



The

Criterion

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It's All Good

Big hearts have room for many friends, writes columnist Patti Lamb, page 12.

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President's action banning refugees brings outcry from Church leaders

WASHINGTON (CNS)—President Donald J. Trump's executive memorandum intended to restrict the entry of terrorists coming to the United States brought an outcry from Catholic leaders across the U.S.



David Bethuram

Church leaders used phrases such as "devastating," "chaotic" and "cruel" to describe the Jan. 27 action that left already-approved refugees and immigrants stranded at U.S. airports and led the Department of Homeland Security to rule that green card holders—lawful permanent U.S. residents—be allowed into the country.

"The executive order to turn away refugees and to close our nation to those, particularly Muslims, fleeing violence, oppression and persecution is contrary to both Catholic and American values," said Chicago Cardinal Blase J. Cupich in a Jan. 29 statement.

"The Protection of the Nation From Foreign Terrorist Entry Into the United States," which suspends the entire U.S. refugee resettlement program for 120 days, bans entry from all citizens of seven majority-Muslim countries—Syria, Iraq, Iran, Sudan, Libya, Yemen and Somalia—for 90 days.

The executive action also establishes a religious criteria for refugees, proposing to give priority to religious minorities over others who may have equally compelling refugee claims.

"We are told this is not the 'Muslim ban' that had been proposed during the presidential campaign, but these actions focus on Muslim-majority countries," said Cardinal Cupich.

The cardinal quoted Pope Francis' remarks to Congress in 2015: "If we want security, let us give security; if we want life, let us give life; if we want opportunities, let us provide opportunities."

In the Archdiocese of Indianapolis, the executive director of archdiocesan Catholic Charities said he was "deeply saddened" by

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Pro-life advocates with the Indiana State Knights of Columbus carry a banner past the U.S. Capitol Building on Jan. 27 during the annual March for Life in Washington. (CNS photo/Leslie E. Kossoff)

Archdiocesan youths show their courage by marching, standing up for life in America

By John Shaughnessy

The joy flows from Scotty Biggs as he mentions the best sign he saw from the 44th annual March for Life in Washington on Jan. 27.

The "sign" involved the transformation in the 32 youths who attended the march from St. Bartholomew Parish in Columbus, where Biggs serves as coordinator of youth ministry.

Before the march, Biggs noticed that many of the youths from St. Bartholomew often struggled to publicly proclaim their pro-life beliefs—because too few of their fellow students in the public high schools they attend share those beliefs.

"Since coming back from the march, they're changing their Facebook profiles to photos of the march," Biggs says, the enthusiasm filling his voice. "They're posting on Instagram, and they're posting

on Twitter about the impact the march has had in their lives.

"It shows to me and to others that the Holy Spirit is at work here, because one of the gifts of the Holy Spirit is courage. And I certainly see that coming through in their lives."

Biggs credits that transformation to the youths' experience during the march, where they "witnessed hundreds of thousands of youths from all across the nation who stood up for life."

Hundreds of young people from across the Archdiocese of Indianapolis contributed to that witness. Buses filled with youths from the New Albany, Indianapolis North and Indianapolis West deaneries made the journey to Washington.

Other groups from the archdiocese included youths from All Saints Parish in Dearborn County, St. Charles Borromeo

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Grace Oberhausen, left, and Molly Cowgill were among the 49 students from Marian University in Indianapolis who made the journey to Washington for the March for Life on Jan. 27. (Submitted photo)

Surrounded by 'new family,' Cardinal Tobin takes possession of titular church in Rome

ROME (CNS)—Flanked by the parishioners and well-wishers he called his "new family," Cardinal Joseph W. Tobin of Newark, N.J., celebrated Mass at his titular church in Rome.

The cardinal formally took possession of the Church of St. Mary of the Graces on Jan. 29. The church is located just a short distance from St. Peter's Basilica.

Arriving dressed in his cardinal-red cassock, Cardinal Tobin was greeted by Father Antonio Raimondo Fois, pastor of St. Mary of the Graces Parish, and presented with a cross which he solemnly kissed before he entered and blessed the people in the packed church.

Each cardinal is considered an honorary member of the clergy of the Diocese of Rome, and is also named an honorary pastor of a parish church there. That church is known as their "titular church."

In his homily, Cardinal Tobin, previously the archbishop of Indianapolis from 2012-16, reflected

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Cardinal Joseph W. Tobin of Newark, N.J., blesses the faithful with holy water as he arrives to take possession of his titular church of St. Mary of the Graces in Rome on Jan. 29. (CNS photo/Paul Haring)

TOBIN

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on the Sunday's reading from St. Paul's First Letter to the Corinthians, in which the Apostle said that God "chose the foolish of the world to shame the wise" (1 Cor 1:27).

Telling parishioners that he may be a "foolish missionary cardinal" in the world's eye, Cardinal Tobin said that such a distinction unites Christians since throughout history God "has chosen those who are shameful and despised by the world."

"In a world that prides itself in having, in dominating others, in being fearful of others and in making selfish choices," Cardinal Tobin said Christians should instead heed St. Paul's call to "boast in the Lord."

Recalling the parish's namesake, the cardinal said the first grace Mary gave to all Christians is the grace of knowing and following Jesus, embarking on a path that made her "the first disciple of Christ."

"Today we implore Mary's help and graces, and we beseech her to accompany us in the great adventure of becoming

missionary disciples of Jesus Christ, the Most Holy Redeemer," said the cardinal, a former superior general of the Redemptorist order.

At the end of Mass, Father Fois thanked Cardinal Tobin for his closeness to the parish and its namesake, telling parishioners that he was surprised by the cardinal's gesture of wearing a ring bearing the image of Our Lady of Grace, which he had given the cardinal as a gift.

"I never would have expected that he would remove the ring given to him by Pope Francis, and place instead the ring of Our Lady on his finger," Father Fois said.

