abortifacient and sterilization. It suggested that the groups could contract a third party to provide health insurance for their employees, but they would need to inform the insurance company that they did not want the plan to include contraceptive, abortifacient and sterilization coverage that they find objectionable.

The government's brief argued that it wanted to keep the contraceptive, abortifacient and sterilization mandate intact, but offered that it would go along with the court's suggestion despite the possibility that it might not close the door on future legal challenges.

The court's alternative, the government said, would work only in cases in which a religious employer uses an outside insurance company for health care coverage. The government also said that the religious groups had never indicated throughout years of litigation that they would accept what the justices ultimately suggested.

The brief reiterated that requiring a religious employer to send its objection to contraceptive, abortifacient and sterilization coverage in writing is a "minimally intrusive process."

However, it is that "work-around" of filing written paperwork with the government stating objections to such coverage that led to the lawsuits from the religious groups, which maintain that even complying with the so-called accommodation still involves them in providing coverage that violates their deeply held beliefs.

The court's March 29 order said that insurance companies could "separately notify petitioners' employees that the insurance company will provide cost-free contraceptive coverage, and that such coverage is not paid for by petitioners and is not provided through petitioners' health plan."

With the plan, the objecting religious employers would not have to submit a form to the government or their insurance companies about the coverage.

The court is expected to rule on the case near the end of its term in June. †



"The point of the case is not to say the government cannot get people to have contraceptives. ... The claim has always been 'I just can't be involved. You can do whatever you want, just leave me out of it.'"

—Mark Rienzi, senior counsel with the Becket Fund for Religious Liberty

New video looks at meaning of religious freedom, court fight on health mandate

WASHINGTON (CNS)—Religious freedom "is foundational to our Church and American society," said Baltimore Archbishop William E. Lori in announcing a new video that explores the foundations of Church teaching on religious liberty, including the Second Vatican Council document "*Dignitatis Humanae*."

The archbishop made the comments on April 12 as chairman of the U.S. Conference of Catholic Bishops' (USCCB) Ad Hoc Committee for Religious Liberty, which released the video.

Vatican II's 1965 Declaration on Religious Freedom affirmed that the "right to religious freedom has its foundation in the very dignity of the human person, as this dignity is known through the revealed word of God and by reason itself."

The video also highlights the Little Sisters of the Poor, who serve the elderly poor in nursing homes across the United States, including at St. Augustine Home for the Aged in Indianapolis. The Little Sisters, along with other Catholic entities and other faith-based groups, await a decision from the U.S. Supreme Court in *Zubik v. Burwell*, a lawsuit that challenges the U.S. Department of Health and Human Services' mandate that employers, including most religious employers, cover contraception, sterilization and abortifacients in employee health plans.

The video is available at www.youtube.com/watch?v=ZpPh6ymIhJg; on the USCCB's religious freedom home page at www.usccb.org/freedom; and at

www.Fortnight4Freedom.org.

"This video makes clear that the Little Sisters' case must be viewed within the context of the Church's deep commitment to the right of every person to have the ability to practice their faith and choose what is right, free of government interference," Archbishop Lori said.

Oral arguments in *Zubik v. Burwell* were heard by the high court on March 23.

On March 29, the court issued an unusual order seeking additional briefs from the plaintiffs and the federal government about how and if contraceptive, abortifacient and sterilization insurance coverage could be obtained by employees through their insurance companies without directly involving religious employers who object to this coverage.

On April 12, the plaintiffs filed a brief with the court in which they agreed with the proposal that such coverage be provided through an alternative health care plan without involving the religious employers. The government also filed a brief, arguing that it wanted to keep the contraceptive, abortifacient and sterilization mandate intact, but offered that it would go along with the court's suggestion despite the possibility that it might not close the door on future legal challenges.

The announcement on the new video also included information on the U.S. bishops' 2016 Fortnight for Freedom, a two-week period of prayer, education and advocacy focused on the role of faith in public life and the preservation of religious liberty rights.

The fifth annual observance will take place on June 21-July 4. This year's theme is "Witnesses to Freedom," and will include a nationwide tour of relics of St. Thomas More and St. John Fisher, martyrs of the English Reformation. †

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Pope Francis

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