



The

Criterion

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It's All Good

Make the time to work on relationships in 2019, writes columnist Patti Lamb, page 12.

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A gift from the heart



People stand in line on Jan. 4 in SS. Peter and Paul Cathedral in Indianapolis, waiting to venerate the incorrupt heart of St. John Vianney, a French priest who died in 1859 and is the patron saint of parish priests. (Photo by Sean Gallagher)

Relic of St. John Vianney draws thousands to cathedral to view 'a miracle first hand'

By Sean Gallagher

For hours, the line of people slowly made its way forward to the heart of a saint.

They came from across Indiana and beyond to SS. Peter and Paul Cathedral in Indianapolis to venerate and pray before the incorrupt heart of St. John Vianney, the French priest who died in 1859 and is the patron saint of parish priests.

From 10 a.m. until 5:15 p.m. on Jan. 4, an estimated 3,000 people of all ages and walks of life came to the cathedral to place themselves in the presence of this special relic held in an ornate brass reliquary.

At first, only two kneelers were placed in front of the reliquary that held the heart.

But when the line of people grew so long that it wound its way up the main aisle of the cathedral and down its side aisles, three more kneelers were placed alongside the first two. Still, the line stretched from the entrance of the cathedral to its sanctuary for the entirety of the seven hours the relic was available for veneration.

Emily Brammer brought her daughter Monica, a first-grader at Lumen Christi Catholic School in Indianapolis, to pray with her in the presence of the heart of the saint that has remained the same—incorrupt—as it was when he died in 1859.

"These are really faith-building moments," Brammer said. "Anytime you can witness a miracle first hand, it's hard for a person ever to forget that."

The relic was brought to Indianapolis as part of a tour of the United States sponsored by the Knights of Columbus. It is ordinarily housed at the shrine of St. John Vianney in Ars, France.

Bill Sherman was one among several members of the knights who served as an honor guard beside the relic during its stay at the cathedral.

"This is what the Knights of Columbus is about," said Sherman. "I feel like it's more than just a privilege. It's a once-in-a-lifetime opportunity to do something like this."

Indianapolis was added to the tour because of the SEEK2019 conference that occurred there from Jan. 3-7, drawing 17,000 mostly college-age Catholics from

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ICC to promote Church's position on key issues during 2019 legislative session

By Victoria Arthur

There are some new voices at the Indiana Statehouse following the midterm elections of 2018, but one remains constant—that of the Catholic Church.

As lawmakers reconvened in



Indianapolis on Jan. 3 to open the 2019 Indiana General Assembly, so did the Indiana

Catholic Conference (ICC), which for more than 50 years has served as the public policy voice of the Catholic Church in the state. The ICC will once again follow proposed legislation and promote the Church's position on key issues to legislators, the media and the general public.

Religious liberty, abortion, payday lending industry practices, and parental authority with respect to education choice are among the issues the ICC is expected to track closely during this legislative session, according to executive director Glenn Tebbe.

"Protecting the dignity of people is always our guiding principle," said Tebbe, now in his 15th year at the helm of the ICC. "At the forefront is promoting the sanctity of life, on matters ranging from abortion to assisted suicide. Our role is to make sure that the Church's voice is heard on these and other important issues."

This is a long session of the General Assembly, occurring every other year. Over the course of nearly four months, lawmakers will work toward their overarching goal of passing the state's two-year budget, due by the adjournment deadline of April 29. But they also are expected to introduce

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Glenn Tebbe

Teacher's creation of 'STARS' program leads to Celebrating Catholic School Values honor

(Editor's note: On Feb. 7, the archdiocese will present Celebrating Catholic School Values Career Achievement Awards to Pat Musgrave, Virginia Marten and Jerry and Rosie Semler. In this issue, The Criterion features Musgrave.)

By John Shaughnessy

The moment will always stay with Pat Musgrave—reminding her of the potential of her students while also reaffirming the difference she has made in their lives.

The moment happened during an all-school assembly at Roncalli High School in Indianapolis, where Musgrave led its special education program for 24 years.

"I worked extremely hard to develop a program where students could have a

Catholic education, attend school with their siblings and peers, and feel safe and accepted. I knew that had been achieved during a pep session at Roncalli," she notes, referring to the moment that involved the school's principal, Chuck Weisenbach.

"There was a young man with autism that struggled with the sounds at the pep sessions, but loved the energy. We worked it out that he would attend, but be on stage where the sound was not coming directly at him. Mr. Weisenbach happened to be on stage with the student at the time that one of the faculty members was energizing the crowd with a dance from *Napoleon Dynamite*.



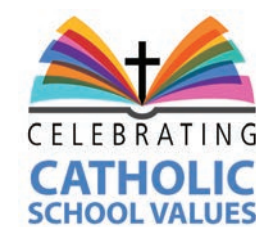
Pat Musgrave

"The student on stage was shouting directions to the faculty member when Mr. Weisenbach told him to go out onto the floor and show him how it was done. As the student joined the faculty member on the floor, the entire student body erupted into cheers and stood in unison to cheer him on. This is when I knew that the program at Roncalli had achieved success."

'The biggest success story'

That moment revealed many of the goals that Musgrave had for her students: to make them realize they have strengths, that they could have success, and that they

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Pope to U.S. bishops: Abuse crisis requires conversion, humility

VATICAN CITY (CNS)—The clerical abuse crisis and the “crisis of credibility” it created for bishops in the U.S. have led



Pope Francis

to serious divisions within the Church in America and to a temptation to look for administrative solutions to problems that go much deeper, Pope Francis told the bishops.

Without a clear and decisive focus on spiritual conversion and Gospel-inspired ways of responding to victims and exercising ministry, “everything we do risks being tainted by self-referentiality, self-preservation and defensiveness, and thus doomed from the start,” the pope wrote.

In a letter distributed to the bishops at the beginning of their Jan. 2-8 retreat at Mundelein Seminary at the University of St. Mary of the Lake near Chicago,

Pope Francis said he was convinced their response to the “sins and crimes” of abuse and “the efforts

made to deny or conceal them” must be found through “heartfelt, prayerful and collective listening to the word of God and to the pain of our people.”

“As we know,” he said, “the mentality that would cover things up, far from helping to resolve conflicts, enabled them to fester and cause even greater harm to the network of relationships that today we are called to heal and restore.”

The “abuses of power and conscience and sexual abuse, and the poor way that they were handled,” continue to harm the Church and its mission, he said, but so does “the pain of seeing an episcopate lacking in unity and concentrated more on pointing fingers than on seeking paths of reconciliation.”

Such a division, which goes well beyond a “healthy” diversity of opinions, is what caused him to recommend a retreat because, the pope said, “this situation forces us to look to what is essential and to rid ourselves of all that stands in the way of a clear witness to the Gospel of Jesus Christ.”

The pope said he had hoped “to be physically present” with the bishops for the retreat, but since that was not possible, he was pleased they accepted his suggestion to have the gathering be led by Capuchin Father Raniero Cantalamessa, preacher of the papal household.

Pope Francis originally had suggested the bishops make a retreat in November instead of holding their annual general meeting. But the scope of the abuse crisis and the intense pressure the bishops felt to act led them to keep the November meeting and plan the retreat for January.

Plans for the November meeting and for the retreat came after a summer of shocking news: revelations of credible abuse accusations against Archbishop Theodore E. McCarrick,

retired archbishop of Washington; the release of a Pennsylvania grand jury report accusing more than 300 priests and religious in six dioceses of abusing more than 1,000 children in a period spanning 70 years; and accusations published by Archbishop Carlo Maria Viganò, former apostolic nuncio to the United States, that Pope Francis had known about and ignored allegations that Archbishop McCarrick had sexually harassed seminarians.

In his letter, Pope Francis said he suggested the retreat “as a necessary step toward responding in the spirit of the Gospel to the crisis of credibility that you are experiencing as a Church.”

“We know that, given the seriousness of the situation, no response or approach seems adequate,” the pope wrote. Still, pastors must have the wisdom to offer a response based on listening to God in prayer and to the suffering of the victims.

Pope Francis said Church leaders must “abandon a *modus operandi* of disparaging, discrediting, playing the victim or the scold in our relationships,” and instead listen to the “gentle breeze” of the Gospel message.

Encouraging the bishops to continue taking steps “to combat the ‘culture of abuse’ and to deal with the crisis of credibility,” he warned that credibility “cannot be regained by issuing stern decrees or by simply creating new committees or improving flow charts, as if we were in charge of a department of human resources. That kind of vision ends up reducing the mission of the bishop and that of the Church to a mere administrative or organizational function in the ‘evangelization business.’”

A restored credibility, he said, can only be “the fruit of a united body that, while acknowledging its sinfulness and limitations, is at the same time capable of preaching the need for conversion. For we do not want to preach ourselves but rather Christ who died for us.

“We want to testify that at the darkest moments of our history the Lord makes himself present, opens new paths and anoints our faltering faith, our wavering hope and our tepid charity,” the pope said.

The bishops as a group, he said, must have a “collegial awareness of our being sinners in need of constant conversion, albeit deeply distressed and pained by all that has happened.”

Humility “will liberate us from the quest of false, facile and futile forms of triumphalism” and from anything that would “keep us from approaching and appreciating the extent and implications of what has happened.”

“Affective communion with the feelings of our people, with their disheartenment, urges us to exercise a collegial spiritual fatherhood that does not offer banal responses or act defensively, but instead seeks to learn—like the prophet Elijah amid his own troubles—to listen to the voice of the Lord.” †



Public Schedule of Archbishop Charles C. Thompson

January 13 – 22, 2018

Jan. 13 – 10:30 a.m.

50th Anniversary of Dedication Mass at St. Paul Catholic Center, Bloomington

Jan. 14 – noon

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

Jan. 14 – 7 p.m.

Mass for Vocations at St. Barnabas Church, Indianapolis

Jan. 15 – 10:30 a.m.

Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center

Jan. 15 – 1 p.m.

Council of Priests meeting at Archbishop Edward T. O’Meara Catholic Center

Jan. 16 – 10 a.m.

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

Jan. 16 – 17

National Summit on Economics of Pastoral Leadership at JW Marriott, Indianapolis

Jan. 19 – 10 a.m.

Baptisms in Louisville, Ky.

Jan. 20 – 6 p.m.

Christian Unity Prayer Service at First Friends Church, Indianapolis

Jan. 22 – noon

Respect Life Mass at St. John the Evangelist Church, Indianapolis

Jan. 22 – 1:30 p.m.

March for Life, from St. John the Evangelist Church to Monument Circle to the Statehouse, Indianapolis

(Schedule subject to change.)

See related stories, page 15.

ICC

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up to 2,000 bills on a wide range of topics affecting Hoosiers. Several hundred already have been filed since the session’s opening.

Bills can originate in the House of Representatives or the Senate, and they must pass both houses to become law. Under Indiana law, the governor’s signature is not required for a bill to become a law. However, the governor does have veto power.

Following the November election, Republicans maintained their supermajority status in both chambers of the General Assembly, meaning that Republicans can pass bills without needing votes from Democrats.

Of the 150 lawmakers from across the state—100 in the House, 50 in the Senate—21 are new. The first couple of weeks of a legislative session involve getting acquainted with new legislators, re-acquainted with longtime members, and settling back into the fast-paced routine, according to Tebbe.

“Each session begins with real hope and optimism,” he said. “I know all the legislators are beginning with that same attitude. Everyone wants to do good things for the people of Indiana, and everyone is positive about what can be accomplished.”

As the ICC monitors the issues under debate, it does so guided by the Catholic Church’s teachings on social justice. One example of applying age-old Catholic principles to modern life is the Church’s position on the payday lending industry. A payday loan—often called a “cash advance”—is a short-term loan usually involving an exorbitant interest rate. The loan is typically due

on a person’s next payday. The most frequent targets of this industry are low-income individuals who can least afford to pay back the loans.

“Economic transactions should be guided by moral principles,” Tebbe said. “Lending practices that take unfair advantage of those in desperate circumstances are unjust.”

During the past three legislative sessions, the payday lending industry in Indiana advocated for bills to expand the scope of loans offered to the public.

“The Indiana Catholic Conference, along with other faith traditions and organizations that work to protect and help struggling families, were able to stop these bills,” Tebbe said. “We expect similar bills again this year. Besides opposing these bills, the conference will support a bill to limit the amount of interest and fees lenders can charge.”

The ICC’s priorities for the current legislative session will become clearer in the coming days and weeks, Tebbe said. But he also emphasized that an important part of the ICC’s role is to engage Catholics on these issues and encourage them to stay informed.

When bills are filed, they are assigned a number, and the details are made available to the public. As the ICC tracks bills, it posts legislative updates on its web page. *The Criterion* will report on important developments throughout the session of the General Assembly.

To learn more about the Indiana Catholic Conference, follow ICC priority legislation and receive regular updates, visit www.indianacc.org.

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



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Father Kenneth Taylor was a 'humble' leader in the local, national black Catholic community

By Sean Gallagher

Father Kenneth Taylor, pastor of Holy Angels and St. Rita parishes, both in Indianapolis, died on Dec. 19, 2018, at St. Vincent Hospice in Indianapolis. He was 67.



Fr. Kenneth Taylor

The Mass of Christian Burial was celebrated on Dec. 28 at SS. Peter and Paul Cathedral in Indianapolis. Archbishop Charles C. Thompson was the principal celebrant of the Mass. Josephite Father Anthony

Bozeman, pastor of St. Raymond and St. Leo the Great Parish in New Orleans, was the homilist.

Burial followed in the priests' circle at Calvary Cemetery in Indianapolis.

Father Taylor, widely known as "Father K.T.," was dedicated to parish ministry throughout his 40 years of priestly life and ministry. During that time, he also worked hard to build up the faith of various ethnic communities in the Church in central and southern Indiana, serving as the first director of the archdiocesan Intercultural Ministry office from 1996-2012.

He was honored for his leadership there in 2014, and reflected on the transition the Church was going through when the office was formed.

"The direction I focused on was to have the diversity in the [arch]diocese become more visible, getting the different groups to become more of an active part of the archdiocese and, over time, I think we accomplished a lot in that direction," Father Taylor said in 2014.

He was a leader in the black Catholic community on both the archdiocesan and national levels, serving as the president of the National Black Catholic Clergy Caucus (NBCCC) since his election to that office in 2012.

Bishop Joseph N. Perry, an auxiliary bishop in the Archdiocese of Chicago, knew Father Taylor from the early 1970s when both were seminarians and involved in the NBCCC. Bishop Perry described him as "a gentle soul and compassionate priest in his ministry."

"Humble, fervent and faithful, he was highly respected by priests and laity in the Church's vineyard," Bishop Perry said.

Resurrectionist Father Manuel Williams, pastor of Resurrection Parish in Montgomery, Ala., had also known Father Taylor for decades through the NBCCC, calling him a "bridge builder" in the organization.

"Father K.T. was one of the individuals who was universally loved and respected by the deacons, the religious women, the priests, the brothers and the lay people," Father Manuel said. "His gentle spirit and just basic goodness always endeared him to people."

That included the members of St. Rita Parish and Holy Angels Parish, the faith community in which Father Taylor grew up, said St. Joseph Sister Gail Trippett, pastoral associate at Holy Angels at the time of his death.

"Father K.T. was a priest who was dedicated to his priestly mission, both to people in his parishes and not in his parishes," she said. "He would be called at a minute's notice to minister to the sick in a hospital and people around the city. No matter where he was or what he was doing or the tasks that he had scheduled that day, he would always take time to minister to the sick."

Charles Guynn, a member of St. Rita Parish, knew Father Taylor for more than 40 years.

"For as long as I knew Father [Taylor], he was a fighter and a person of great faith," Guynn said. "He liked to negotiate problems for the common good. He will be missed by all that knew him."

Father Nicholas Dant, pastor of St. Matthew the Apostle Parish in Indianapolis, also knew Father Taylor for more than 40 years. They were seminarians for eight years together at the former Latin School of Indianapolis, an archdiocesan high school seminary, and at the former Saint Meinrad College in St. Meinrad.