Raising his hand high, Cardinal Tobin showed the ring to the parishioners, who responded with thunderous applause.

Likening it to a wedding ring, Father Fois said his gesture "means that he wishes us well, and that he is married to us."

The pastor also asked parishioners to pray for Newark Auxiliary Bishop Manuel A. Cruz, who was assaulted while celebrating Mass on Jan. 28 in the Cathedral Basilica of the Sacred Heart.

Jim Goodness, archdiocesan spokesman, told Catholic News Service on Jan. 29



Cardinal Joseph W. Tobin of Newark, N.J., accepts offertory gifts from children during a Mass to take possession of his titular church of St. Mary of the Graces in Rome on Jan. 29. (CNS photo/Paul Haring)

that Bishop Cruz received 20 stitches and, although unable to celebrate Mass, he went out to greet parishioners and well-wishers after Sunday Mass at the cathedral.

Father Fois said parishioners would join the cardinal in praying for Bishop Cruz's "healing and quick recovery."

Saying he was happy to call the parish of St. Mary of the Graces "my new family," Cardinal Tobin said, "It gives me joy to share our faith, the word of God and the sacraments with you. Pray for your brother 'Giuseppe,' and I will never forget to pray for you." †

BAN

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President Trump's executive action.

"The Catholic Church has welcomed immigrants and refugees to the United States throughout its history," David Bethuram said. "We stand united with the other Catholic Charities in the United States in embracing Pope Francis' urging of not closing the door on migrants and refugees."

"Through both Catholic education and Catholic Charities, the Church has integrated generations of immigrants and refugees into American culture. Our commitment to care for those who are most vulnerable is a cornerstone of our faith."

Refugee and Immigration Services of Catholic Charities Indianapolis resettled 676 refugees in 2016, providing support that includes housing, food, clothing and job readiness classes. Bethuram said the archdiocese hopes to continue those efforts.

"At this point, we do not know what effect this will have on the work of our local ministry outreach efforts within the immigrant and refugee communities," he said.

"We will continue to work closely with the U.S. Conference of Catholic Bishops (USCCB) Migration and Refugee

Services in how to best serve those who are presently here, and those who will be resettling here in the future. We are always grateful for the support of so many in our community who stand with us."

Bethuram said the archdiocese respects "that safety needs to be addressed, but not through an order like this that will do more harm than good."

"Welcoming migrants, immigrants and refugees reflects not only our Catholic tradition, but also our biblical tradition to welcome the stranger. This also includes embracing all who are vulnerable from many faiths."

Shortly after Trump signed the document at the Pentagon's Hall of Heroes, Bishop Joe S. Vasquez of Austin, Texas, chairman of the USCCB's Committee on Migration, said the bishops "strongly disagree" with the action to halt refugee resettlement.

"We believe that now more than ever, welcoming newcomers and refugees is an act of love and hope," Bishop Vasquez said.

The USCCB operates the largest refugee resettlement program in the United States, and Bishop Vasquez said the Church would continue to engage the administration, as it had with administrations for 40 years.

"We will work vigorously to ensure that refugees are humanely welcomed in collaboration with Catholic Charities without sacrificing our security or our core values as Americans, and to ensure that families may be reunified with their loved ones," he said.

Cardinal Donald W. Wuerl of Washington called attention to the USCCB statement and the executive action, and noted that "the legal situation is still fluid."

"The political debate, which is complex and emotionally highly charged, will continue," Cardinal Wuerl noted. "But we must do our best to remain focused on the pastoral and very real work we undertake every day for the vulnerable and most in need ... for the strangers at our doors."

Cardinal Joseph W. Tobin of Newark, previously the archbishop of Indianapolis from 2012-16, stated that Trump's executive actions represent "the opposite of what it means to be an American."

"This nation has a long and rich history of welcoming those who have sought refuge because of oppression or fear of death," Cardinal Tobin said. "The Acadians, French, Irish, Germans, Italians, Poles, Hungarians, Jews and Vietnamese are just a few of the many

groups whom we have welcomed and helped to find a better, safer life for themselves and their children in America.

"Even when such groups were met by irrational fear, prejudice and persecution, the signature benevolence of the United States of America eventually triumphed. That confident kindness is what has made, and will continue to make, America great."

Around the country, people gathered at airports—including the Indianapolis International Airport—on Jan. 29 to express solidarity with immigrants and refugees.

More than 550 people gathered at Lafayette Park across from the White House on Jan. 29 to celebrate Mass in solidarity with refugees.

In a letter to the president and members of Congress, more than 2,000 religious leaders representing the Interfaith Immigration Coalition objected to the action.

Sean Callahan, president and CEO of Catholic Relief Services (CRS), said: "Welcoming those in need is part of America's DNA."

"The United States is already using a thorough vetting process for refugees—especially for those from Syria and surrounding countries. CRS welcomes measures that will make our country safer, but they shouldn't jeopardize the safety of those fleeing violence, should not add appreciable delay nor entail unjust discrimination."

(John Shaughnessy, assistant editor of The Criterion, contributed to this report.) †

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**The Office of Catholic Schools
Archdiocese of Indianapolis**

Correction

In the Jan. 27 issue of *The Criterion*, Abbey Schmidt, a junior at Seton Catholic High School in Richmond, was misidentified in a Catholic Schools Week story as Emily Schmidt. †

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Catholics oppose actions on border wall, sanctuary communities

WASHINGTON (CNS)—Catholic organizations expressed distress and unease with President Donald J. Trump's actions related to immigration while pledging to continue serving and supporting migrant people.

The reactions came within hours of Trump's signing of executive memorandums on national security on Jan. 25 during a visit to the Department of Homeland Security. The memorandums authorized the construction of a wall along the U.S.-Mexico border and directed John F. Kelly, secretary of homeland security, to look at how federal funding streams can be cut for cities and states that illegally harbor those in the country without legal permission.

Agencies cited the words of Pope Francis in criticizing the president's actions and pledged to support and serve migrants in the United States.

"Pope Francis has urged people not to close the door on migrants and refugees," Dominican Sister Donna Markham, president and CEO of Catholic Charities USA, said in a statement. "In concert with the Holy Father, we believe we must move from attitudes of defensiveness and fear to acceptance, compassion and encounter."

"As the U.S. Catholic bishops have said, this is not an either/or situation for us," Sister Donna added. "We can protect our citizens and, at the same time, we can welcome newcomers. Our commitment to care for those who are most vulnerable resides at the core of our faith."

Catholic Charities USA also will continue to work for comprehensive immigration reform, Sister Donna said.

The PICO National Network, the largest network of congregations and faith-based groups in the country, including Catholics, challenged the executive memorandum on sanctuary cities.

"Retaliating against local communities because they refuse to follow immoral policies is part of an emerging pattern of President Trump of not only bullying people who dare to disagree with him, but isolating and further marginalizing people who are different than him," said Eddie Carmona, campaign director for PICO National Network's LA RED campaign. "Such behavior is inconsistent with the long-held notion that America was a place of opportunity for all."

Sister Simone Campbell, a Sister of Social Service and executive director of Network, a Catholic social justice lobbying organization, called the presidential orders "antithetical to our faith."

"When Nuns on the Bus visited the U.S.-Mexico border in 2014, we walked along the wall and listened to the stories of communities that have been torn apart for decades. That is the reality experienced by border communities: The wall is there, and it affects the daily life and commerce of the people."

"Federal appropriations for border security have grown to \$3.8 billion in FY2015, from \$263 million in FY1990, and fencing exists for hundreds of miles along our southern border," she said in a statement.

The Washington-based Columban Center for Advocacy and Outreach recalled Pope Francis' words at the close of the Holy Year of Mercy that concluded in November in which he decried a global "epidemic of animosity and violence" toward strangers, immigrants and refugees who often are considered a threat.

Trump's signings "present false and inhumane responses" to the harsh reality of poverty, violence and conflict that cause people to migrate, the center said in a statement.

"As people of faith, we are called to

both address the root causes of migration and seek policies of welcome toward our migrant sisters and brothers. We stand against any policies that seek to build a wall, inhumanely detain women and families, end sanctuary cities, conduct immigration raids, limit migration based on a person's country of origin and further militarize the border," the statement added.

Pax Christi USA sided with "our immigrant brothers and sisters living in fear of deportation and separation from their families."

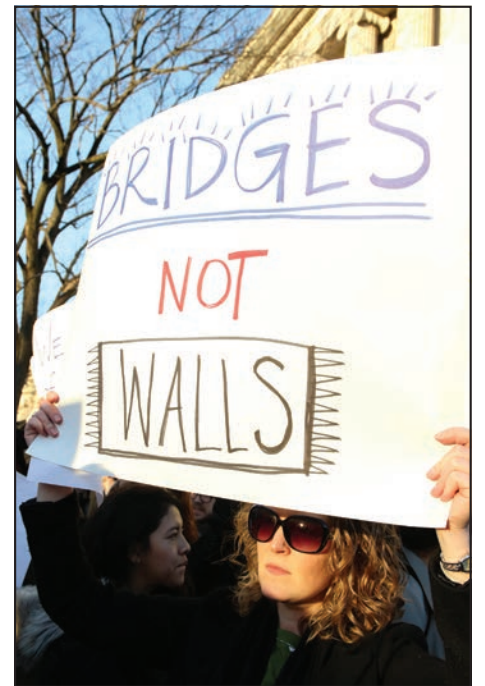
"No one flees their countries of origin on a whim," a statement from the Catholic peace organization said. "We honor the multiplicity of reasons people migrate to the United States, many of which are poverty, gang violence and terror."

The Franciscan Action Network expressed concern that the country would be turning its back on refugees after Trump's actions.

"The Gospels call us to welcome the stranger, so as people of faith we advocate and support the rights and dignity of all people," Patrick Carolan, the Franciscan network's executive director, said in a statement. "The United States was built by immigrants, and we must continue to protect our immigrant and refugee sisters and brothers and keep families together."

The U.S. cannot be blinded to the despair of migrants and refugees, including those from Syria and different faith traditions, said Gerry Lee, executive director of the Maryknoll Office for Global Concerns.

"Pope Francis proclaimed that 'refugees are not pawns on the chessboard of humanity. They are children, women and men who leave or who are forced to leave their homes ... the flesh of Christ is in the flesh of



A woman holds a sign during a protest against President Donald Trump's immigration policies during a demonstration near the White House in Washington on Jan. 25. (CNS photo/Gregory A. Shemitz)

the refugees.' The faithful response is not to build a wall or to discriminate against Muslims, but to open our hearts and our homes to refugees of all faiths in recognition of our sacred call to protect and nourish life. If we refuse to welcome refugees in urgent need, we risk becoming like those we claim to deplore," Lee said.

Elsewhere, the Jesuits of Canada and the United States said they were concerned about the administration's actions.

"Increasingly, migrants come to the U.S. fleeing violence and insecurity," the Jesuits said in a statement. "Our faith calls us to see them, to understand their situations and to offer protection." †



Pope Francis' prayer intentions for February

- **Comfort for the Afflicted**—That all those who are afflicted, especially the poor, refugees, and marginalized, may find welcome and comfort in our communities.

(To see Pope Francis' monthly intentions, go www.apostleshipofprayer.org/2017-intentions.) †

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In addition to the ministries listed above, Pro-Life and Family Life Ministry receives \$241,000 to support programs such as Project Rachel.