"His leadership on the national level bespeaks of his leadership on the local level," Father Dant said. "He was never afraid to speak up and lead, offering suggestions of directions we can take."

"He was very interested in helping Catholic communities remain strong, especially in the inner city and in the poverty-stricken areas that he served all of his life."

Kenneth Edward Taylor was born on July 10, 1951, in Indianapolis to the late Alvin and Margaret Mary Taylor.

After graduating from Holy Angels School in Indianapolis, he became an archdiocesan seminarian, receiving priestly formation at the Latin School, Saint Meinrad College and at St. Mary's Seminary and University in Baltimore.

Father Taylor was ordained a priest on May 20, 1979, at SS. Peter and Paul Cathedral by Archbishop George J. Biskup. His first pastoral assignment was as associate pastor of St. Monica Parish in Indianapolis, where he served from 1978-83.

He then ministered as associate pastor of St. Thomas Aquinas Parish in Indianapolis from 1983-85. During that

time, he also served as chaplain of the Newman Center at Butler University in Indianapolis from 1984-85.

Father Taylor ministered as pastor of the former Holy Trinity Parish in Indianapolis from 1985-2004.

During that time, he also served as the administrator and then pastor of the former St. Bridget Parish in Indianapolis from 1992 until the faith community's closure in 1994.

He also served as chaplain for the Newman Center at Indiana University-Purdue University Indianapolis in 1993-94.

In 1996, Father Taylor was appointed as the director of what was then the archdiocesan Multicultural Ministry office, now the Intercultural Ministry office. He served in this position until 2012.

He served as pastor of St. Michael the Archangel Parish in Indianapolis from 2004-2006.

During that time, in 2005, he was appointed temporary administrator of Holy Angels Parish in Indianapolis. He became the pastor of the faith community a year later and led Holy Angels until his death.

While ministering as Holy Angel's pastor, Father Taylor also served as dean of the Indianapolis West Deanery from 2009-12, and as pastor of St. Rita Parish in Indianapolis from 2014 until his death.

Surviving are his siblings Angela Taylor of Atlanta, LaVerne and Renee Taylor and V. Carol Taylor-Smith, all of Columbus, Ohio, and Alvin Taylor of Newark, Ohio.

Memorial gifts may be sent to the Holy Angels Building Fund, 740 W. 28th St., Indianapolis, IN 46208.

(Criterion reporter Natalie Hoefler contributed to this article.) †

Marriage ANNOUNCEMENTS

Be a part of our Spring Marriage Edition

February 15, 2019, issue of *The Criterion*

Couples who are planning to be married by a Catholic priest or deacon between Jan. 30 and July 31, 2019, or who were married between July 31, 2018, and Jan. 30, 2019, and did not have their engagement announced in *The Criterion* are invited to submit the information for the upcoming Feb. 15 Spring Marriage Edition.

Announcements can be submitted using the form below, or electronically at www.archindy.org/criterion/local/forms3/wedding-form.html.

E-mailed photos

Photos should be saved in jpg format and be at least 500 kb. Color photos are preferred. We recommend sending a photo where the couple's faces are close to each other. Please send the photo as an attachment to the e-mail: cclark@archindy.org. Subject line: Spring Marriage (Last name). In the e-mail, please include the information in the form located below.

If it is not possible to e-mail a photo, a photo can be mailed with the bottom form. Please no photocopy photos. To have the photo returned, please include a return addressed envelope with a postage stamp on it.

Deadline

All announcements and photos must be received by 10 a.m. on Friday, Jan. 25, 2019. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Cindy Clark, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
Deadline with photos: Friday, Jan. 25, 2019, at 10 a.m.

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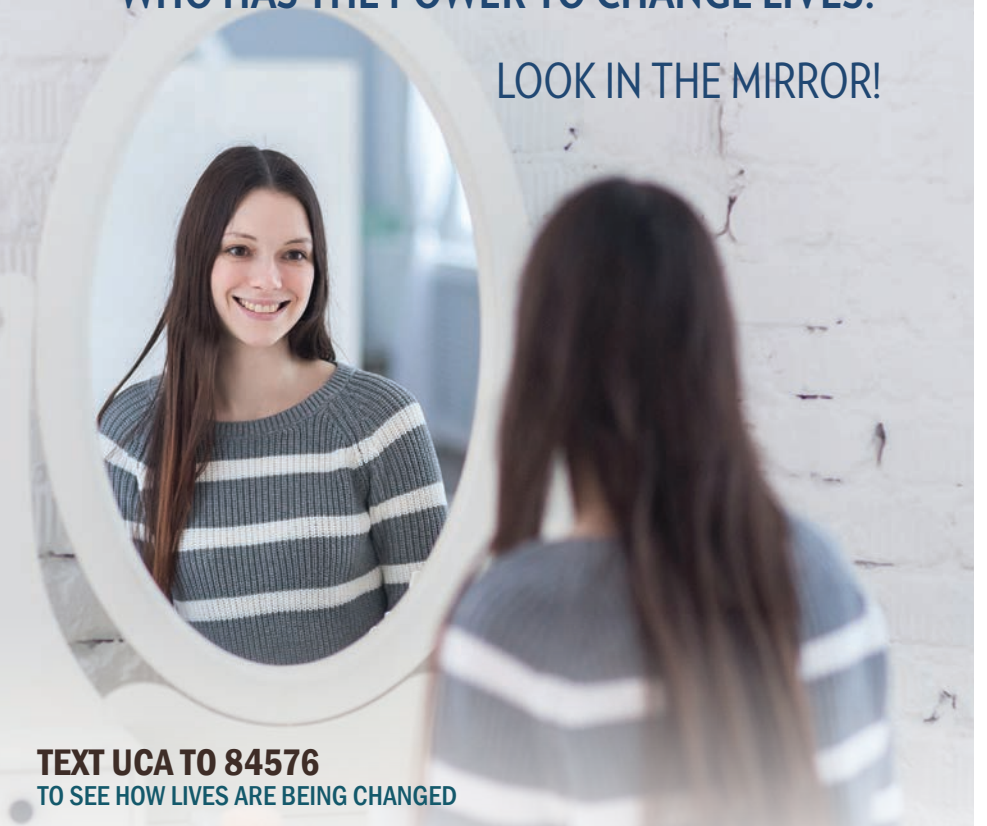
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Mailing Address	City	State	Zip Code
Name of Bride's Parents (first, last)			
City		State	
Name of Bridegroom (first, middle, last)			
Name of Bridegroom's Parents (first, last)			
City		State	
Wedding Date	Church	City	State
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Editorial



People of all ages march in front of the Indiana Statehouse during the inaugural Indiana March for Life in Indianapolis on Jan. 22, 2018.

(File photo by Natalie Hoefler)

'9 Days for Life' prayer and action campaign a powerful tool of faith

Nine days.

That's the amount of time our bishops in the U.S. are asking us to commit to prayer in preparation for the observance of the annual Day of Prayer for Legal Protection on Unborn Children on Jan. 22.

During this novena—from Jan. 14 through Jan. 22—we are being encouraged to make time to pray for the conversion of hearts as we continue our mission to ensure all human life is respected—from conception until natural death.

As we sadly mark the 46th anniversary of the U.S. Supreme Court's tragic *Roe v. Wade* and *Doe v. Bolton* decisions in 1973 that legalized abortion throughout all nine months of pregnancy, we as a people of faith see a society where many have had a conversion of heart where life issues are concerned.

But we still see some of our fellow citizens pushing for the continuation of abortion rights, supporting assisted suicide and euthanasia, and doing all they can to put a halt to our pro-life efforts.

Sponsored by the U.S. bishops' Committee on Pro Life Activities, the annual "9 Days for Life" prayer and action campaign is an opportunity for each of us to take part in something that is so simple yet can be so powerful.

And although many in the secular media will gloss over or even ignore our efforts on both the local and national levels, we cannot remain silent about life issues. Our faith implores us to not sit quietly on the sidelines as we witness injustices around us.

Each day of the "9 Days for Life"

novena highlights a different intention and is accompanied by a short reflection, suggested actions and related information. Since 2013, more than 100,000 Catholics have joined together to pray this annual novena, according to the U.S. Conference of Catholic Bishops (USCCB).

"In addition to praying for the unborn and for an end to abortion, we will pray for respect for life at all stages: for those nearing the end of their lives, for children in need of adoptive homes, for those mourning the loss of a child through abortion, and many others," the USCCB Secretariat of Pro-Life Activities noted about the novena.

The 9daysforlife.com website provides ways for Catholics to join the novena and to access resources. Participants can receive the novena by downloading a free "9 Days for Life" app, or by subscribing to daily e-mails or text messages. A printable version also is available online.

According to organizers, those who join the campaign are invited to pray a multi-faceted novena that includes a new intention, brief reflection, related information and suggested actions for each day. Participants also can follow "9 Days for Life" on Twitter, Facebook and Instagram.

Nine days.

It seems like such a small amount. But our prayers and commitment offered during that time frame could make a huge difference as we continue our mission to build a culture of life.

—Mike Krokos

Wanted: Your participation in the Vigil for Life and March for Life

People of faith who want to take part in local pro-life events are encouraged to attend the annual Vigil for Life and Indiana March for Life which will take place on Jan. 21 and 22 in Indianapolis.

The Vigil for Life will take place from 7-9 p.m. on Jan. 21 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis. The event includes praise, worship, reflections, eucharistic adoration, a eucharistic procession and the opportunity for the sacrament of reconciliation. Registration is not required, although for planning purposes it is requested. To register, go to bit.ly/2EhyNW2 (case-sensitive).

The second annual Indiana March for Life will take place the next day, on Jan. 22.

Events begin with a pre-rally at 11 a.m. in the Indiana Convention Center, 100 S. Capitol Ave., across from St. John the Evangelist Church.

—Mike Krokos

Mass will be celebrated in the church at noon, with Archbishop Charles C. Thompson serving as the principal celebrant of the Mass. Lafayette Bishop Timothy L. Doherty will be a concelebrant. A memorial for the unborn, sponsored by Right to Life of Indianapolis, will take place at the same time in the Indiana Convention Center.

The march will begin at 1:30 p.m. on Georgia Street, which forms the south border of St. John's campus and extends from the east border of the convention center.

A rally with speakers will take place on the south steps of the Indiana Statehouse at 2 p.m.

People of faith who want to stand up for life are encouraged to take part in both the vigil and the march.

Be Our Guest/Andrew Costello

Ushering in peace during the new year and beyond

I am tired of the violence. Around Thanksgiving, one of my fraternity brothers was shot during an attempted robbery in the Castleton area of Indianapolis. This remains very unsettling to me, being a new father and having a residence less than three miles from where the shooting took place.



Unfortunately, there has been more and more violence in Indianapolis the last few years, and it needs to stop. According to the Indianapolis Metropolitan Police Department, there were 161 homicides during 2018. Being personally affected by acts of theft, vandalism and the murder of a family friend, I felt like I needed to offer some suggestions for us as a people of faith to stop the bloodshed.

First, we need to pray. I recently saw a bumper sticker in a gas station that read, "Prayer changes things."

I personally have witnessed the transformative power of prayer, whether it be the curing of a terrible disease or the softening of my own heart when dealing with someone with whom I have a hard time loving.

We need to pray for our leaders, our law enforcement officials, our firefighters, our military, our neighbors, our co-workers, our families, our friends and many others.

Offer a prayer if you see flashing emergency vehicle lights or if you witness a terrible accident. Pray for the individual begging for food on the side of the road if you are unable to help them. Pray for a family member or friend with whom you are at odds. I know I would want someone praying for me in that moment if I were in trouble. As Pope St. John Paul the Great once said of the rosary, "Today I willingly entrust to the power of this prayer ... the cause of peace in the world and the cause of the family" ("*Rosarium Virginis Mariae*," #39).

Second, we need to be people of service. Going out and volunteering

helps us realize that there is something greater than ourselves, helps quell our own selfishness and strengthens our character.

After volunteering at the St. Vincent DePaul food pantry, I always walk away invigorated and thankful that I had the opportunity to share God's gifts with his people. There are also various organizations across the city, such as Keep Indianapolis Beautiful, which can help us take pride in our surroundings and show care for God's creation. Volunteering with Catholic Charities' refugee or other various outreach programs promotes peace in the lives of many individuals who are escaping or trying to overcome a troubled or dangerous past. Ultimately, service helps us be people of gratitude and peace amidst a chaotic world.

Lastly, we need to pay attention to detail. We need to realize that the small, everyday decisions we make are indicative of our character and integrity. These decisions also greatly affect the people around us.

To illustrate this point, I recall a time when I was almost hit by someone who ran a red light near the intersection of Fall Creek Parkway and Keystone Avenue in 2015.

Provisionally, I was able to stop in the middle of the intersection and avoid a likely horrific accident. As our Lord stated in the parable of the dishonest steward, "The person who is trustworthy in very small matters is also trustworthy in great ones" (Lk 16:10).

This idea has many great applications, from obeying traffic signals to obeying our civic duty to vote and pay taxes. If we do our best to be people of sound morals and integrity, then it creates a ripple effect in our own communities. If we are mindful of others on a small scale, then this mindfulness will cover a very broad spectrum.

Our Lady, Queen of Peace, pray for us!

(Andrew Costello is a member of St. Joan of Arc Parish in Indianapolis. He can be reached at operationleftover@gmail.com.) †

Letters to the Editor

New year's resolution: Take advantage of resources and live our Catholic faith

It seems that many Catholics today have decided that what they learned in religious education as a child is adequate in sustaining them throughout their lifetime.

I once heard a person who was giving the announcements at Mass claim that the program they had for adults was basically what they had learned in religion class as children.

Similarly, when a local pastor asked someone why they never attended adult education programs, the person said, "I know enough, and others need it more than me."

Why do we rely so much on what we

learned as children, perhaps decades ago? How will Jesus address this complacency at our judgment?

Let us rise up from being lukewarm and complacent this new year by striving to mature in our faith. God is infinite, and we must continue to learn by studying sacred Scripture, the *Catechism of the Catholic Church*, the lives of the saints, and more.

We are blessed with so many great resources. Let us take advantage of them this year and live our Catholic faith!

Phillip Rahman
Fulda

Retired columnist Cynthia Dewes is thankful for readers' kind and thoughtful words

This letter is addressed to the kind people who have sent me generous messages of my retirement from writing the "Cornucopia" column for *The Criterion*.

Thank you so much. Your words are

much appreciated.

God bless you and send you a Happy New Year!

Cynthia Dewes
Greencastle



Christ the Cornerstone

Christ is way to achieve lasting peace in our hearts, world

“Blessed are the peacemakers for they shall be called sons of God” (Mt 5:9).

We begin each new year with a fervent prayer for peace. We long for the world of tomorrow, the time when there will be no more discord among individuals, families, neighbors or nations. Having just celebrated the birth of the Prince of Peace, we hope that his coming will inspire us all to live differently. We begin each new year with the profound hope that we can set aside our jealousy, our fear, our desire for economic control and political domination, our aversion to strangers from foreign lands and our discomfort with those who are different from us.

What is peace? It's the absence of violence, certainly, but it's also much more. St. Augustine called it “the tranquility of order,” which is certainly an important aspect of peace. When we're at peace, we're not filled with anxiety; our homes are not filled with loud arguments and discord; our neighborhoods are safe and well-ordered, not threatening or chaotic; and nations, races and peoples live together in harmony and mutual

respect without suffering the horrors of prejudice, enmity or war.

True peace is more than just good order or civility. The Second Vatican Council (“*Gaudium et Spes*,” #78) teaches that peace is the work of justice and the effect of charity. Peace is much more than the absence of war or the coexistence of nations. Peace is a gift from God, the sum total of many gifts from God that helps us live fully with hearts full of justice and love.