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Editorial



The Statue of Liberty in New York Harbor is seen in August 2016. President Donald Trump's executive memorandum intended to restrict the entry of terrorists coming to the United States brought an outcry from Catholic leaders across the U.S. (CNS photo/Gregory A. Shemitz)

Judge president's actions on merit

Last fall, Cardinal Joseph W. Tobin wrote a series of columns on the then-upcoming presidential elections. The cardinal's reflections took the teachings of the Church and positions articulated by the U.S. Conference of Catholic Bishops (USCCB), and applied them to the "hot-button" issues being discussed during the campaign. These issues included:

- The ongoing destruction of more than 1 million innocent human lives each year by abortion;
- Physician-assisted suicide;
- The redefinition of marriage—the fundamental building block of society—by the courts, political bodies, and increasingly by American culture itself;
- The excessive consumption of material goods and the destruction of natural resources, which harm both the environment and the poor;
- The deadly attacks on fellow Christians and religious minorities throughout the world;
- The narrowing redefinition of religious freedom, which threatens both individual conscience and the freedom of the Church to serve;
- Economic policies that fail to prioritize the poor, at home or abroad;
- A broken immigration system and a worldwide refugee crisis;
- Wars, terror and violence that threaten every aspect of human life and dignity.

With the election of Donald J. Trump as President of the United States, and with Republicans now in control of both the House of Representatives and the Senate, these and many other issues have taken on a new sense of urgency.

Where does the Church stand on these issues? Should Catholics in the United States be optimistic or alarmed at what the Trump administration has begun to do in its first days in office?

Cardinal Tobin's columns repeated several times his conviction that "no candidate or political party fully represents the moral and social teaching of the Catholic Church." As a result, the Church stands at neither end of the political spectrum. Or, if you prefer, we can say that the Church stands at *both* ends of the spectrum—firmly in defense of the dignity of all persons and proactively interested in peace, social justice and the common good.

To learn the Church's position on the nine issues noted above, consult the USCCB document, "Forming Consciences for Faithful Citizenship," or re-read Cardinal Tobin's columns leading up to the November 2017 elections.

The Church's position on the actions of the Trump administration is not pro-Trump or anti-Trump. It is not bleakly fatalistic or naively optimistic. The Church stands by its principles—on the dignity

of every human life, on religious liberty, on care for families, on universal health care, on welcoming strangers, on poverty and injustice, on care for all of creation, on peace and security for all nations and peoples.

To judge the actions of the Trump administration and the Republican-led Congress from the perspective of Catholic teaching, it's essential that we develop both a thorough knowledge of Church teaching and a carefully considered understanding of what government leaders are trying to achieve with new laws and administrative actions. The worst thing we can do is to leap to the conclusion that everything is wonderful or that everything is awful.

During the 2016 campaign, as rhetoric grew more outrageous and inflammatory on all sides, the American bishops offered the following words of caution:

"Civil dialogue means that when speaking with others with whom we disagree":

- We should begin with respect.
- We should decide neither to degrade the persons, characters and reputations of others who hold different positions from our own, nor spread rumors, falsehoods or half truths about them.

• We should be careful about language we use, avoiding inflammatory words and rhetoric.

• We should not assign motives to others. Instead, we should assume that our family members, friends and colleagues are speaking in good faith, even if we disagree with them.

• We should listen carefully and respectfully to other people.

• We should remember that we are members of a community, and we should try to strengthen our sense of community through the love and care we show one another.

• We should be people who express our thoughts, opinions and positions—but always in love and truth.

"If we can model Christ's love in our civil dialogue," the bishops said, "we can begin to change the negative climate in our country during this election season, and beyond."

Let's heed the words of Pope Francis, who reminded us recently in response to questions from journalists that, "Being afraid or rejoicing beforehand because of something that might happen is, in my view, quite reckless. ... We will see what he [Trump] does, and then we will judge—always on the concrete. Christianity is either concrete, or it is not Christianity."

In the spirit of Pope Francis, let's judge the Trump administration and the new Congress on the merits of their actions and not on the basis of rejoicing or fear.

—Daniel Conway

Journeying Together/Hoffman Ospino

Through Hispanic Catholic eyes

U.S. Catholicism and the Hispanic experience in the second decade of the 21st century practically go hand in hand.



The evidence? Well, just look around. Look at the families attending Mass in our parishes, the children being baptized and receiving first Communion, the faces of young Catholics today, the various

rhythms that give life to liturgical music in our parishes, among other signs.

In thousands of faith communities, these faces and expressions are Hispanic. This goes without mentioning the widespread use of Spanish as a language for Catholic affairs. In many parts of the country, Catholicism is a de facto bilingual reality (i.e., English and Spanish).

The Hispanic presence is most accentuated in some parts of the country, like the South and the West. It is impossible to miss it in virtually every major urban setting of our vast geography. Take the 10 largest cities in the country according to population (in this order): New York; Los Angeles; Chicago; Houston; Philadelphia; Phoenix; San Antonio; San Diego; Dallas; and San Jose, Calif. In most of them, the majority of Catholics are Hispanic.

Much has changed demographically and culturally about American Catholicism during the past five decades. At the heart of those transformations is the fast-growing Hispanic presence, both immigrant and U.S.-born. Along with immigrants and U.S. Catholics of other races and ethnicities, Hispanics are writing a new and exciting chapter in the history of what it means to be American and Catholic.

For almost half of American Catholics, being Hispanic and Catholic is not news: It is who we are! It is about our cultural worldviews and traditions, the languages we speak and the many ways we experience the mystery of Jesus Christ as Hispanics. We see the world and our faith through Hispanic Catholic eyes.

For the rest of U.S. Catholics, the Hispanic presence is an invitation to

Letter to the Editor

'Do not be deceived,' reader says, transgression of abortion must end

As I viewed the thousands of women marching and "protesting for their rights" on Jan. 21 in Washington, many of them actually asserting for their rights to have an abortion, astonishingly I wondered what if the millions of souls who have been previously aborted in the world were standing before the throne of God, pleading for justice? For the record, I do not have an issue with women's equal rights, as in God's eyes all are equal. That is not the issue, but the right to have an abortion is the true matter.

Has this happened before? In researching Jewish history, it actually has. Jeremiah, a prophet, was essentially advised by God not to pray for the people of Judah: "Even if Moses and Samuel stood before me, my heart would not turn toward this people" (Jer 15:1-4).

God proceeds to explain four ways in which he was going to chastise the people of Judah. Then God continues to reveal to Jeremiah his deep displeasure with one particular person; not to all the bad kings that the Davidic kingdom had in over 400 years, but the one and only King Manasseh.

Actually, in the Books of Kings and Chronicles, it is validated that King "Manasseh shed innocent blood ..." (2 Kgs 21:16). In fact, additional investigation exposes that Manasseh worshipped the god of Molech, which was a manmade metal structure in

affirm particular ways of living the faith, old and new, while embracing their Hispanic sisters and brothers on a shared journey as we all continue to build vibrant communities, faithful families and a stronger society rooted in the values of the Gospel.

With these realities in mind, during the next four years, January 2017 through December 2020, the Catholic Church in the United States is embarking in a most amazing ecclesial experience: the Fifth National Encuentro of Hispanic/Latino Ministry (aka, V Encuentro). This is a multiyear process of reflection, evangelization and consultation that aims at engaging about 8 million Catholics in more than 5,000 parishes and almost every diocese in the country.

The V Encuentro has a twofold goal: Discern how the Church can better embrace the Hispanic/Latino presence, and strengthen the ways Hispanics/Latinos respond as part of the Church to the call to a new evangelization. Though the emphasis is on Hispanic Catholics, given the size of this population and its impact upon thousands of faith communities nationwide, all U.S. Catholics are invited to join in the V Encuentro process.

Pope Francis himself has recognized the importance and potential of the V Encuentro and its focus. In November 2016, speaking from Rome, he addressed the Catholic bishops of the United States, affirming:

"It is my hope that the Church in your country at every level will accompany the Encuentro with its own reflection and pastoral discernment. In a particular way, I ask you to consider how your local churches can best respond to the growing presence, gifts and potential of the Hispanic community."

Yes, this is a unique moment to be a Church that goes forth in the spirit of the V Encuentro, a great time to contemplate American Catholicism "through Hispanic Catholic eyes."

(Hoffman Ospino is professor of theology and religious education at Boston College. He is a member of the leadership team for the Fifth National Encuentro of Hispanic/Latino Ministry.) †

which thousands of babies were burned as sacrifice. Today, in comparison, the sacrifice of aborted babies are, in my opinion, an offering to Satan.

In the end, King Manasseh repented for his sins and evil doings. Praise God for his mercy. King Manasseh's son, Josiah, generated sweeping reforms directing his country, Judah, back to God. However, in 586 B.C., the Babylonians conquered Judah, killing thousands, destroyed Jerusalem and its first temple, which fulfilled the prophecy of Jeremiah.

Interestingly enough, this chastisement was not about Manasseh's sin, but instead, it was about the justice for those poor souls, who were never given the opportunity to have their positive impact upon the world. They too, were just like the Book of Revelation martyrs, who demanded justice (Rv 6:9-10). To these martyrs, God conceded.

The next scene in Bible history is the blowing of the first trumpet. How magnificently glorious is his works.

The underlying message being shared is that this insanity must stop now before any more transgressions are done. We, as a whole, will suffer for their wrongdoings. This is not a right. This is not a privilege. This is just immoral. Do not be deceived.

Dr. Kenneth J. Pahren
Brookville

Bill to lift food benefits ban on reformed drug offenders clears panel

By Brigid Curtis Ayer

Legislation to lift a ban on food assistance for reformed drug offenders passed a Senate panel on Jan. 23 by an 8-1 vote, and is headed to the Senate



floor. The Indiana Catholic Conference (ICC) supports the legislation.

Senate Bill 9, authored by Sen. James Merritt, R-Indianapolis, allows Indiana to opt out of a federal law which bans convicted drug felons from receiving Supplemental Nutrition Assistant Program (SNAP) benefits.

SNAP is a program of the federal government designed to alleviate hunger and address poverty. Formerly known as the food stamp program, SNAP helps low-income people and families buy food. SNAP benefits are provided in the form of an electronic benefit card, which acts



Glenn Tebbe

like a debit card, and can be used in grocery store lines for the purchase of food. The program is regulated by the U.S. Department of Agriculture, and administered in Indiana by the Family and Social Services Administration.

“We support efforts to enhance access to SNAP benefits for those returning from incarceration back into society because it helps former offenders move forward with their lives,” said Glenn Tebbe, executive director of the ICC, who serves as the public policy spokesperson for the bishops in Indiana. “Senate Bill 9 would help offenders get the food they need to

become self-sufficient.”

Merritt said, “You can murder someone, do your time, be released from the Department of Corrections, and receive SNAP benefits. But if you are convicted of a drug felony, do your time, and are released from the Department of Corrections, you cannot receive SNAP benefits.” The senator added there is a lot of evidence showing those individuals who lack proper nutrition are more likely to return to crime or drug use.

Merritt said if it is the state’s goal to eradicate its heroine epidemic in the next five years, a comprehensive solution to the problem must be the way forward. Lifting the ban on people who exit the Department of Corrections after serving their time for a drug felony is one part of this comprehensive plan.

“Let’s think about someone who leaves the Department of Corrections, who has been there a long time,” said Merritt. “I hope that when they leave they would not go hungry. You have no job. You have a felony on your record. Maybe you live out in rural Indiana. We don’t want this individual to re-offend. We want to support this individual on what we hope would be a very temporary basis.”

The senator said his hope is to allow former offenders to “pull themselves up by their bootstraps,” but also to give them a start to getting their life on the right track.