What is justice? Justice is structuring human affairs, and the organization of society, in accordance with God's plan. We are just when we treat others fairly and when we work together to protect the innocent and the vulnerable from violence or evil. We are just when all people (wealthy and poor, strong and weak) live together in mutual respect.

What is charity? The sharing of self that we learn most perfectly from God, who is love, and who shows us how to be for others in everything we say and do. Authentic charity is not self-serving or self-gratifying. It is the generous sharing of ourselves (all that we have and all that we are) in ways that connect us intimately with God and

with our fellow human beings—those who are closest to us (family, friends and neighbors) and those who are far from us (strangers, social outcasts, even enemies).

We too often pray for peace, forgetting that acceptance and forgiveness (the way of the meek, the way of Jesus Christ) is the only way to peace. Lasting peace—the kind that is more than a temporary ceasefire or a periodic break between hostile actions—is the effect of charity. As Pope Francis says, “Peace involves work, it is not about staying calm and doing nothing. No! True peace means working so that everyone has a solution to the problems, to the needs, that they have in their land, in their homeland, in their family, in their society.”

If we want peace, we must let go of our desire for revenge, and we must be willing to let old wounds heal through the saving grace of God's love. Christ has reconciled us with God and with each other. We have been forgiven so that we may forgive others. We have been shown mercy so that we might let go of our desire for vengeance against those who do us harm to a

higher form of justice that is informed by love. There is no real peace without forgiveness.

Peace will happen when we let go of all anger and let God's will triumph over our selfishness. When that day comes, nations will unite in a world order that respects the fundamental human rights and authentic cultural diversity of nations and peoples. Neighbors will help and respect one another. Families will live together joyfully. And each woman and man on Earth will be calm, untroubled and at peace.

When that day comes, Christ will come again, and his peace will be established throughout all creation. In the meantime, as we begin this new year, let's continue our search for peace by recommitting ourselves to the work of justice and by loving God and our neighbor unselfishly as Christ loves us.

May the peace of Christ be with you in 2019 and always. Through the intercession of the Blessed Virgin Mary, Queen of Peace, may all humankind find happiness and joy in working for justice and in sharing God's gifts with others in Jesus' name.

Happy New Year! †



Cristo, la piedra angular

Cristo es el camino para alcanzar la paz duradera en nuestros corazones y en el mundo

“Bienaventurados los pacificadores, porque ellos serán llamados hijos de Dios” (Mt 5:9).

Comenzamos cada nuevo año con una ferviente oración por la paz. Anhelamos el mundo del mañana, el momento en el que no existirán más desavenencias entre personas, familias, vecinos ni naciones. Tras celebrar el nacimiento del Príncipe de la Paz, nos inunda la esperanza de que su venida nos inspirará a vivir de un modo distinto. Comenzamos cada nuevo año con la profunda esperanza de poder dejar a un lado la envidia, los temores, nuestros deseos por adquirir el control económico y el dominio político, nuestro rechazo a aquellos que provienen de tierras extranjeras y la incomodidad frente aquellos distintos de nosotros.

¿Qué es la paz? Es la ausencia de la violencia, por supuesto, pero también va mucho más allá. San Agustín la llamó «la tranquilidad del orden», lo que ciertamente constituye un aspecto importante de la paz. Cuando gozamos de paz, no estamos agobiados por la angustia; nuestros hogares no están repletos de estruendosas disputas y discordia; nuestras comunidades son seguras y están bien organizadas, no son peligrosas ni caóticas; y las naciones, las razas y los pueblos conviven en armonía y con respeto

mutuo sin sufrir los horrores del prejuicio, la enemistad o la guerra.

La verdadera paz es más que el simple buen orden o el civismo. El Concilio Vaticano Segundo (“*Gaudium et Spes*,” #78) enseña que la paz es la obra de la justicia y que emana de la caridad. La paz es mucho más que la ausencia de la guerra o la coexistencia de las naciones; se trata de un obsequio de Dios, la suma total de muchos obsequios divinos que nos ayudan a vivir a plenitud con corazones rebosantes de justicia y de amor.

¿Qué es la justicia? Es la estructuración de las cuestiones humanas y de la organización de la sociedad, de conformidad con el plan de Dios. Somos justos cuando tratamos a los demás equitativamente y cuando trabajamos unidos para proteger a los inocentes y los vulnerables contra la violencia o el mal. Somos justos cuando todas las personas—ricos y pobres, fuertes y débiles—coexisten en un clima de respeto mutuo.

¿Qué es la caridad? Es la entrega del propio ser que aprendemos en su forma más perfecta de Dios, quien es Amor y quien nos enseña a comportarnos con los demás en todo lo que decimos y hacemos. La auténtica caridad no atiende a los propios intereses ni busca la gratificación personal. Es la entrega generosa de nosotros mismos (todo lo que tenemos y somos) en formas que

nos conectan íntimamente con Dios y con los demás seres humanos, aquellos que se encuentran más cerca de nosotros (familiares, amigos y vecinos) y con aquellos que se encuentran lejos de nosotros (extraños, marginados sociales, incluso los enemigos).

A menudo rezamos por la paz pero olvidamos que la aceptación y el perdón que practica la gente humilde y que es el camino que conduce a Jesucristo, es el único sendero hacia la paz. La paz duradera, aquella que es más que un cese el fuego temporal o un receso periódico entre actividades hostiles, es el efecto de la caridad. Tal como lo expresa el papa Francisco: “la paz implica trabajo, no se trata de estar tranquilos y no hacer nada. ¡No! La verdadera paz significa trabajar para que todos encuentren la solución a sus problemas, a las necesidades que tienen en sus tierras, en sus patrias, en sus familias, en sus sociedades.”

Si deseamos la paz, debemos abandonar nuestro deseo de venganza y debemos estar dispuestos a que las viejas heridas sanen mediante la gracia salvadora del amor de Dios. Cristo nos ha reconciliado con Dios y con nosotros mismos. Nos han perdonado para que nosotros podamos perdonar a los demás; nos han mostrado misericordia para que podamos renunciar a nuestro deseo de venganza contra aquellos que

nos han hecho daño y entregarlo a una forma de justicia más elevada que está compuesta de amor. La verdadera paz no puede existir sin el perdón.

La paz ocurre cuando soltamos la rabia y dejamos que la voluntad de Dios triunfe sobre nuestro egoísmo. Cuando llegue ese día, las naciones se unirán en un orden mundial que respeta los derechos humanos fundamentales y la auténtica diversidad cultural de naciones y pueblos. Los vecinos se ayudarán y se respetarán mutuamente; las familias vivirán juntas y con alegría; y cada hombre y mujer sobre la faz de la tierra estará en calma, sin preocupaciones y en paz.

Cuando llegue ese día, Cristo vendrá nuevamente y su paz reinará en toda creación. Mientras tanto, a medida que comenzamos este nuevo año, continuemos con nuestra búsqueda de la paz renovando nuestro compromiso para trabajar en pos de la justicia y de amar a Dios y a nuestro prójimo de forma desinteresada, tal como Cristo nos ama.

Que la paz de Cristo esté con ustedes en 2019 y siempre. Que mediante la intercesión de la Santa Virgen María, la Reina de la Paz, toda la humanidad encuentre felicidad y alegría al trabajar en favor de la justicia y al compartir los dones de Dios con los demás en nombre de Jesús.

¡Feliz año nuevo! †

Events Calendar

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

January 14

St. Barnabas Church, 8300 Rahke Road, Indianapolis. **Mass for Vocations**, Archbishop Charles C. Thompson presiding, 7 p.m. Information: 317-881-7464, simon13@sbcglobal.net.

January 15

St. Christopher Parish, Damascus Room, 5301 W. 16th St., Indianapolis. **Scripture Study: Psalms and Gospels**, 10 consecutive Tues. through March 19, 7 p.m., \$50 payable in installments, all are welcome. Information: Lois Jansen, mlj986@gmail.com, 317-241-9169.

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Abide" Adoration Service**, sponsored by New Albany Deanery Catholic Youth Ministries, 7-8 p.m., every third Thurs. of the month, featuring guest speaker, praise band, silence and confessions, child care available. Information and child care reservations: Chris Rogers, chris@nadyouth.org, 812-923-8355.

January 17

St. Joseph Parish, 1401 S. Mickley Ave.,

Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Nature Nights: Thank You Pollinators!** 7-8:30 p.m., freewill offering. Information and registration: 317-788-7581, www.benedictinn.org.

January 18

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Indiana Secretary of Commerce Jim Schellinger presenting, Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on Dec. 17. Information and registration: www.catholicbusinessexchange.org.

January 19

Sisters of St. Benedict of Ferdinand, Ind., Gertrude Hall, 802 E. 10th St., Ferdinand (Evansville Diocese).

Oblates of St. Benedict Informational Meeting, 1-3 p.m. Information:

Benedictine Sister Brenda Engleman, 812-367-1411,

ext. 2827, bengleman@thedome.org.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Christmas and Epiphany Ge'ez Rite Holy Mass**, 10 a.m., hosted by the St. Michael the Archangel Ethiopian and Eritrean Community, Father Eyassu Kahsay celebrating. Information: Samson Gebray, akbe_g@yahoo.com, 317-869-5230.

January 20

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Sundays at the Woods: A Low Carbon Footprint**, Providence Sister Jeanne Hagelskamp and Lorrie Heber presenting, 2-4 p.m., freewill offering, registration required by Jan. 18; space limited to 30. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

January 21

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Vigil for Life**, worship, eucharistic adoration, procession and confessions,

featuring Christian music artist Audrey Assad, 7-9 p.m., freewill offerings. Tickets and information: goo.gl/a6ETs3 (case sensitive), Brie Anne (Eichhorn) Varick, 317-236-1543, beichhorn@archindy.org.

January 22

Indiana March for Life, Indoor Life Rally, Indiana Convention Center, 100 S. Capitol Ave.; noon-**Mass and Memorial Service**, St. John the Evangelist Church, 126 W. Georgia St., and Indiana Convention Center, Archbishop Charles C. Thompson and Diocese of Lafayette Bishop Timothy Doherty presiding; 1:30 p.m.-**March for Life**, from Georgia St., to the Soldiers and Sailors Monument on the downtown Circle, to the Indiana State Capitol Building, 200 W. Washington St., 2 p.m.-**Rally**, south steps of Indiana State Capitol Building. Information: Brie Anne (Eichhorn) Varick, 317-236-1543, beichhorn@archindy.org.

January 25

Immaculate Heart of Mary School, 317 E. 57th St.,

Indianapolis. **K-8 Open House**, for parents of prospective students, 1-2:30 p.m., private tours available. Information: Elise O'Brien, 317-255-5468, eliseobrien@ihmindy.org.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Girls Night Out—Women Helping Women**, arts and crafts, shopping, door prizes, pampering, dessert bar, \$25 per person, portion of proceeds benefit Beacon of Hope Crisis Center, 7-9:30 p.m. Registration, information: bit.ly/2RAAS2v (case sensitive), 317-788-7581.

January 25-26

St. Alphonsus Liguori Parish, 1870 W. Oak St., Zionsville (Lafayette Diocese). **Rummage Sale**, Fri. 8 a.m.-5 p.m., Sat. 8 a.m.-noon, proceeds benefit the community of St. Anthony of Padua in Croix Fer, Haiti. Donations accepted Jan. 23, 3-8 p.m. and Jan. 24, 8 a.m.-6 p.m. Information: Geri Neita, 317-873-2885, ext. 301, communications@zionsvillecatholic.com.

January 26

St. Simon the Apostle

Parish, 8155 Oaklandon Road, Indianapolis. **Ultreya**, sponsored by St. Simon the Apostle and Holy Spirit at Geist (Lafayette Diocese), starting after 5:30 p.m. Mass, bring a dish to share. Information: Bhsx7@sbcglobal.net.

January 27

Immaculate Heart of Mary School, 317 E. 57th St., Indianapolis. **K-8 Open House**, for parents of prospective students, 10:30 a.m.-noon, private tours available. Information: Elise O'Brien, 317-255-5468, eliseobrien@ihmindy.org.

St. Matthew School, 4100 E. 56th St., Indianapolis. **Open House**, for parents of perspective students, 1:30-3:30 p.m., Information: 317-251-3997, rsobolewski@saintmatt.org.

St. Simon the Apostle School, 8155 Oaklandon Road, Indianapolis. **Open House**, for parents of perspective students in grades PreK-8, informational sessions and tours. Information: 317-826-6000, sknoop@saintsimon.org. †

Retreats and Programs

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

January 29

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Praying with the Saints – Julian of Norwich**, Patty Moore presenting, 7-8:30 p.m.,

\$25. Information, registration: bit.ly/2E252aV, 317-788-7581.

February 5

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove.

Benedictine Spirituality: Tools, (part one of four, Feb. 12, 19, 26), Benedictine Sister Ann Patrice Papesch presenting, 7-8:30 p.m., \$90 for series, \$25 per session. Information, registration: bit.ly/2RCIt0m, 317-788-7581.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Dealing with our Grief**, six Tuesdays through March 12, 2:30-4 p.m. or 7-8:30 p.m., \$85 includes book. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org.

February 8-10

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Retreat for Busy Catholic Moms**, Providence Sister Mary Montgomery presenting, quiet reflection and spiritual enrichment for busy

moms with time for sharing, reconciliation available, Fri. 6:30 p.m.-Sun. 1:30 p.m., \$220 includes lodging and meals, \$130 without lodging. Registration deadline Feb. 1. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event. †

National '9 Days for Life' prayer campaign set for Jan. 14-22

Catholics across the United States are encouraged to join in prayer for "9 Days for Life" starting on Jan. 14 through Jan. 22, the annual Day of Prayer for the Legal Protection of Unborn Children.

Sponsored by the Committee on Pro-Life Activities of the United States Conference of Catholic Bishops (USCCB), the novena and days of prayer are a time of recollection and reparation in observation of the anniversary of *Roe v. Wade*, the 1973 U.S. Supreme Court decision making abortion legal throughout the United States.

Each day of the novena highlights a related topic and provides a reflection, educational information and suggested daily actions.

To subscribe for e-mail or text message updates or to access a printable version of the novena, visit www.9daysforlife.com.

A free "9 Days for Life" mobile app for Apple and Android phones can be downloaded from the App Store.

Additional information, including resources related to the pro-life activities of the USCCB, can be found at www.usccb.org/prolife. †

Two Dynamic Catholic 'Find Your Greatness' events planned on Jan. 18-19

Nationally known speaker and Catholic author Dr. Allen Hunt is the featured keynote at two "Find Your Greatness" Dynamic Catholic events in the archdiocese the weekend of Jan. 18-19.

The events are as follows: —Jan. 18: 6:30-10:30 p.m., St. Mary Parish, 331 E. Hunter Robbins Way, in Greensburg.

—Jan. 19: 9 a.m.-1 p.m., St. Roch Parish, 3600 S. Pennsylvania St., in Indianapolis.

"Find Your Greatness" introduces participants to four simple ways to

reach full potential based on Matthew Kelly's book *The Four Signs of a Dynamic Catholic*.

Attendees will also hear the live music of Catholic singer-songwriter George Lower.

The event is appropriate for ages 10 and older.

The cost to attend is \$25 per person. Tickets can be purchased online at www.dynamiccatholic.com/events or by calling 859-980-7900.

For additional information, contact the St. Mary Parish office at 812-663-8427 or the St. Roch Office at 317-784-1763. †

VIPs



Roger and Theresa (Wolfinger) Martin, members of St. Vincent de Paul Parish in Bedford, will celebrate their 50th wedding anniversary on Jan. 16.

The couple was married in St. Vincent de Paul Church in Bedford on Jan. 16, 1969.

They have three children: Melodie, Roger, Jr., and William Martin.

The couple also has seven grandchildren and one great-grandchild. †



Deacon Michael (Diocese of Joliet, Ill.) and Margaret (Bechtold) McGuire, members of St. Francis of Assisi Parish in Bolingbrook, Ill., celebrated their 50th wedding anniversary on Dec. 21.