Emily Bryant, executive director of Feeding Indiana’s Hungry, an association of Indiana food banks, testified in support of the bill. She said Indiana is one of seven states that have a permanent ban on SNAP benefits for drug felons. Bryant said anyone convicted of a drug felony from 1996 to the present has a lifetime ban on receiving SNAP benefits. In Indiana, the



‘Let’s think about someone who leaves the Department of Corrections, who has been there a long time. I hope that when they leave they would not go hungry. You have no job. You have a felony on your record. Maybe you live out in rural Indiana. We don’t want this individual to re-offend. We want to support this individual on what we hope would be a very temporary basis.’

—Sen. James Merritt, R-Indianapolis

SNAP monthly benefit for an individual is \$118 per month, and any able bodied person ages 18-49 must work as criteria to receive SNAP.

Merritt has authored another bill, Senate Bill 154, to assist low-income persons receive access to SNAP benefits. Senate Bill 154 would remove asset limits on SNAP benefits. In Indiana, the asset limit for SNAP recipients is \$2,250 per household, or \$3,250 for a household if there is a person with a disability 60 years or older. The asset limit includes children’s assets; real estate, other than a person’s home; cash and bank accounts. Besides the asset limits, persons must pass a gross income test of not more than 130 percent of poverty to qualify for SNAP benefits.

Thirty-five states and Washington have eliminated their asset resource limit for SNAP benefits, noted Merritt. “Asset limits create a disincentive for savings,” he said. “Savings are a prerequisite for self-sufficiency. Eliminating the asset test leads to an increase in low-income persons having a bank account.”

Merritt said having asset limits burdens charities, non-profits and township trustee offices to fill the void. It leaves the individual having to spend time going to several locations to gather food rather than working. Merritt said Senate Bill 154 is a good start to the state’s comprehensive program to change the Indiana code to eliminate heroine in five years. “SNAP is a hand up, and temporary in nature,” he said.

Some of the other organizations that support eliminating the SNAP asset limit include: the Indiana Coalition for Human Services; the Children’s Coalition of Indiana; the Marion County Commission on Youth; the Indy Hunger Network; Indiana Citizens Action Coalition; and the Marion County Reentry Coalition.

Tebbe expects a committee vote on Senate Bill 154 before the end of February, and if approved, the bill moves to the Senate floor for further consideration.

(Brigid Curtis Ayer is a correspondent for The Criterion.) †

Pro-life leaders praise House vote to make Hyde Amendment permanent

WASHINGTON (CNS)—U.S. House passage of the No Taxpayer Funding for Abortion Act, making the 41-year-old Hyde Amendment permanent, puts the country “one step closer to getting the federal government out of the business of paying for abortion once and for all,” said the president of National Right to Life.

“Over 2 million Americans are alive today because of the Hyde Amendment,” Carol Tobias said in a statement.

By a 238-183 vote on Jan. 24, House members passed H.R. 7, the No Taxpayer Funding for Abortion and Abortion Insurance Full Disclosure Act of 2017. It was sponsored by Rep. Chris Smith, R-New Jersey, co-chair of the Congressional Pro-Life Caucus.

A companion bill has been introduced in the Senate by Sen. Roger Wicker, R-Mississippi. President Donald J. Trump indicated before the House vote he would sign the measure if it comes to his desk.

“Two million people who would have been aborted instead survived because public funds were unavailable to effectuate their violent demise, while their mothers benefited from prenatal health care and support,” Smith said in a statement. “Two million survivors have had the opportunity to live and enjoy the first and most basic of all human rights—the right to life.”

The 2 million figure he and Tobias cited comes from a report issued late last year by the Washington-based Charlotte Lozier Institute on more than 20 peer-reviewed studies indicating that many lives have been saved since the Hyde Amendment was introduced in 1976.

“By passing this legislation, the House has taken a decisive step toward respect for unborn human life, reflecting the will of the American people,” said Deirdre McQuade, primary spokeswoman on abortion for the U.S. Conference of


Catholic Bishops (USCCB). In a Jan. 25 statement, she said the USCCB “hopes that the U.S. Senate will take up this vital legislation soon.”

H.R. 7, which is identical to bills that passed in 2014 and 2015, makes permanent the Hyde Amendment, which prohibits tax dollars from paying for abortion except in cases of rape, incest or threat to the woman’s life. The amendment, which covers programs administered by the Department of Health and Human Services, has had to be renewed annually by Congress in its appropriations bill.

“Polling consistently shows that a supermajority of Americans—61 percent,

according to a Marist poll released [on Jan. 23]—oppose taxpayer funding of abortion, and eight in 10 Americans think laws can protect both the well-being of a woman and the health of her unborn child,” Smith added.

According to Smith, the measure also will ensure that the federal Affordable Care Act, “until repeal,” conforms with the Hyde Amendment. Until there is a new health care law, he added, the bill also will “ensure full disclosure, transparency and the prominent display of the extent to which any health insurance plan on the exchange funds abortion.” †



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Events Calendar

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

February 7

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

February 11

Intercultural Pastoral Institute, 4838 Fletcher Ave., Indianapolis. **National Black Catholic Congress Day of Reflection**, sponsored by the Archdiocesan Office of Intercultural Ministry, 9 a.m., a day of prayer for the Church, especially the African and African-American community, free-will offering. Registration and information: 317-236-1474 or pspringer@archindy.org.

Holy Rosary Parish, Priori Hall, 520 Stevens St., Indianapolis. **St. Paul Street Evangelization Training Workshop**, 9 a.m.-5 p.m., \$20 includes lunch and materials. Information: 317-224-6820 or SPindyevents@gmail.com. Registration: goo.gl/kbQrYf.

February 12

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: acfadi2014@gmail.com.

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

February 13-April 6

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **"The Blood of the Lamb" Bible Study**, offered eight weeks on Mon. 7 p.m., Wed. 12:45 p.m. and Thurs. 7 p.m., \$15 for book. Information: Sandra Hartlieb, 317-372-5925 or shartlieb@saintlawrence.net.