The couple was married in Our Lady of the Greenwood Church in Greenwood on Dec. 21, 1968.

They have two children: Michael II and Mitchell McGuire.

The couple celebrated with a renewal of vows and a reception with family and friends. †

Divorce and Beyond offered on Tuesdays from Jan 22-Feb. 26 in Brownsburg

Divorce and Beyond, a ministry of the archdiocesan Office of Marriage and Family Life, will be offered at St. Malachy Parish, 9833 E. County Road 750 N., in Brownsburg, from 7-9 p.m. on six consecutive Tuesdays from Jan. 22-Feb. 26.

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

Separated or divorced individuals of all faiths are welcome.

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

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

For more information, contact archdiocesan divorce and bereavement ministry coordinator Deb VanVelse at 317-236-1586 or dvanvelse@archindy.org. †



The Face of Mercy

(from Pope Francis' papal bull "Misericordiae Vultus")

By Daniel Conway

Opening our hearts to the true light, Jesus Christ

"The night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light" (Rom 13:12).

Last month, Pope Francis delivered his annual Christmas message to the cardinals and other leaders in the Roman Curia, the Church's central administrative offices.

Using the themes of light and darkness, the pope offered reflections on "the light that links Christmas [the Lord's first coming in humility] to the Parousia [his second coming in glory], and confirms us in the hope that does not disappoint." This hope "does not disappoint," the Holy Father says. "It is the hope on which our individual lives, and the entire history of the Church and the world, depend."

Darkness seeks to overshadow the light that gives us hope, but the light of Christ is stronger than the darkness of sin and death. That's why the Church, "at once holy and always in need of purification," must be committed to penance and renewal "so that she may reveal in the world, faithfully, albeit with shadows, the mystery of the Lord until, in the end, it shall be manifested in full light" (*"Lumen Gentium,"* #8).

As Pope Francis says: "Jesus was

born in a social, political and religious situation marked by tension, unrest and gloom. His birth, awaited by some yet rejected by others, embodies the divine logic that does not halt before evil, but instead transforms it slowly but surely into goodness. Yet it also brings to light the malign logic that transforms even goodness into evil, in an attempt to keep humanity in despair and in darkness."

The "malign logic" is the way of thinking that values self-interest over love of God and neighbor. It is the way of ideologies that place the desires of the wealthy few over the basic needs of the poor and vulnerable. The light of Christ shines in our darkness when we can forgo our selfishness and pursue the "divine logic" that places the good of others ahead of what we judge to be in our own best interests.

"Being Christian, in general and for us in particular as the Lord's anointed and consecrated," Pope Francis says, "does not mean acting like an elite group who think they have God in their pocket, but as persons who know that they are loved by the Lord despite being unworthy sinners." Humility is the pre-eminent Christian virtue because, in casting off our pride, we accept

our true relationship to God, to our sisters and brothers and to all God's creation.

"The Bible and the Church's history show clearly that even the elect can frequently come to think and act as if they were the owners of salvation and not its recipients," the Holy Father notes, "like overseers of the mysteries of God and not their humble ministers, like God's toll-keepers and not servants of the flock entrusted to their care.

"All too often, as a result of excessive and misguided zeal, instead of following God, we can put ourselves in front of him, like Peter," the pope says, "who remonstrated with the Master and thus merited the most severe of Christ's rebukes: 'Get behind me, Satan! For you are setting your mind not on the things of God but on the things of men'" (Mk 8:33).

Darkness permeates our minds and hearts when we are bound up in self-centeredness and pride. The light of Christ can transform our thoughts and attitudes only if we open our hearts and embrace the truth about ourselves and our relationship to God. That's why Pope Francis cautions the members of the curia—and us—saying, "God's salvation, freely bestowed on all

humanity, the Church and in particular on us, consecrated persons, does not act independently of our will, our cooperation, our freedom and our daily efforts. Salvation is a gift that must be accepted, cherished and made to bear fruit" (cf. Mt 25:14-30).

"All of us, then, in order to make Christ's light shine forth, have the duty to combat all spiritual corruption," which the pope says is "worse than the fall of the sinner, for it is a comfortable and self-satisfied form of blindness. Everything then appears acceptable: deception, slander, egotism and other subtle forms of self-centeredness, for 'even Satan disguises himself as an angel of light' (2 Cor 11:14)."

As the pope admonished the cardinals and members of the Roman Curia who assist him in carrying out his ministry as St. Peter's successor, the only way to overcome all the evils (both inside and outside) that threaten our Church is to acknowledge that we are "persons who know that they are loved by the Lord despite being unworthy sinners."

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

El rostro de la misericordia/Daniel Conway

Abramos nuestros corazones a la luz verdadera: Jesucristo

"La noche está muy avanzada y se acerca el día. Abandonemos las obras propias de la noche y vistámonos con la armadura de la luz" (Rom 13:12).

El mes pasado el papa Francisco pronunció su mensaje anual, con motivo de la Navidad, ante los cardenales y superiores de la Curia Romana, la principal oficina administrativa de la Iglesia.

Empleando la alegoría de la luz y la oscuridad, el papa presentó sus reflexiones "sobre la luz que une la Navidad—es decir, la primera venida en humildad—a la Parusía—segunda venida en esplendor—y nos confirma en la esperanza que nunca defrauda." Esta esperanza "nunca defrauda," dice el Santo Padre. "Esa esperanza de la que depende la vida de cada uno de nosotros y toda la historia de la Iglesia y del mundo."

La oscuridad busca opacar la luz que nos infunde esperanza, pero la luz de Cristo es más fuerte que la oscuridad del pecado y la muerte. Es por esto que la Iglesia "siendo al mismo tiempo santa y necesitada de purificación" debe comprometerse con la penitencia y la renovación para "revelar al mundo fielmente su misterio, aunque sea entre penumbras, hasta que se manifieste en todo el esplendor al final de los tiempos" (*"Lumen Gentium,"* #8).

Tal como nos lo explica el papa

Francisco: "Jesús, en realidad, nace en una situación sociopolítica y religiosa llena de tensión, agitación y oscuridad. Su nacimiento, por una parte esperado y por otra rechazado, resume la lógica divina que no se detiene ante el mal, sino que lo transforma radical y gradualmente en bien, y también la lógica maligna que transforma incluso el bien en mal para postrar a la humanidad en la desesperación y en la oscuridad."

La "lógica maligna" es la forma de pensar que valora el interés en la propia persona por encima del amor a Dios y al prójimo. Es la lógica de las ideologías que colocan los deseos de unos pocos acaudalados por encima de las necesidades básicas de los pobres y los vulnerables. La luz de Cristo brilla en nuestra oscuridad cuando somos capaces de despojarnos de nuestro egoísmo y buscar la "lógica divina" que coloca el bien de los demás por encima de aquello que consideramos como lo mejor para nosotros mismos.

"Para el cristiano en general, y en particular para nosotros, el ser ungidos, consagrados por el Señor—señala el papa Francisco—no significa comportarnos como un grupo de personas privilegiadas que creen que tienen a Dios en el bolsillo, sino como personas que saben que son amadas por el Señor a pesar de ser pecadores e

indignos." La humildad es la virtud cristiana por excelencia porque al desechar nuestro orgullo aceptamos nuestra verdadera relación con Dios, con nuestros hermanos y hermanas, y con toda la creación divina.

"La Biblia y la historia de la Iglesia nos enseñan que muchas veces, incluso los elegidos, andando en el camino, empiezan a pensar, a creerse y a comportarse como dueños de la salvación y no como beneficiarios—apunta el Papa—como controladores de los misterios de Dios y no como humildes distribuidores, como aduaneros de Dios y no como servidores del rebaño que se les ha confiado.

"Muchas veces—por un celo excesivo y mal orientado—en lugar de seguir a Dios nos ponemos delante de él, como Pedro, que criticó al Maestro y mereció el reproche más severo que Cristo nunca dirigió a una persona: '¡Ponte detrás de mí, Satanás! ¡Tú piensas como los hombres, no como Dios!' " (Mc 8:33).

La oscuridad permea en nuestras mentes y corazones cuando estamos presos del egoísmo y el orgullo. La luz de Cristo puede transformar nuestros pensamientos y actitudes solamente si abrimos nuestros corazones y nos entregamos a la verdad sobre nosotros mismos y nuestra relación con Dios. Por ello, el papa Francisco advierte a los miembros de la Curia, y a todos nosotros, al decir: "la salvación

de Dios, dada gratuitamente a toda la humanidad, a la Iglesia y en particular a nosotros, personas consagradas, no actúa sin nuestra voluntad, sin nuestra cooperación, sin nuestra libertad, sin nuestro esfuerzo diario. La salvación es un don, esto es verdad, pero un don que hay que acoger, custodiar y hacer fructificar" (cf. Mt 25,14-30).

"Para hacer resplandecer la luz de Cristo, todos tenemos el deber de combatir cualquier corrupción espiritual—que, en palabras del Papa—es peor que la caída de un pecador, porque se trata de una ceguera cómoda y autosuficiente donde todo termina pareciendo lícito: el engaño, la calumnia, el egoísmo y tantas formas sutiles de autorreferencialidad, ya que "el mismo Satanás se disfraza de ángel de luz" (2 Co 11:14).

Tal como exhortó el Papa a los cardenales y miembros de la Curia Romana que lo ayudan a llevar adelante su ministerio como sucesor de San Pedro, el único camino para superar toda la maldad (tanto interior como exterior) que amenaza a nuestra Iglesia, es reconocer que somos "personas que saben que son amadas por el Señor a pesar de ser pecadores e indignos."

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

Christian faith is concrete, Pope Francis says at morning Mass

VATICAN CITY (CNS)—The saints were Christians who were "crazy for concreteness," knowing that faith is not an idea but a relationship with Jesus, which leads to actions that demonstrate love, Pope Francis said.

Celebrating morning Mass on Jan. 7 in the chapel of the Domus Sanctae Marthae,

the pope said the celebration of Christmas is the celebration of a faith that is concrete.

Christians profess their belief that "the Son of God came in the flesh, became one of us," he said. "He was conceived in the womb of Mary, born in Bethlehem, grew like a baby does, fled to Egypt, returned to Nazareth, learned to read with his father, to work"—

although God, he was also truly human.

The first reading at Mass was a passage from the First Letter of St. John which commands Christians to believe in the name of Jesus and love one another, with "concrete love, not a fantasy love," the pope said.

"Concreteness. This is the challenge," he said. "Not ideas and beautiful words."

The first reading at Mass also included John's admonition: "Do not trust every spirit but test the spirits to see whether they belong to God, because many false prophets have gone out into the world" (1 Jn 4:1).

Such false prophets propose "a 'soft' Christ without flesh and a love for one's neighbors," the pope said. †

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are a valuable part of their community. It also revealed her willingness to have them take risks—a quality that defines her, too, says Roncalli's president Joseph Hollowell.

"In 1993, she took a calculated risk and accepted a position at Roncalli where she would be responsible for creating a special education program from scratch," Hollowell notes. "The common sentiment was that a successful special needs program could not be done in a Catholic high school. There certainly were no models in the state of Indiana to emulate at that time."

Twenty-five years later, the special needs program at Roncalli that is called STARS—Students That Are Ready for Success—"may be the biggest success story in our school's history," says Hollowell.

The program that started with five students in 1993 at Roncalli now serves more than 150 students, representing about 15 percent of the school's enrollment.

"Expanding the scope of the students we serve here has been uplifting, enriching and beneficial on many fronts," Hollowell says. "It also has been challenging. However, Pat never flinched."

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

A life of promoting acceptance, faith

While coming to Roncalli can be viewed as a risk, Musgrave viewed it as an opportunity—an opportunity to influence the students she loves in an educational setting where she could also live and model her Catholic faith.

Before arriving at Roncalli, she had taught in public schools for 15 years. "I knew that my degree in special education would make it difficult to teach in the Catholic school system as there were very few programs," she says. "When Roncalli decided to start a special education program, I jumped at the opportunity."

A leap into a Catholic faith community was also a significant part of the move for her.

"I wanted to be in a community that had the same faith values as I had," says Musgrave, a member of St. Roch Parish in Indianapolis and a 1973 graduate of Our Lady of Providence High School in Clarksville.

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

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

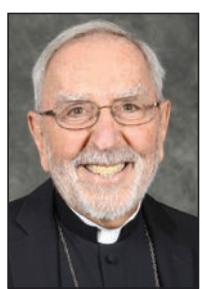
As much as she contributed to Roncalli, she is equally grateful for the influence of the students and staff who touched her life during her 24 years there. And she is especially thankful for her husband of 41 years, Dennis.

They're all part of her lifetime journey of trying to add a measure of understanding, acceptance and faith to the world.

"It's been very rewarding," she says. "I felt like a member of the family at Roncalli. I just enjoyed being part of a community that allowed me to talk to the kids about my faith and their faith—to talk about morals and values." †

Bishop Kicanas is keynote speaker for Celebrating Catholic Schools Values

Bishop Emeritus Gerald F. Kicanas of the Diocese of Tucson, Ariz., will be the keynote speaker during the 23rd annual Celebrating Catholic Schools Values:



Bishop Gerald F. Kicanas

Scholarship and Career Achievement Reception and Awards program on Feb. 7. The program will be held at the Crowne Plaza Hotel Grand Hall of Union Station in Indianapolis. The invitation-only event begins with a reception at 5:30 p.m., with the awards program starting at 7:00 p.m.

Scholarship and Career Achievement Reception and Awards program on Feb. 7.

The program will be held at the Crowne Plaza Hotel Grand Hall of Union Station in Indianapolis. The invitation-only event begins with a reception at

Bishop Kicanas is the chairperson of the board of directors of the National Catholic Educational Association.

Since 1996, the Celebrating Catholic School Values event has highlighted Catholic schools as assets to the corporate community, honored an outstanding group of alumni for their career accomplishments, and honored friends of Catholic schools for their community service.

This year, the archdiocese will honor four individuals: Jerry and Rosie Semler of St. Pius X Parish in Indianapolis, Pat Musgrave of St. Roch Parish in Indianapolis, and Virginia Marten of St. Luke the Evangelist Parish in Indianapolis. †

'SEEK'-ing God in Indianapolis



Young people dance on the opening night of SEEK2019 on Jan. 3 at the Indiana Convention Center in Indianapolis. The biennial conference is sponsored by the Denver-based Fellowship of Catholic University Students. This year's conference was attended by 17,000 people, most of whom were college students, from across the country. (Photo by Sean Gallagher)



A priest incenses a monstrance as part of an evening of adoration on Jan. 5 during the SEEK2019 conference in the Indiana Convention Center in Indianapolis. Behind the priest, approximately 17,000 college students, religious, campus ministers and others knelt in worship of Christ's presence in the Blessed Sacrament within the monstrance. More coverage of SEEK2019 will be included in the Jan. 18 issue of *The Criterion*. (Photo by Natalie Hoefler)

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RELIC

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across the nation. Archdiocesan leaders helped arrange that the relic could also be venerated by Catholics from across central and southern Indiana at the cathedral.

Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County, has had a great devotion to the saint since the 1990s when he received priestly formation at St. John Vianney College Seminary in St. Paul, Minn. Over the years, he has visited the shrine in Ars six times.

Watching so many people coming to pray in the presence of a relic of a saint so dear to him was moving for the priest.

"It's so wonderful to see the people of our archdiocese ask for his prayers and intercession, to see the genuine faithfulness and piety of the people," Father Meyer said. "It's powerful to see how many parents brought their children. So it's not only about someone who has a devotion, you're also seeing people teach devotion."

Debbie Gregg wanted to give that gift to the eighth-graders of St. Nicholas School in Ripley County that she teaches and is helping to prepare to receive the sacrament of confirmation. She brought the class on a pilgrimage to the cathedral to pray before the relic.

"It's a great opportunity for them to grow in their faith and to plant seeds," Gregg said. "We're always praying for vocations."

Eighth-grader Will Rees said he wanted to pray for priests before the relic.

"They give us the sacraments and lead us closer to Jesus," he said.

The sacrament that St. John Vianney is most known for bringing to the faithful is the sacrament of penance. As his fame as a wise and caring pastor grew, thousands of people every year would flock to Ars from across Europe to confess their sins to him and receive God's mercy. It is said that he spent as many as 18 hours a day in his parish church's confessional.

So it was fitting that, when his heart was available for veneration at the cathedral, several priests were present for the sacrament of penance.

One was Benedictine Father Luke Waugh, pastor of St. Isidore the Farmer Parish in Perry County in the Tell City Deanery. He spent several hours at the cathedral hearing confessions.

"The blessings that came from hearing confessions all afternoon cannot be counted," said Father Luke, a member of Saint Meinrad Archabbey in St. Meinrad. "Like me, St. John Vianney ministered in a far corner of his diocese. His ministry came alive in the confessional. To practice the ministry that he excelled in near his physical heart—a heart for people—was amazing."

After the time for veneration of the relic at the cathedral ended, it was taken

to the SEEK conference for veneration by the thousands who attended it. On the night of Jan. 5, it was placed at the front of the two exhibit halls in the Indiana Convention Center where hundreds of priests heard more than 4,000 confessions of conference participants.

Many of the people who venerated the relic at the cathedral prayed for priests.

The relic's visit to the cathedral came at a time when the bishops of the U.S. were at prayer on retreat at Mundelein Seminary at the University of St. Mary of the Lake near Chicago. Last September, Pope Francis encouraged the bishops to take such a retreat to consider in prayer



Johnny Volk, left, Abraham Hudepohl and Dominic Martini, all eighth-grade students at St. Nicholas School in Ripley County, pray before the incorrupt heart of St. John Vianney on Jan. 4 in SS. Peter and Paul Cathedral in Indianapolis. (Photos by Sean Gallagher)

their response to the current clergy sexual abuse crisis in the Church.

Father Patrick Beidelman, rector of the cathedral and executive director of the archdiocesan Secretariat for Worship and Evangelization, appreciated seeing so many people pass through the cathedral to pray before the heart of such a holy priest.

"It's encouraging and gives me hope in a time where there is a light being shined on some things in the Church where people made mistakes and people were hurt," he said. "People still respond in faith to come in prayer to ask the intercession of someone so holy for those who serve in a role in the Church that's so critical."

Seminarian James "JJ" Huber took time out of assisting at the SEEK conference to come to the cathedral to venerate the relic. He was amazed at seeing so many people who joined him there.

"With all of the things that are going on in the Church right now, it's incredibly inspiring to still see such faith among people," said Huber, a member of St. Gabriel Parish in Connorsville. "It's inspiring to me as a seminarian. People are still going to need their priests."

Laura Elstro is one of the people who inspired Huber. She came to the cathedral from her home in Richmond, where she is a member of St. Elizabeth Ann Seton Parish.

"As I knelt before his heart, I prayed for healing within the priesthood," she said.

"I prayed for the seminarians. I prayed for those who have left the seminary and

religious life, but also I prayed for the increase for vocations in our archdiocese. We need more priests who follow the example of St. John Vianney."

Father Meyer agreed.

"We need conversion among priests," he said. "The only way out of what we're in is holiness, and John Vianney's life speaks of nothing but total devotion and holiness. That's what we need."

Father Eric Augenstein, archdiocesan vocations director, was amazed at the thousands who came to the cathedral to venerate the relic. He hopes the event will be an aid in his ministry in helping men discern a vocation to the priesthood.



Deacon Stephen Hodges, left, and Msgr. William F. Stumpf, archdiocesan vicar general, touch the reliquary holding the incorrupt heart of St. John Vianney at the conclusion of Mass. Also assisting at the Mass is Deacon Juan Carlos Ramirez, right.



A reliquary holding the incorrupt heart of St. John Vianney stands before the altar of SS. Peter and Paul Cathedral in Indianapolis on Jan. 4 during a Mass at the end of a period of veneration of the relic. Msgr. William F. Stumpf, archdiocesan vicar general, center, prays the eucharistic prayer and is joined by concelebrants Father Patrick Beidelman, left, Benedictine Father Luke Waugh and Fathers Kyle Rodden, Jeffrey Dufresne and Eric Augenstein. Kneeling are Deacon Stephen Hodges, left, and Father Peter Marshall, who assisted at the Mass.

"Being able to pray in the presence of that relic, the physical heart that had so much love for God and God's people," he said, "can encourage other hearts to be open to follow in his footsteps in the priesthood."

The time for veneration of the relic concluded with Mass. Msgr. William F. Stumpf, archdiocesan vicar general, was the principal celebrant for the liturgy.

In his homily, he reflected on the "extraordinary witness" that St. John

Vianney gave "by simply being a faithful, zealous and loving parish priest."

Msgr. Stumpf ended his homily by inviting his listeners to go forth from the cathedral "to share St. John Vianney's story, the story of a soul who fell in love with God.

"And may we, too, but especially those called to holy orders, continue to live our lives with the same love for Christ and his people." †



Anthony Kovacs, left, and Nick Sauer, members of SS. Francis and Clare of Assisi Parish in Greenwood, kneel in prayer during the Mass.

'Nationalistic tendencies' threaten peace, pope tells diplomats

VATICAN CITY (CNS)—As it did prior to the Second World War, the rise of nationalism in the world poses a threat to peace and constructive dialogue among nations, Pope Francis said.

During his annual address to diplomats accredited to the Vatican, the pope said that the establishment of the League of Nations nearly 100 years ago ushered a new era of multilateral diplomacy based on goodwill, readiness among nations to deal fairly and honestly with each other, and openness to compromise.

However, he warned in his speech on Jan. 7 that the lack of one of those necessary elements results in nations searching “for unilateral solutions and, in the end, the domination of the powerful over the weak.”

“The League of Nations failed for these very reasons, and one notes with regret that the same attitudes are presently threatening the stability of the major international organizations,” the pope said.

Clearly, he added, “relationships within the international community, and the multilateral system as a whole, are experiencing a period of difficulty with the resurgence of nationalistic tendencies at odds with the vocation of the international organizations to be a setting for dialogue and encounter for all countries.”

In his nearly one-hour speech to the diplomats, the pope warned that the re-emergence of populist and nationalist ideologies is “progressively weakening” multilateral institutions and subsequently creating a “general lack of trust, a crisis of credibility in international political life, and a gradual marginalization of the most vulnerable members of the family of nations.”

An essential aspect of good politics, he said, is the pursuit of the common good that would enable individuals and the international community as a whole to “achieve their proper material and spiritual well-being.”

“Peace is never a partial good, but one that embraces the entire human race,” he said.

Recalling the ongoing humanitarian crises in countries such as Ukraine and Syria, Pope Francis urged the international community to defend the



Pope Francis greets an ambassador during an annual meeting to exchange greetings for the new year with diplomats accredited to the Holy See, at the Vatican on Jan. 7. (CNS photo/Ettore Ferrari, pool via Reuters)

most vulnerable in the world, “and to give a voice to those who have none.”

Among those most affected by instability, he noted are Christian communities in the Middle East where many people have been forced to flee from violence and persecution, particularly due to the resurgence of attempts “to foment hostility between Muslims and Christians.”

The pope expressed his hope that his upcoming visits to the United Arab Emirates and to Morocco would provide an opportunity to “advance interreligious dialogue and mutual understanding between the followers of both religions.”

Pope Francis also made an appeal for assistance to migrants who are forced to emigrate due to “the scourge of poverty and various forms of violence and persecution,” as well as natural disasters and climate change.

“All human beings long for a better and more prosperous life, and the challenge of

migration cannot be met with a mindset of violence and indifference, nor by offering merely partial solutions,” he said.

Among the most vulnerable in today’s world, the pope continued, are young people who face an “uncertain future” due to lack of employment.

Urging world leaders to take steps to ensure the physical, psychological and spiritual growth of children, Pope Francis acknowledged the Church’s failure to protect children.

Child sexual abuse, especially by members of the clergy, “is one of the plagues of our time,” he said.

“The abuse of minors is one of the vilest and most heinous crimes conceivable,” he said. “Such abuse inexorably sweeps away the best of what human life holds out for innocent children and causes irreparable and lifelong damage.”

The Church is committed to preventing clerical sex abuse and its concealment, he

said, expressing hope that his Feb. 21-24 meeting with the presidents of the world’s bishops’ conferences will be “a further step in the Church’s efforts to shed full light on the facts and to alleviate the wounds caused by such crimes.”

Pope Francis also urged the diplomatic community to continue to work toward building peace between nations divided by war.

While there have been significant strides in building peace in some places, such as the end of the decades-long conflict between Ethiopia and Eritrea and an easing of relations between North and South Korea, the pope called for peace in areas such as Venezuela and the Holy Land which are still affected by internal strife and divisions.

Citing St. Paul VI’s 1965 speech to the United Nations, the pope said that peace is not built merely through politics and protecting interests but with “the mind, with ideas, with works of peace.” †

Hysterectomy can be morally licit in limited situations, Vatican says

VATICAN CITY (CNS)—The Catholic Church teaches that sterilization is morally unacceptable, but a hysterectomy could be morally acceptable if the uterus could not sustain a pregnancy, said the Vatican’s Congregation for the Doctrine of the Faith.

Affirming past indications as to when a hysterectomy would be morally acceptable, the doctrinal congregation, in a note published on Jan. 3, said that “when the uterus is found to be irreversibly in such a state that it is no longer suitable for procreation and medical experts have reached the certainty that an eventual pregnancy will bring about a spontaneous abortion before the fetus is able to arrive at a viable state,” it would be licit to remove the uterus with a hysterectomy.

“Removing a reproductive organ incapable of bringing a pregnancy to term should not therefore be qualified as direct sterilization, which is and remains intrinsically illicit as an end and as a means,” it said.

The response and accompanying note by the congregation was dated Dec. 10 and signed by its prefect, Cardinal Luis Ladaria, and secretary, Archbishop Giacomo Morandi. Pope Francis approved the congregation’s response and ordered its publication.

The congregation reaffirmed the three responses it gave in 1993 to questions concerning “uterine isolation”

or tubal ligation and “related matters.”

That document, signed by Cardinal Joseph Ratzinger, the future Pope Benedict XVI, said that because sterilization was not the primary objective it was morally licit to remove a “seriously injured” uterus when it posed an immediate serious threat to the life or health of the woman even though permanent sterility would result.

However, it rejected the idea of performing a hysterectomy or tubal ligation (“uterine isolation”) when uterine damage did not pose a present risk to the life or health of the woman, but would pose a danger only in case of a future pregnancy. In those cases, it said, such medical procedures would amount to being direct sterilization, which remains illicit.

In the latest response to “a question on the liceity of a hysterectomy in certain cases,” the congregation said, “in recent years some very specific cases have been submitted to the Holy See” concerning “a different issue from that which was examined in 1993, because they regard situations in which procreation is no longer possible.”

What made the new question different was “the certainty reached by medical experts that in the case of a pregnancy, it would be spontaneously interrupted before the fetus arrives at a state of viability. Here it is

not a question of difficulty or of risks of greater or lesser importance, but of a couple for which it is not possible to procreate,” the congregation said.

“The precise object of sterilization is to impede the functioning of the reproductive organs and the malice of sterilization consists in the refusal of children,” it said.

But, in the cases referred to in the new document, “it is known that the reproductive organs are not capable of protecting a conceived child up to viability, namely, they are not capable of fulfilling their natural procreative function.”

“The objective of the procreative process is to bring a baby into the world, but here the birth of a living fetus is not biologically possible,” it said. “Therefore, we are not dealing with a defective or risky functioning of the reproductive organs, but we are faced here with a situation in which the natural end of bringing a living child into the world is not attainable.”

“The medical procedure should not be judged as being against procreation, because we find ourselves within an objective context in which neither procreation nor, as a consequence, an anti-procreative action, are possible,” it explained.

Evaluating whether a pregnancy could or could not be viable “is a medical question,” the congregation said, and “one must ask if the highest degree of certainty that medicine can reach has been reached” so as to recognize whether the medical response has been made “in good faith.”

The congregation added that its note was not an endorsement of a hysterectomy as being the only or best option since there are other morally licit options in cases of severe uterine damage such as abstaining from sexual intercourse during fertile periods or total abstinence.

“It is the decision of the spouses, in dialogue with doctors and their spiritual guide, to choose the path to follow, applying the general criteria of the gradualness of medical intervention to their case and to their circumstances,” it said. †

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All people find a universal bond in being loved by God

By Fr. Herbert Weber

The small plane flew to the Atlantic coast of Panama, stopping on a landing strip at water's edge. I was on that plane with my sister and brother-in-law, visiting the Kuna people of the San Blas Archipelago.

Although the people were very friendly, they were shy and retiring, reluctant about having pictures taken. When a group of women, however, learned that I was a Catholic priest, they became engaged.

All of the members of this particular group were Catholic. They walked me to their unpainted wood-framed church, which they proudly displayed to me. They were even willing to have a photo taken with me, honoring the occasion of my visit.

My sister later accused me of playing the priest card to ingratiate myself with the Kuna. Of course, I denied it, but what I did was let them know that, North American or Central American, we shared the commonality of faith. It inspired them and truly reminded me of the universality of our faith and Church.

The Solemnity of the Epiphany of the Lord, which we celebrated on Jan. 6, is a perfect time to reflect on a universality of faith. In the Church in the U.S., this day begins National Migration Week (Jan. 6-12). In light of everyday news about immigrants and refugees, there is a need to reflect prayerfully on a humanitarian response to those leaving their home countries for safety purposes.

That, however, requires people to reflect on the common bond that all humans have, regardless of point of origin, language or ethnicity.

The responsorial psalm for the Mass on the Feast of Epiphany, proclaims "Lord, every nation on Earth will adore you," (Ps 72:11). This not only expresses the universal manifestation of God's salvation to all people of the world. It also depicts all nations finding the same awareness of God's goodness and love.

Put another way, it means that we adore God who loves all people. As such, we need to love and show respect for all people.

Perhaps the Kuna women warmed up to me because they discovered that bond of the Catholic faith. The same "warming up" has to be present regardless of the particular faith people profess. All people are loved by God. People of all nations are to praise God. This is our universal bond.

Understanding a universality of humanity—that human bond—leads to two seemingly opposite thoughts.

First of all, people have to discover similarities with others. Admitting that people of other backgrounds have something in common with us is a major step toward bringing people together.

I feel I have been blessed not only in traveling to other countries, but also to have known immigrants personally. When Miguel fled El Salvador during that country's civil war, he resided with me for more than a year. After the war ended, he was fearful about returning to his home.

Consequently, I offered to go with him, spending more than a week in his remote village that can hardly be found on a map. When Miguel was at my parish in Ohio, he was accepted and loved. I felt the same



Father Herbert Weber is pictured with Kuna women of the San Blas Islands of Panama. People of widely varying cultures still have a universal bond in being loved by God, and being called to praise and adore him. (CNS photo/courtesy Father Herb Weber)

thing with the people in the mountains of El Salvador: the oneness of our humanity.

I witnessed that Miguel and his family had the same love for each other that I had experienced growing up. And when I celebrated Sunday Mass with the community, something that was rare for the people, I also knew that God's grace does not stop at national borders.

Sadly, as one studies various genocides that have taken place throughout the world, one side is often coaxed into believing that members of the other side are less than human.

In her book, *Left to Tell*, Immaculée Ilibagiza writes about the Rwandan genocide and how she, as a Tutsi, was saved by a Hutu pastor who hid her and other women in a bathroom. The genocide was characterized by Tutsis

being referred to as cockroaches and vermin, as opposed to being human.

Such terms or attitudes are not uncommon in war as people feel a need to dehumanize others. The common bond of humanity among all people is forgotten.