February 14

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "Praying for Peace in the World and in Our Hearts," 7-8 p.m., silent and spoken

prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

February 15

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

February 16

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

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

February 18-20

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **Used Book Sale sponsored by Linden Leaf**

Gifts, 10 a.m.-4 p.m., books not pre-priced but donations accepted. Information: 812-535-2932 or lindenleafgifts@spsmw.org.

February 18

St. Bartholomew Church, 1306 27th St., Columbus. **Young Musicians Concert**, featuring young adult, high school and college musicians of the parish, 7 p.m., free. Information: log on to www.saintbartholomew.org and click on Music Ministry then Concert Series.

Helpers of God's Precious Infants, Indianapolis. Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

February 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**. Fathers James Brockmeier and Matt Tucci speaking, 6-8 p.m., \$15.

Information: 317-748-1478 or smclaughlin@holyspirit.cc.

February 25

1899 Experience Venue, 164 Steeples Blvd., Indianapolis. **Hearts and Hand of Indiana Trivia Night**, optional 4:30 p.m. Mass at St. Anthony Catholic Church, 337 N. Warman Ave., Indianapolis; event venue doors open 5:30 p.m., trivia 6:30-9:30 p.m., \$35 per person includes trivia, beer and food, must be 21, prizes awarded to winning trivia team. Information, registration: Amanda Langferman, 317-353-3769 or alangferman@heartsandhandsindy.org.

The Willows, 6729 Westfield Blvd, Indianapolis. **Marriage on Tap**, St. Luke the Evangelist Parish, Msgr. Joseph F. Schaedel, pastor, presenting. \$40 per couple includes dinner, cash bar available, 7-9:30 p.m., register by Feb. 18. Registration: www.stluke.org. Information: 317-259-4373.

White Violet Center for Eco-Justice, 1 Sisters of

Providence, Saint Mary-of-the-Woods. **Bread Baking: Sourdough**, 1-5 p.m., \$45, registration deadline Feb. 17. Information: 812-535-2931, wvc@spsmw.org, or events.sistersofprovidence.org.

St. Mark the Evangelist Church, 535 E. Edgewood Ave., Indianapolis. **Purdue Handbell Choir Concert**, classical to jazz, 2 p.m., freewill offering. Information: 317-840-8949 or christine@kenosiscenter.com.

St. Elizabeth Ann Seton Parish, 801 W. Main St., Richmond. **Chocolate Fest and Auction**, social and fundraiser, 5-8 p.m., \$15 per person advance tickets only. Information and tickets: 765-977-9704 or karen.ruhl@comcast.net.

February 26

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. **40 Days for Life Campaign Kick-Off Rally**, keynote speaker Msgr. Joseph Schaedel, 3-4:30 p.m. Information: 317-407-6884 or sherly@goangels.org. †

Retreats and Programs

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

Sisters of St. Benedict to host 'Souper Bowl' event on Feb. 18, register by Feb. 8

The Sisters of St. Benedict of Our Lady of Grace Monastery invite all to enjoy lunch and a craft-in-action show at the monastery, 1402 Southern Ave., in Beech Grove, from 11 a.m.-2 p.m. on Feb. 18.

Artisans will demonstrate rosary-making, crocheting, woodworking, pottery, card-making, weaving and more. Items will be available for purchase by cash, check or credit card.

Soup will be served for lunch in hand-crafted bowls that attendees get to

choose and keep.

All proceeds support the ministries of the Sisters of St. Benedict.

The cost is \$20 per person or \$35 per couple, which includes lunch, a beverage and dessert.

Registration is required by Feb. 8. Register online at www.benedictine.com, or send name, address, e-mail, number attending and payment to Sr. Mary Luke, O.S.B., Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †

VIPs



Jerry and Mary (Horgan) Dean, members of SS. Francis and Clare of Assisi Parish in Greenwood, will celebrate their 50th wedding anniversary on Feb. 4.

The couple was married in St. Thomas of Villanova Church, in Villanova, Pa., on Feb. 4, 1967.

They have three children: Megan Conder, Jennifer Pasyanos and Andrew Dean.

The couple also has six grandchildren. †

Bishop Braxton to speak on racial divide at St. Thomas Aquinas Church on Feb. 18

Bishop Edward K. Braxton of Belleville, Ill., will speak on "The Racial Divide in our Country and Church" at St. Thomas Aquinas Church, 4625 N. Kenwood Ave., in Indianapolis, at 8 p.m. on Feb. 18.

Bishop Braxton, an African-American, is the author of such pastoral letters as "The Catholic Church and the Black

Lives Matters Movement," and "The Racial Divide in the United States: A Reflection for the World Day of Peace."

The event will explore past and present steps to justice, reconciliation and harmony.

Bishop Braxton will also preside at the parish's 10:30 a.m. Mass on Feb. 19, and will take part in a forum at Marian University's College of Osteopathic Medicine, 3200 Cold Spring Road, in Indianapolis, at 2:30 p.m. later that day.

All events are free, and open to the public. For more information, log onto www.staindy.org/church/. †



Eagle Scout project

Paolo Bartoch of St. Patrick Parish in Salem stands next to the pro-life cross he installed in the Pro Life Memory Garden located in St. Patrick Cemetery as part of his Eagle Scout project for the Boy Scouts of America. He received the Eagle Scout Award last fall. Paolo is a junior at Scottsburg High School. (Submitted photo)

Our Lady of Lourdes Parish offers '8-day Festival of Prayer' in honor of two feasts

Our Lady of Lourdes Parish in Indianapolis is offering its annual "8-day Festival of Prayer" at its church, 5333 E. Washington St., in Indianapolis, on Feb. 11-18. The festival commemorates the feasts of Our Lady of Lourdes on Feb. 11 and St. Bernadette, the seer of Our Lady of Lourdes, on Feb. 18.