The second necessary step in accepting universality is to know that, although similar in needs, humans are different. This difference, moreover, is a source of strength, not weakness.

Universality does not mean uniformity. People have differences in backgrounds and various ways of looking at life. In accepting differences, people can go beyond themselves and know they don't have all the answers.

A devout Muslim family invited me to their house along with other Christians and Jews for a sunset dinner. The Muslims were mostly immigrants, but had come from various countries in



Traditional carolers dressed as the Wise Men perform in the presidential office in Vienna, Italy. The Solemnity of the Epiphany of the Lord, which the Church celebrated on Jan. 6, emphasizes the universal call of all people to adore God and that God loves all peoples. (CNS photo/Heinz-Peter Bader, Reuters)

the Middle East and Africa. There was warmth in the room as each person shared some aspect of faith.

As I listened, it became incredibly clear to me that our differences did not need to drive us apart. In diversity, there is also unity, a unity of understanding.

That dinner reflected Psalm 72 and how every nation can live in God's love and adore God's majesty.

(Father Herbert Weber is the founding pastor of St. John XXIII Parish in Perrysburg, Ohio.) †

'All people are loved by God. People of all nations are to praise God. This is our universal bond.'

Twenty Something/Christina Capecchi

Therapist's message is that it's OK to start 2019 with you

I've always appreciated the notion of self-care in an Oprah Winfrey, hot-baths-and-expensive-chocolates kind of way.



We work so hard, the thinking goes, that we deserve a break here and there. So splurge on that full-price gift-to-yourself. Book the massage. Binge on the new season.

This philosophy is easy to get behind.

But it was recently challenged when I encountered the writings of Julia Hogan, a 30-year-old therapist whose book *It's OK To Start With You* presents self-care through a Catholic worldview, giving permission to readers to take it up with greater resolve by understanding it in a clearer light.

The impetus for the book came through observations from Hogan's private practice, seeing client after client who was suffering because she had neglected self-care. The consequences were wide-ranging, but they often circled back to the same root cause.

Julia had a message for them.

"True self-care is much more than a collection of sayings or self-indulgent, surface-level practices," she writes in her book. "It's a way of life that reinforces the fact, rooted in our dignity as God's children, that we are worth love and care."

Our Works of Charity/David Bethuram

Inadequate heating can cause hardships for the poor and elderly

I'm from central Indiana. So, I don't consider myself an expert on cold weather like those of you from Michigan,



Wisconsin and Minnesota—or even South Bend!

I do know the weather in Indiana can be unpredictable. In my younger life, I remember witnessing dangerous ice storms, the blizzard of 1978, and times when

temperatures dropped below a brisk nine degrees Fahrenheit with a wind chill that made it feel like 10 degrees below zero. January is historically the coldest month when the average temperature overnight is 18.5 degrees Fahrenheit. According to the *Farmer's Almanac*, the real teeth-chattering arrives mid-February this year.

Growing up, in the winter months, my mother would say at least once a week how fortunate our family was to have heating. At the time, the comment struck me as more curious than poignant, but in my adult life, her words resonant whenever I walk outside on a particularly frosty day. For those living in poverty without adequate shelter or heating, cold weather has severe and devastating consequences.

When it is cold at home, most of us will turn up the thermostat, perhaps with

It's a set of habits, built over time, that takes seriously the Gospel command to 'love your neighbor as yourself.'

"We remember to look out for our neighbors but not always our own well-being, which can affect our ability to take care of our neighbors," Julia told me, perched at the kitchen table of her Chicago apartment and framed by gold paper wheels on the wall.

The surest way to truly embrace 2019, she said, is to practice self-care. "When we think of resolutions, we tend to think 'lose X amount of weight, or go to the gym more, or make more money.' It's appreciating who you are right now and investing in that. Self-care requires work. It's a discipline."

For years, I had seen it as a series of hastily justified, "I deserve this" indulgences, not an ongoing discipline. How enlightening to consider self-care as long-term, sustainable habits that replenish the body, mind and spirit.

What that looks like differs for each of us and requires an honest assessment of our current needs held up against our big-picture goals.

It could mean saying no more often—or it could mean saying yes in order to proactively nurture relationships. It could require cutting back on social media—or it could simply necessitate greater mindfulness about when and why you scroll through Instagram. It might mean staying

a little reluctant and grumbling, perhaps without a thought. We might throw an extra blanket on the kids' beds and make sure they have warm socks or slippers. We might even put on a jacket. For the poor, getting warm at home can often mean something very different.

For the homeless, sleeping outside in frigid temperatures is life threatening, and heated shelters are struggling in many cities to provide enough beds for those in need. I know of communities who have opened warming centers for those who need a place to stay out of the bitterly cold nights. St. Vincent de Paul Parish in Bedford worked with other churches and civic organizations in its community to open a warming center four years ago after a homeless man died during a very frigid cold spell. All archdiocesan Catholic Charities agencies work with other community leaders to support and/or provide emergency shelter during cold temperatures.

Older people also experience extreme hardship during the colder months. Individuals unable to leave their apartments due to weather conditions become isolated for extended stretches of time. For elderly adults without familial support, who are unable to afford care services, this can be life threatening. Older adults are also more susceptible to hypothermia, which can be deadly if not treated quickly, according to the National

up later for a favorite show, but it may well call for an early bedtime. It might mean feasting on a Sunday brunch that deviates from the diet—or ordering the salad.

The discipline of self-care is softened by Julia's call for leisure, which she distinguishes from idleness as a "much richer concept"—not an aimless passing of time, but a happy pursuit intentionally engaged in to restore your sense of balance.

That's what brought Julia to her watercolor paints on a recent Thursday morning, a hobby she turns to for enjoyment, not expertise. While we spoke, she painted a snake plant from Trader Joe's.

"It's exciting to provide an alternative to our conventional understanding of self-care that really resonates with people," she said, tilting her head as she outlined the third leaf. "My work flows from my faith and the belief that everyone is loved by God. I'm not just helping my clients overcome depression or anxiety, but to understand who they are as a person."

This winter, Julia is offering digital workshops to supplement the free downloadable resources on her website. She's hoping for a ripple effect.

"Taking care of yourself fuels you to do good in the world wherever you are called."

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

Institute of Health. Furthermore, families with children living below the poverty line in cold climates have a difficult time meeting the high cost of heating bills, and as a result, are forced to live in inadequately heated households, risking illness and other challenges.

Think about cold weather as creating a kind of environmental classism. For low-income people, energy costs are rising at a higher and faster rate than overall household incomes. The increased cost of heating, combined with the health and safety consequences of cold weather, has significant and potentially deadly consequences for those unable to access appropriate shelter. In many cases, they can create a downward economic spiral where the inability to afford proper heating leads to higher health costs, which further hurts the ability to afford appropriate shelter and leads to worse health conditions and so on and so on.

As we begin anticipating much colder temperatures, take a moment to consider the luxury of heating, and consider ways to support those who do not have the benefit of a warm home. Please support the emergency programs of Catholic Charities in your area. I know I am.

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

The Human Side/Fr. Eugene Hemrick

Embrace St. Paul's counsel as you strive for peace in the new year

No matter where we look, peace is a rare commodity. How then can the new year be more peaceful?



Start the year with avoiding certain behaviors and doubling up on civility.

St. Paul's Letter to the Corinthians often deals with adversity in his communities. Stop your strife and avoid jealousy, he counseled.

Jealousy is worrying about someone taking something from me, spawning over-possessiveness. This is difficult to curb, given that we live in a culture that prompts us to get it now; don't deny yourself; be more protective and hold on to what you have.

Ironically, the more possessions we have, the greater fear we have of losing them. Fear and worry are often about losing possessions and status.

St. John Paul II often quoted Christ: "Be not afraid" (Mt 14:27). And as President Franklin D. Roosevelt said, "The only thing we have to fear is fear itself." Both knew the stranglehold fear can have on us.

At times, fear can be useful in creating a scare in a person who needs a scare to change. But today, we live in such a fear-driven society that it is detrimental to humanity. It causes people to be overly protective; to think of me and not thou, creating coldheartedness.

2019 is a time to check our fear level and seek its causes and influences on us so that we can know what to avoid.

St. Paul points us what to do in 2019 in his concept of a unified community: Increase civility so that it makes another feel at home with us. Civility goes beyond friendly words. It is a respectful disposition toward another.

Focusing on "thou" denotes respect and a desire for hearts coming together. It makes us seek the uniqueness of a person and to want to be one with him or her.

No doubt that in 2019 fear will be used to manipulate society into being more protective, and respect and considering the God-given uniqueness of the persons in our life will be considered a secondary necessity. Reversing this is exactly what will make 2019 a success.

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

It's All Good/Patti Lamb

Make the time to work on relationships with God, others in 2019

I have a clever girlfriend who introduced me to a "New Year's Resolution" alternative, and I'm giving it a try this year.



Admittedly, I'm usually failing with my New Year's resolution by week two. This friend of mine dedicates each New Year to a word, or a phrase. She explained that this helps her focus her

energy where it's most needed throughout the year.

Last year, her word was "courage." She had unexpectedly, but delightfully, learned that she would be a mother again. Her two children were starting middle school, and she'd given away her baby items long ago. She was also in the higher risk category for pregnancy since she was older than traditional mothers.

On top of that, she was only about a year into a new full-time job, and so she decided on the word "courage" as her mantra for the coming year.

During bouts with morning sickness or total exhaustion from long work days that sometimes required travel, she would inhale deep breaths and breathe out the word "courage."

I liked this idea of giving a year purpose by naming it. I decided to give it a try myself in 2019. But I struggled with which word or phrase to use. There are so many worthy areas of my life that need attention and improvement.

My mind kept circling back to the word "relationship," so that's my pick for this year. I'm only a few days in, but now when I snap at my son or make a snarky comment to my husband, I think back to my word and hold onto it like a handle. I reflect on whether I'm nurturing a relationship or strengthening it with my words and actions. When I fail to give relationships their proper importance, I ask for grace, push "reset" on my brain and try again, with more effort and patience the next time.

This brings me to the key reason I picked the word "relationship." The most important relationship that any one of us will ever have is with God, our creator. I attend Mass and I say my prayers, but I don't often take the time to shut the door in a quiet room and just talk to God. I need to stop viewing him as this remote being.

The concept I fail to wrap my tiny human brain around is that, even though God made every type of creature and flower and planet throughout all of time, he is divine and he can and wants to have an intimate, unique relationship with each and every one of us.

In a lesson to our fifth-grade religious education students, we read the following passage which illustrated this point:

"We are persons of great dignity. God loves each of us as his children. Because of this, each of us has great worth and value. It makes no difference if someone is disabled or unloved by other people. Even a tiny unborn baby growing within its mother's womb is more important than all the stars in the sky, all the inventions of science, and all the works of art. Each of us is known and loved by God. That matters more than anything else."

God loves us more than the sun or the moon! (And those are pretty important in the universe.)

I invite you to join me and say "Cheers" to 2019: The year of working on relationships, with God and those around us. Here's to deepening our ties—to repairing them, and renewing them.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Solemnity of the Baptism of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, January 13, 2019

- Isaiah 42:1-4, 6-7
- Acts of the Apostles 10:34-38
- Luke 3:15-16, 21-22

The Solemnity of the Baptism of the Lord is important to the Church's mission of bringing us to Christ. It reveals both



the identity of the Lord, and begins the Gospel revelation of the Lord's work of salvation.

Jesus was baptized in the Jordan River by John the Baptist. The Gospels of Matthew, Mark and Luke report this event. It is not

recorded in John, although John's Gospel eludes to John the Baptist's baptizing in the Jordan. It also presents John the Baptist referring to Jesus as the "Lamb of God" (Jn 1:36).

The first reading for this feast is one of the four songs of the "suffering servant" found in Isaiah. These poetic passages are prominent in the liturgies of Lent, particularly on Good Friday. They convey an ominous overtone. Who was this suffering servant? To whom do these passages refer? The future Messiah? One of the prophets? The author? Was it a collective reference to the people of Israel? No one knows.

Regardless, the Church's liturgy over the centuries has seen Jesus in the suffering servant songs. Certainly this is the message for this feast. In this Scripture passage, God reveals that a faithful and pure servant will come, who will endure an outrageous fate. Many will turn against him. Yet he will be steadfast.

Supplying the second reading is the Acts of the Apostles. After Easter, almost every liturgy contains a reading from the Acts of the Apostles, but this source rarely furnishes readings at Mass in other times. So, the appearance of Acts on this weekend is unusual.

The reading is important. St. Peter's identity is revealed. He speaks on behalf of all the Apostles and is chief among them. Peter reaches out to gentiles by teaching Cornelius, a Roman officer, a foreigner and pagan. The Apostle proclaims Jesus, declaring that the

saving ministry of Jesus began with the Lord's baptism. Peter's message is the continuation of the Lord's message.

St. Luke's Gospel provides the last reading. Luke's report of the baptism, as St. Mark's, highlights the Lord's divine identity and mission of salvation. In Luke, as in Mark, it is revealed that Jesus is the Son of God. Jesus is fulfilling the plan of God.

Certain images are important. In a distant echo of Creation, the reading says that life comes from the water. Jesus emerges from the water to begin the mission of redemption. Looking ahead, it prefigures Christian baptism.

Another image is that of the sky. God speaks from the sky, an ancient image of divinity in the Old Testament.

Reflection

In Advent, the Church called us to renew ourselves in holiness and grace. The Church joyfully has led us to Christmas, the celebration of the Lord's birth. If we responded in Advent, Christmas was much more than a commemoration. It was a personal event in which faithful hearts and souls truly received Christ and were restored, healed and freed from the inevitability of death.

In the great revelation of the Epiphany, celebrated last week, the Church continued to tell us about Jesus. Son of Mary and therefore human, the Lord also is God, as the Magi realized.

Now, on this feast, the Church instructs us further about Jesus. He is the instrument of God's love for us. Doomed by our sins, we find another chance in Jesus. He is our Savior. He reconciles sinners with God. Union with Jesus is critical, if we wish to be saved. We must be inseparably bonded to Christ. He is God. God is love. God forgives us and restores us to eternal life. However, we must accept the Lord.

Practically speaking, Jesus comes to us through Peter and the Apostles, the Lord's disciples, whom Jesus commissioned to bring salvation to all people. †

Daily Readings

Monday, January 14

Hebrews 1:1-6
Psalm 97:1, 2b, 6, 7c, 9
Mark 1:14-20

Tuesday, January 15

Hebrews 2:5-12
Psalm 8:2a, 5-9
Mark 1:21-28

Wednesday, January 16

Hebrews 2:14-18
Psalm 105:1-4, 6-9
Mark 1:29-39

Thursday, January 17

St. Anthony, abbot
Hebrews 3:7-14
Psalm 95:6-11
Mark 1:40-45

Friday, January 18

Hebrews 4:1-5, 11
Psalm 78:3, 4bc, 6c-8
Mark 2:1-12

Saturday, January 19

Hebrews 4:12-16
Psalm 19:8-10, 15
Mark 2:13-17

Sunday, January 20

Second Sunday in Ordinary Time
Isaiah 62:1-5
Psalm 96:1-3, 7-10
1 Corinthians 12:4-11
John 2:1-11

Question Corner/Fr. Kenneth Doyle

The Church teaches that Mary remained a virgin before and after the birth of Christ

Q Would you please explain the apparent contradiction in the verse in



St. Matthew's Gospel (Mt 1:25) that says, "He [Joseph] had no relations with her until she bore a son, and he named him Jesus?"

The use of the word "until" would seem to indicate that conjugal relations may have occurred

after the birth of Christ. This is confusing to those of us who have constantly heard Mary referred to as "ever-virgin." (New Jersey)

A You are correct on the Catholic teaching: that Mary remained always a virgin—before, during and after the birth of Jesus. The Catechism of the Catholic Church quotes St. Augustine, who said that Mary "remained a virgin in conceiving her Son, a virgin in giving birth to him, a virgin in carrying him, a virgin in nursing him at the breast, always a virgin" (#510).

As regards the verse to which you refer (Mt 1:25), current usage of the word "until" often does imply that the action in question did happen later on, but that is not the meaning of the original language. The Greek word that is translated "until" in Matthew ("heos") says nothing one way or the other about what happened afterward.

Note that it is the same word used in the Greek translation of 2 Samuel 6:23, where we read that "Michal, the daughter of Saul, had no children until the day of her death." (We are not to assume, of course, that she had children after her death!)

But to avoid the understandable confusion that you point out, I myself prefer the translation in the New Jerusalem Bible: "When Joseph woke up, he did what the angel of the Lord had told him to do; he took his wife to his home; he had not had intercourse with her when she gave birth to a son; and he named him Jesus."

Q A very dear friend of mine died recently. She was a Methodist, and I do not know whether they have services—as we have Masses—to mark the anniversary of someone's death. If they do not, I was wondering if it would be appropriate for me to request that a Catholic Mass be celebrated for her on the anniversary of her passing. (Pennsylvania)

A The national website of the United Methodist Church notes that "recurring memorial acts and services

are occasions both of healing and of celebration. Mourners are especially open to supportive ministries on such occasions as Christmas, holidays, birthdays and anniversaries of marriage or of death." So you might want to inquire whether your deceased friend's local church might be open to conducting a memorial service on her anniversary.

But your other option is to have a Catholic Mass celebrated for her intention, and that is certainly allowed by the Catholic Church. (In fact, with the permission of the bishop or vicar general, and "provided the minister of the Church or ecclesial in which the deceased person was a regular member or communicant is unavailable," ("Order of Christian Funerals," #18), a Catholic funeral service may be conducted for a baptized non-Catholic Christian—not infrequently, for the spouse of a Catholic.)

Some Catholics might worry about offending the Protestant family because Protestants generally reject the notion of purgatory as a period of purification. But the United Methodist Church acknowledges that it has "no one clear teaching on what happens to the dead between their death and the resurrection and judgment at the last day."

I shouldn't think anyone would mind your praying for your friend's quick passage into heaven, and when I have sent Mass cards on such occasions, people have been universally grateful.

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

My Journey to God

I Will Go to the Manger

By Cathy Lamperski Dearing

I will go to the manger
and pay homage to a King
I will go to the manger
and gaze longingly

I will go to the manger
and pray for freedom and peace
I will go to the manger
and say "Thank you. You came for me."

I will go to the manger
and witness a promise fulfilled
I will go to the manger
and be forever changed

I will go to the manger
with renewed strength and hope
I will go to the manger
with a heart filled with joy

I will go to the manger
to welcome and encounter Christ
I will go to the manger
and reflect His Light

And then when this glorious season is done
It will be exactly as the poet said:
Now "The work of Christmas begins"



(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. Photo: A stained-glass image depicts Jesus in a manger surrounded by his mother, Mary, Joseph and two shepherds. The window is from a chapel at the National Shrine of Mary, Help of Christians, in Hubertus, Wis.) (CNS photo/Sam Lucero, The Compass)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to nhofer@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.

BILLERMAN, Joseph T., 62, St. Jude, Indianapolis, Dec. 2. Husband of Terrie Billerman. Father of Stephanie Ratvay and Thomas Billerman. Brother of Jennie Barger, Francis Dotson, Bernadette Mooney, James, Mike and William Billerman. Grandfather of four.

BRANTNER, Janice, 82, St. Elizabeth Ann Seton, Richmond, Dec. 12. Mother of Laura Brantner-Cordova, Vicki Huffman, Jeffrey and Steve Minner, Amy and SuzAnne Brantner. Grandmother of six.

BROWN, Joseph L., 88, St. Patrick, Salem, Dec. 7. Father of Debra Kaelin, Christa Smallwood, Cindy Wyatt, Clinton, Danny, Joey, Johnny, Ted and Tim Brown. Brother of Ann Bryan, Lucy Carroll, Evelyn Vittitow, Shirley and Jimmy Brown. Grandfather of nine. Great-grandfather of six.

BROWN, LeRoy A., 69, St. Bartholomew, Columbus, Dec. 7. Husband of Rhonda Brown. Father of Alonza Chino and Vince Brown. Brother of Shirley Doty, Delilah Leffler, Yvonne Leonard, Gloria Quicksell, Nellie Sullivan, Karen, Roger and Timothy Brown. Grandfather of four.

BRUEGGE, Ethel M., 92, St. Charles Borromeo, Milan, Dec. 11. Mother of Maria Perry, Marilyn Yoe and Martin Bruegge. Sister of Franciscan Sister Edna Martini and Marcella Preston. Grandmother of seven. Great-grandmother of 10.

CALLAHAN, Joan D., 86, Christ the King, Indianapolis, Dec. 11. Wife of Greg Callahan. Mother of Susan Meredith, Carole Neal, Keith, Kevin, Mark and Tim Callahan. Sister of Don Kemp. Grandmother of six. Great-grandmother of two.

CAMP, Cheryl S., 71, St. Roch, Indianapolis, Dec. 21. Wife of W. David Camp. Mother of Deborah Eder and Elizabeth Glenn. Sister of John Quinn. Grandmother of five. Great-grandmother of one.

COLEMAN, Matthew D., 17, St. Malachy, Brownsburg, Dec. 12. Son of Kevin and Kathy Coleman. Brother of Emma and Patrick Coleman. Grandson of Jack Coleman, Rita Coleman-Alsop and Chris Savage. Great-grandson of Shirley Savage.

CORDERO, Augustine, 91, All Saints, Dearborn County, Dec. 9. Father of Mandy Biaz,

Doris Boyd, Vivian Medlin, Joseph Cordero, Larry and Marty Zinser. Brother of Frank Cordero.

CRAYS, Wanda N., 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 17. Mother of Barbara Butcher, James, Jeffrey, Kenneth, Michael and Stephen Crays. Grandmother of nine. Great-grandmother of 13. Great-great-grandmother of one.

DECLUE, Mackenzie J., 33, St. Bartholomew, Columbus, Dec. 9. Son of Kim and Elaine DeClue. Brother of Kelly Glick, Alison Vollmer and Isaac DeClue. Grandson of Elizabeth Pinsonneault and Martha DeClue. Uncle of several.

GESWEIN, Angela, 89, St. Mary, Lanesville, Dec. 6. Mother of Cynthia Hobbs, Barry, Richard and Stephen Geswein. Sister of Gail Dixon and Frances Ernstberger. Grandmother of seven. Great-grandmother of 10.

HARNETT, Irene, 94, St. Joseph, Shelbyville, Dec. 16. Mother of John and Patrick Harnett. Grandmother of five.

HILL, Catherine L. (Thompkins), 88, SS. Peter and Paul Cathedral, Indianapolis, Dec. 13. Wife of William Hill. Mother of Paula Bynn, Elaine Johnson, Adelle Stokes, Brian, Darrell, David, Eric, Larry and Randall Hill. Grandmother of 19. Great-grandmother of 14.

KUNKEL, James A., 84, All Saints, Dearborn County, Dec. 11. Husband of Marilyn Kunkel. Father of Jenny Steinmetz and Kenny Kunkel. Brother of Irvin Kunkel. Grandfather of five.

MAYER, Matthew R., 28, St. Jude, Indianapolis, Dec. 14. Son of Rick and Cathy Mayer. Brother of Jeremy and Ryan Tunny and Bryan Mayer. Grandson of Elizabeth Menish and Richard Mayer.

MCGUIRE, Joseph, 99, Holy Spirit, Indianapolis, Dec. 10. Father of Jeanne Marie, Charles, David, John, Patrick, Robert and William McGuire. Grandfather of 12. Great-grandfather of three.

MEGRAW, Melva (Light), 90, St. Anthony of Padua, Clarksville, Dec. 13. Mother of Karen Elzy, Keith and Mark Megraw. Grandmother of eight. Great-grandmother of 12.

METZ, Evelyn, 94, St. Mary,



Haitian faith

Young women participate in the presentation of offertory gifts during a Mass celebrated for people of Haitian ancestry on the feast of Mary, Mother of God, at St. Agnes Cathedral in Rockville Centre, N.Y., on Jan. 1. The liturgy, which was sponsored by the Diocese of Rockville Centre's Office of Multicultural Diversity, coincided with Independence Day in Haiti. (CNS photo/Gregory A. Shemitz)

Greensburg, Dec. 16. Mother of Cheryl, Darrell and Gary Metz. Sister of Mary Jane Jansing, Marjorie Rauch, Shirley Robbins, Eugene and Vernon Galle. Grandmother of five. Great-grandmother of five.

MOLLOY, John F., Jr., 88, St. Luke the Evangelist, Indianapolis, Dec. 21. Husband of Rosalie Cremer-Molloy. Father of Sara Bower, Patty Gill, John and Michael Molloy. Grandfather of 14.

MOON, Marcella, 102, St. Lawrence, Lawrenceburg, Dec. 8. Mother of Debra Marsh, James and Robert Moon. Grandmother of eight. Great-grandmother of 11.

PETERSON, Burton, 87, St. Joseph, Rockville, Nov. 30. Husband of Elaine Peterson. Father of Kathy Peterson Knapke, Susan Peterson Mitsch, Dwane, John and Mark Peterson. Grandfather of 20. Great-grandfather of 16.

PORCELLI, William, 94, St. Jude, Indianapolis, Dec. 5. Father of Debbie Michalak, Cathy Porcelli Gekas, Jage and Tim Porcelli. Grandfather of eight. Great-grandfather of six.

RICHMER, Helen, 86, St. Mary, Lanesville, Nov. 24. Wife of Wilbur Richmer. Mother of Cheryl Bube Walthers, Angela Galvez, Nancy Spainhour, Janice, David, Donald, John, Michael and Patrick Richmer. Sister of Elsie, James and Paul Mason. Grandmother of 11. Great-grandmother of five.

SCOTT, Betty J., 96, St. Jude, Indianapolis, Nov. 28. Mother

of Diana Counciller and Mark Scott. Grandmother of four. Great-grandmother of seven.

STALLINGS, Daniel R., 60, St. Mary-of-the-Knobs, Floyd County, Dec. 16. Husband of Holley Stallings. Father of Lindsey Schiemann, Kirsten and Joshua Stallings. Brother of Emily Croshere, Julie McClellan, Ben Briggeman, Kate and Ben Stallings. Grandfather of three.

TANDYK, Eileen M., 86, Nativity of Our Lord Jesus Christ, Indianapolis, Dec. 16. Mother of Janice Glassford, Mary Tandyk-Layly and Carol Tandyk. Sister of Dorothy Evans. Grandmother of three. Great-grandmother of four.

TIEKEN, Francis B., 87, Good Shepherd, Indianapolis, Dec. 15. Father of Daniel, James and Steven Tieken. Grandfather of six. Great-grandfather of 10.

WUESTEFELD, Rita, 90, All Saints, Dearborn County, Dec. 16. Mother of Sharon Chaney, Diane Kaehler, David, Dennis, Roger and Ron Wuestefeld. Grandmother of 13. Great-grandmother of 15.

ZIPP, Jane (Eberhardt), 99, Our Lady of Perpetual Help, New Albany, Dec. 20. Mother of Carol Goins, Janet Leach, Don, Fred, Rick and Tom Zipp. Grandmother of 16. Great-grandmother of 15. †

Benedictine Father Benedict Meyer ministered in South America, served religious communities

Benedictine Father Benedict Meyer, a monk of Saint Meinrad Archabbey in St. Meinrad, died on Dec. 14, 2018, at the monastery. He was 91.

The Mass of Christian Burial was celebrated on Dec. 17. Burial followed at the Archabbey Cemetery.

Father Benedict was a jubilarian of monastic profession, having celebrated 69 years of monastic profession. He was also a jubilarian of ordination, having celebrated 64 years of life and ministry as a priest.

Charles Anthony Meyer was born on Sept. 24, 1927, in Cedar Grove, Ind., and grew up as a member of the former Holy Guardian Angels Parish.

Father Benedict entered Saint Meinrad's former Minor Seminary in 1942, from which he graduated in 1948. He was invested as a novice at Saint Meinrad Archabbey on July 31, 1948.

He professed temporary vows on Aug. 1, 1949, and solemn vows on Sept. 8, 1952. He was ordained a priest on May 3, 1954.

Father Benedict earned a licentiate in sacred theology and a master's degree in classics at The Catholic University of America in Washington. He then taught Latin and Greek in

the minor seminary at Saint Meinrad from 1955-62.

In 1962, he was one of the first monks of Saint Meinrad Archabbey to travel to Huaraz, Peru, to establish a priory there. He served there as rector of St. Francis de Sales Seminary and later ministered in Brazil.

In 1978, Father Benedict returned to the U.S. to begin 26 years of ministry to religious communities and parishes in Arkansas. He served as chaplain to the Benedictine sisters at Holy Angels Convent in Jonesboro, Ark., for four years, a visiting professor for seven years at Monastery of Our Lady of Refuge of Charity in Hot Springs, Ark., and the pastor/administrator of St. John the Baptist Parish in Brinkley, Ark., for 15 years.

Father Benedict returned to Saint Meinrad Archabbey in 2004 and served as a commuting chaplain and confessor at Monastery Immaculate Conception in Ferdinand, Ind., until 2009 when he retired from full-time pastoral ministry.

Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577. †

Ohio legislature looks ahead after one vote short on abortion bill

COLUMBUS, Ohio (CNS)—By one vote, the Ohio Senate failed to overturn the governor's veto of a restrictive abortion bill.

The legislation, called the "heartbeat bill," would have prohibited abortions at the first detectable heartbeat, or as early as six weeks of pregnancy.

On Dec. 27, the state senators voted 19-13 to override the governor's veto, but it needed 20 votes to pass. Republican Senate President Larry Obhof said the legislation would come up again and with a better chance of passing, in the next session.

"We will have a supermajority that is pro-life in both chambers in the next General Assembly. We're getting sworn

in in less than two weeks, and we have a governor coming in who has said he would sign that bill," he told reporters.

The legislation previously passed the Ohio House and Senate and was sent to Republican Gov. John Kasich, who vetoed the bill on Dec. 21.

On Dec. 27, the Ohio House gained enough votes, 61-28, to override the governor's veto, which then fell short in the Senate.

Kasich vetoed this same legislation two years ago, and the Ohio General Assembly was not able to override it.

The governor has described the bill as unconstitutional and one that would cost hundreds of thousands of dollars to defend in court.

Three years ago, the Catholic Conference of Ohio said it was neutral on this bill. It said it supported "the life-affirming intent" of the legislation, but it had to "take into account the opinion of legal experts, who caution that the provisions in the proposed legislation are likely to be found unconstitutional."

In a statement at the time, the conference said it was unlikely that a "complete ban of abortions after a heartbeat has been detected will be able to withstand court challenge."

The Ohio Catholic Conference, the public policy arm of the state's bishops, also said it "encourages the enactment of effective laws that will

provide maximum protection for unborn persons," adding that "legislation often involves prudential judgments as to the most effective and timely means for advancing the protection of unborn children."

Marshal Pitchford, chairman of the Ohio Right to Life's board of trustees, said in a Dec. 27 statement prior to the Senate vote that if the General Assembly did not override the governor's veto, Ohio Right to Life would support the pro-life organizations working tirelessly to pass this bill during the next General Assembly.

"We make this public commitment today," to get this bill to Gov.-elect Mike DeWine's desk, he said. †

Bishops take part in retreat about clergy sex abuse crisis

WASHINGTON (CNS)—The U.S. Catholic bishops took part in a closed-door retreat on Jan. 2-8 at Mundelein Seminary at the University of



Father Raniero Cantalamessa, O.F.M. Cap.

St. Mary of the Lake near Chicago to prayerfully consider ways to rebuild trust over the clergy sex abuse crisis.

"We are honored to welcome the bishops of the United States to Mundelein as they prayerfully unite to reflect on the urgent issues facing the Catholic Church today," said

Father John Kartje, rector of Mundelein Seminary in a statement.

He said it was fitting that the bishops were gathered where "seminarians come from around the nation to be formed into the next generation of parish priests, and hundreds of lay men and women are trained for parish service." He added: "The people of God deserve servant-leaders who are holy, joyful and competent in their ministry."

Mundelein Seminary is the major seminary for the Archdiocese of Chicago and is the largest Catholic seminary in the United States. It currently has more than 200 seminarians from 34 dioceses across the country and around the world.

The structure of the retreat emphasized quiet reflection, including silent meal times, and offered daily Mass, time for personal and communal prayer before the Eucharist, vespers and an opportunity for confession. No ordinary business was conducted.

Capuchin Father Raniero Cantalamessa, preacher of the papal household, led the retreat with the theme, "the mission of the Apostles and their successors." This time of prayer came at the suggestion of Pope Francis and was planned largely in response to last summer's revelations of clergy sex abuse that reached the highest levels of the

U.S. Church.

In a letter distributed to the bishops at the start of the gathering, Pope Francis said he was convinced their response to the "sins and crimes" of abuse and "the efforts made to deny or conceal them" must be found through "heartfelt, prayerful and collective listening to the word of God and to the pain of our people."

"As we know," he said, "the mentality that would cover things up, far from helping to resolve conflicts, enabled them to fester and cause even greater harm to the network of relationships that today we are called to heal and restore."

Prior to the retreat's start, Msgr. Jeffrey D. Burrill, associate general secretary of the U.S. Conference of Catholic Bishops, told Catholic News Service (CNS) that more than 200 bishops were expected to attend. Active U.S. bishops number 271 and there are 185 retired bishops.

A few bishops have tweeted about the retreat and asked for prayers. Portland Archbishop Alexander K. Sample tweeted en route to the retreat: "Pray for us that our response to the call to holiness will be renewed and that we will be faithful shepherds according to the mind and heart of Christ and his apostolic Church."

New York Cardinal Timothy M. Dolan asked for prayers in his tweet, which described the retreat as means to "respond to important matters facing the Church.

Our first reliance is upon the Lord's grace [and] mercy. Without intense prayers for healing, guidance, in reparation, we will not be successful."

Bishop Frank J. Caggiano of Bridgeport, Conn., tweeted praise for the opening remarks of Father Raniero, which he said focused on the "need to choose the right priorities around which we can live our daily lives. Of course, a central priority is daily prayer."

During the retreat, many Catholics were joining in prayer for its success.

The website of Mundelein Seminary encouraged people to "join our seminary community in an online prayer chain for the healing of the Catholic Church,"



U.S. bishops pray during Mass in the Chapel of the Immaculate Conception at Mundelein Seminary on Jan. 3 at the University of St. Mary of the Lake in Illinois, near Chicago. The U.S. bishops were on retreat Jan. 2-8 at the seminary, suggested by Pope Francis in September, which comes as the bishops work to rebuild trust among the faithful as questions continue to revolve around their handling of clergy sex abuse. (CNS photo/Bob Roller)

suggesting that Catholics pray the rosary, attend daily Mass, engage in an act of penitential sacrifice or simply offer the prayer posted on their website—bit.ly/2VrAIST—called "Prayer for the Healing of Our Church."

St. Maximilian Kolbe Shrine, adjacent to the University of St. Mary of the Lake in Libertyville, Ill., was conducting its usual 24-hour adoration during the bishops' retreat with specific emphasis on praying for the bishops.

Its website urged Catholics who could not pray at the shrine to pray at their own parish adoration chapel that the bishops' retreat would be "truly guided by the Holy Spirit."

Conventual Franciscan Father Benedict La Volpe, the shrine's rector, told CNS that the shrine, where perpetual adoration "has been nonstop since 1928," has had more participants since the bishops' retreat began on Jan. 2.

He stressed that abuse victims are always in the Church's prayers but during this time of retreat, there was an urgency to pray for the bishops, specifically, that they "understand what happened and what needs to happen."

The priest, who heard confessions during the retreat, said he hoped the bishops would take away from this gathering the importance of taking time to "pause, pray, reflect and convert." †

As U.S. bishops meet, Vatican may be deciding fate of former cardinal

WASHINGTON (CNS)—As U.S. bishops gathered in early January at a seminary in Illinois to pray and reflect about the American Church's clergy sex abuse crisis, reports trickled out about the possible fate of one their own being decided overseas.

The *Wall Street Journal* newspaper reported on Jan. 5 that a decision on whether to laicize former U.S. Cardinal Theodore E. McCarrick, who is facing accusations that he sexually abused minors, could come as soon as mid-January because Vatican officials don't want the decision to overshadow a gathering the pope has called for, seeking to meet on Feb. 21-24 with prelates from around the world about protecting minors.

Pope Francis accepted the prelate's resignation from the College of Cardinals last July. Last September, the Archdiocese of Washington, to which he last belonged, announced that Archbishop McCarrick had been sent to live among a small community of Capuchin Franciscan friars in rural Kansas. The Vatican, meanwhile, has been investigating the accusations in order to make a decision about whether the 88-year-old archbishop will

return to the lay state.

On Jan. 5, the online Catholic news outlet Crux reported that the Vatican's Congregation for the Doctrine of the Faith, which handles clergy sex abuse claims among some of its responsibilities, is reviewing a third case involving Archbishop

McCarrick and a minor, one more case than previously reported.

After accusations came to light last summer that Archbishop McCarrick had abused a minor almost five decades ago, in his early years as a priest in New York, Pope Francis removed him from public

ministry. Since then, other accusations involving abuse of adult seminarians have been reported, but now two subsequent ones involving minors have made news. Archbishop McCarrick has denied wrongdoing. While he cannot be criminally prosecuted because the

cases are too old, the Vatican can take action regarding his ability to exercise the priesthood.

But the case looms over the U.S. bishops because many are asking why he was allowed to ascend the hierarchical Church ladder when some in Church circles had reported

questionable behavior to the Vatican.

St. John Paul II made him a cardinal in 2001, while he was Archbishop of Washington, and he had previously served as auxiliary bishop in New York, bishop of Metuchen, N.J., and archbishop of Newark, N. J. †

Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

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FOUR PLOTS, Oaklawn Memorial Gardens, 9700 Allisonville Rd., Indianapolis, IN. Our Lady of the Miraculous Medal section, lot 40B, spaces 1, 2, 3 & 4. Prefer to sell all 4 together for \$4200.00, retailing for \$5800.00. Will consider selling separate for \$1200 each, retailing for \$1450.00 each. Call or text 502-424-0134.

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Employment



Director of Campus Ministry Full-time Position

Bishop Chatard High School, the North Deanery High School of the Archdiocese of Indianapolis, is accepting applications for the full-time position of Director of Campus Ministry, to begin June 1, 2019.

Qualifications: Applicants must be an active member of the Catholic Church. The ideal candidate will have at least three years of experience ministering to young people, particularly high school students. Strong organizational and communication skills are essential, as are a love of one's faith and a desire to ignite the fire of faith in young people.

Responsibilities: The Director of Campus Ministry reports to the Vice President for Mission and Ministry and is responsible for:

- Scheduling, planning, and overseeing retreats for each grade level (12-15 retreats per year depending on class sizes)
- Overseeing the service program and school-wide Community Service Day
- Overseeing service/mission trips
- Working with other Archdiocesan youth/campus ministers in the coordination of special events

Assisting the Vice President of Mission and Ministry as needed with the liturgical needs of the school—weekly Mass, penance services, Living Rosary, etc.

To apply, submit a cover letter, resume with references, and a letter from your parish pastor confirming your membership and participation in the parish to Deacon Rick Wagner, Vice President for Mission and Ministry.

Submit electronically to: wagner@bishopchatard.org

Applications will be accepted until February 1, 2019. To learn more about Bishop Chatard High School, visit www.BishopChatard.org.



CATHOLIC DIOCESE OF EVANSVILLE

DIRECTOR OF STEWARDSHIP

The Catholic Diocese of Evansville, Indiana, seeks a Director of Stewardship. This position coordinates and manages the stewardship efforts that support the mission of the diocese. This individual will work closely with the Bishop and his staff to determine and communicate stewardship priorities. A description of this position can be found at www.evdio.org. This position reports to the bishop and chancellor/coo. Qualified applicants are invited to submit a professional resumé, cover letter, and salary requirements to hr-stewardship@evdio.org. Applications will be accepted—and interviews conducted on a rolling basis—until the position is filled.



From the ARCHIVES



Which came first? The chicken or the egg?

In this photo, third-grade students at Holy Family School in New Albany watched baby chicks hatch from eggs. The students studied the life cycle of chickens and had been monitoring the eggs during their 21-day incubation period. This photo originally appeared in *The Criterion* on April 27, 1984.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at jmotyka@archindy.org.)

Vigil for Life, Indiana March for Life set for Jan. 21-22 in Indianapolis

Criterion staff report

The annual Vigil for Life and Indiana March for Life will take place on Jan. 21 and 22 in Indianapolis. The events are held in solemn observance of the 1973 *Roe v. Wade* Supreme Court decision to legalize abortion in the United States. Both events draw attention to the inherent dignity and respect for the lives of all unborn children.

The Vigil for Life will take place from 7-9 p.m. on Jan. 21 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis.

This year's evening of praise, worship and reflections will feature Christian singer and songwriter Audrey Assad.

The vigil will also include eucharistic adoration, a eucharistic procession and the opportunity for the sacrament of reconciliation.

The event, sponsored by the Archdiocese of Indianapolis, the Diocese of Lafayette and Right to Life of Indianapolis, is free, although financial donations will be accepted and split between the archdiocesan Office of Human Life and Dignity and the Lafayette Diocese's Office for Family Life.

Parking will be available at two adjacent garages—Plaza Park Garage on Capitol Avenue, or the World Wonders Garage (mall parking) on Illinois Street.

Registration is not required, although for planning purposes it is requested. To register, go to bit.ly/2EhyNW2 (case-sensitive).

The second annual Indiana March for Life will take place the next day, on Jan. 22.

Events begin with a pre-rally at 11 a.m. in the Indiana Convention Center, 100 S. Capital Ave., across from St. John the Evangelist Church.

Mass will be celebrated in the church at noon, with Archbishop Charles C. Thompson as the principal celebrant. Lafayette Bishop Timothy L. Doherty will concelebrate. A memorial for the unborn, sponsored by Right to Life of Indianapolis, will take place at the same time in the Indiana Convention Center.

The march will begin on Georgia Street



Bishop Timothy L. Doherty of Lafayette, Ind., and Archbishop Charles C. Thompson of Indianapolis listen to speakers on the steps of the Indiana Statehouse in Indianapolis on Jan. 22, 2018, during the first Indiana March for Life. (CNS photo/Bob Nichols, Catholic Moment)

between the church and convention center at 1:30 p.m. It will proceed from there to the Soldiers and Sailors Monument—the downtown Circle—then on to the Statehouse at 200 W. Washington St.

A rally with speakers will take place on the south steps of the Statehouse at 2 p.m.

All are invited to show their support for the dignity of the unborn by taking part in both the vigil and the march.

Groups planning on taking buses to the event should contact Brie Anne Varick for more information.

(For more information on the events, go to www.archindy.org/humanlifeanddignity, or call the Office of Human Life and Dignity at 800-382-9836, ext. 1521, or 317-236-1521. For groups arriving in buses, contact Brie Anne Varick at 317-236-1543 or 800-382-9836, ext. 1543, or email beichhorn@archindy.org.) †



Pope Francis kisses a figurine of the baby Jesus as he celebrates Mass marking the feast of the Epiphany in St. Peter's Basilica at the Vatican on Jan. 6. (CNS photo/Paul Haring)

Seek Jesus, adore him, serve him and others, pope says on Epiphany

VATICAN CITY (CNS)—People find Jesus only through humble love, and once they find him, they are called to offer him the gifts of their prayer, their adoration and their care of others, Pope Francis said.

Celebrating the feast of Epiphany on Jan. 6, the pope said Christians are called to imitate the magi: “They do not debate; they set out. They do not stop to look, but enter the house of Jesus. They do not put themselves at the center, but bow down before the one who is the center. They do not remain glued to their plans, but are prepared to take other routes.”

And they each bring gifts, he said during his homily at Mass in St. Peter's Basilica. “In this Christmas season now drawing to its close, let us not miss the opportunity to offer a precious gift to our king,” especially by caring for those who cannot repay the gift.

Reciting the *Angelus* after Mass, Pope Francis pleaded with European governments to demonstrate “concrete solidarity” with 32 migrants rescued from the Mediterranean on Dec. 22 and 17 others rescued on Dec. 29. The 49 people, including several children, are still on the rescue boats of the Germany-based Sea-Watch humanitarian organization. No European government has given the boats permission to dock and bring the migrants ashore.

In his Mass homily and in his main *Angelus* address, Pope Francis contrasted the attitude and actions of the magi with the attitude of Herod, who was “greatly troubled” at news of the Messiah's birth. While the magi set out to meet Jesus, Herod stayed in his palace, plotting ways to keep all his power.

Herod and the scribes, he said at the *Angelus*, “had hard hearts, which stubbornly refused to visit that baby. That is a possibility: closing oneself to the light. They represent those who, even in our day, are afraid of the coming of Jesus

and close their hearts to their brothers and sisters in need.”

The glory of God born in a stable “is symbolized by the light, which penetrates and illumines all things,” he said. But the surprising thing is that “God does not need the spotlights of the world to make himself known” or the assistance of the powerful, like Herod.

“We might think that it would have been better had the star of Jesus appeared in Rome, on the Palatine Hill, where Augustus ruled over the world; then the whole empire would immediately have become Christian,” he said.

“But God's light does not shine on those who shine with their own light. God ‘proposes’ himself; he does not ‘impose’ himself,” the pope said. “He illumines; he does not blind.”

Being flashy or powerful is always a temptation for people, he said. “How many times have we pursued the seductive lights of power and celebrity, convinced that we are rendering good service to the Gospel?”

“How many times, too, have we as a Church attempted to shine with our own light,” he said. “Yet we are not the sun of humanity. We are the moon that, despite its shadows, reflects the true light, which is the Lord. He is the light of the world. Him, not us.”

Pope Francis also spoke about the gifts of gold, frankincense and myrrh offered by the Magi to the baby Jesus.

“Gold, the most precious of metals, reminds us God has to be granted first place; he has to be worshiped,” he said. Frankincense is a symbol of the prayer that each person is called to offer God. And myrrh, the same ointment that would later be used to anoint Jesus' dead body, is a sign of the gift of “care for bodies racked by suffering, the flesh of the vulnerable, of those left behind, of those who can only receive without being able to give anything material in return.” †

Police investigate swastika-painting vandalism at Bridgeport cathedral

BRIDGEPORT, Conn. (CNS)—Police are investigating vandalism at St. Augustine Cathedral in Bridgeport where someone painted a swastika on the cathedral doors.

Police discovered the vandalism the morning of Jan. 4. No arrests had been reported in the vandalism as of midday on Jan. 7.

Bishop Frank J. Caggiano of Bridgeport, who has been on a seven-day retreat with the rest of the U.S. bishops in Mundelein, Illinois, said he only learned of the incident the afternoon of Jan. 5.

In a statement issued later that day, Bishop Caggiano said: “I am appalled and

outraged by this act of vandalism against the mother Church of our diocese and this brazen and disgusting display of anti-Semitism, which is morally abhorrent and an affront to our Catholic faith.”

He added, “I am deeply disturbed and outraged that someone would violate the sanctity of our church.”

Bishop Caggiano also reached out to Jews in the Bridgeport area. “My thoughts and prayers are with our Jewish brothers and sisters in the city of Bridgeport and beyond,” he said. “We stand with you and condemn every form of anti-Semitism, racism, and bigotry wherever it may be found.” †