The events are as follows:

- Feb. 11: Mass for Feast of Our Lady of Lourdes, singing by the University of Indianapolis choir, 5 p.m.
- Feb. 12: Mass with anointing of the sick, 10 a.m.
- Feb. 13: Sacred music concert, 7 p.m.

- Feb. 14: Rosary at 5:45 p.m., followed by Mass with Valentine's Day blessing for couples at 6 p.m.

- Feb. 15: Explanatory Mass with walk-through of the liturgy's parts and purposes, 7 p.m.

- Feb. 16: Rosary at 5:45 p.m. followed by Mass at 6 p.m. in the chapel.

- Feb. 17: Tour of Our Lady of Lourdes School followed by prayer service, 2 p.m.

- Feb. 18: Mass for Feast of St. Bernadette, 5 p.m.; wine and cheese plus soft drinks and snacks in Bernadette Hall, 6:30 p.m. †



The Face of Mercy

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

By Daniel Conway

Pope: Share experiences of prayer, learning and action

As a grandfather, I confess that I was delighted to hear Pope Francis urging young people to listen to their grandparents—and older people in general. The pope himself celebrated his 80th birthday last year and is, perhaps more than ever, conscious of his “senior status.”

According to Pope Francis, older people “have the wisdom of life,” and are eager to share their experiences and insights—if only someone will listen.

Thus, the pope said to the young people he was meeting with—members of an Italian Catholic lay association called *Azione Cattolica Italiana* (Catholic Action of Italy)—“I would like to give you a task: Speak to your grandparents, ask them questions. They have the memory of history, the experience of living, and this is a great gift for you that will help you in your life journey.”

Of course, listening and sharing are two-way streets. We who are older need to listen to young people and to understand their hopes and aspirations, the pope said. We are not simply to be dispensers of wisdom who tell young people what to do and how to think. No, we are called to be fellow travelers or sojourners on the journey of life who

never stop learning along the way.

Azione Cattolica Italiana was established in Italy by St. Pope Pius X in 1905 as a nonpolitical lay organization under the direct control of bishops. The movement had its beginnings in the latter part of the 19th century, when people proactively took measures to counteract the anticlericalism running rampant, especially throughout Europe. Catholic Action of Italy is probably the most active Catholic Action group still around today.

“Young Catholics can be a force for joy and peace,” Pope Francis said during his meeting with members of Catholic Action of Italy.

“Proclaiming to all the love and tenderness of Jesus, you become Apostles of the joy of the Gospel. And joy is contagious,” he said.

Reflecting on the Nativity of Jesus Christ, the Holy Father said: “The birth of Jesus is announced as a great joy, originating from the discovery that God loves us and, through the birth of Jesus, made himself close to us to save us. We are beloved by God. What a wonderful thing!”

“When we are a little sad, when it seems that everything is going wrong, when a friend disappoints us—or rather,

when we disappoint ourselves—let us think ‘God loves me,’ ‘God never abandons me,’ ” the pope said.

He said that God is always faithful, and never ceases to love us even when we stray.

“This is why in the heart of a Christian there is always joy,” the pope said. “And joy multiplies when shared!”

In his encouragement of Catholic Action, Pope Francis is continuing the work of his predecessors. St. Pope John Paul II entrusted the members of this movement with three “commissions.” He called these “contemplation, communion and mission,” which he saw as variations on the traditional Catholic Action themes of prayer, learning and action.

In 2008, the 140th anniversary of the worldwide Catholic Action movement, Pope Benedict XVI said:

“Is it not perhaps possible, even today to make your lives a testimony of communion with the Lord, one that becomes a real masterpiece of saintliness? Is that not the goal of your association? This will be possible if Catholic Action continues to remain faithful to its own profound roots of faith, nourished by full adhesion to the word of God, by unconditional love for

the Church, by judicious participation in civic life, and by a constant commitment to education. Respond generously to this call to sanctity!”

Prayer, learning and action—in whatever forms are most appropriate for young people and their elders—today are what Pope Francis earnestly recommends.

Prayer keeps us connected with the God of mercy, who loves us and who makes all good things possible. Learning keeps our minds and hearts open to the truth, which is revealed in the person of Jesus Christ who is Love incarnate. Action moves us beyond our comfort zones into new, often uncharted territories where we can share the love of Christ with others—especially the poor and the marginalized.

We grandparents and older Catholics have a responsibility to share our experiences with prayer, learning and action with the young Church. When we do, we too can be “a force for joy and peace.”

“May the Lord bless this project!” Pope Francis said.

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

El rostro de la misericordia/Daniel Conway

Papa Francisco: Compartan las experiencias de la oración, el aprendizaje y la acción

Como abuelo que soy, debo confesar que me encantó la exhortación del papa Francisco a los jóvenes para que escuchen a sus abuelos y a las personas mayores en general. El propio papa celebró su 80.º cumpleaños el año pasado y, quizás ahora más que nunca está consciente de que pertenece a la “tercera edad.”

De acuerdo con el papa Francisco, las personas mayores “poseen la sabiduría de la vida” y están deseosos de compartir sus experiencias y conocimientos, siempre que los demás estén dispuestos a escuchar.

Por ello, el papa expresó a los jóvenes que se reunían con él, miembros de una asociación seglar de católicos italianos llamada *Azione Cattolica Italiana* (Acción Católica Italiana): “Deseo darles una tarea: Hablen con sus abuelos, háganles preguntas pues ellos guardan la memoria de la historia, la experiencia de vivir y este es un gran obsequio para ustedes que los ayudará en el camino de la vida.”

Por supuesto, escuchar y compartir supone un intercambio. Nosotros, los mayores, tenemos que escuchar a los jóvenes para comprender sus esperanzas y aspiraciones, según comentó el Sumo Pontífice. No somos meros dispensadores de sabiduría que decimos a los jóvenes qué tienen que hacer y cómo deben pensar. No; estamos llamados a ser compañeros de viaje o residentes temporales en la

travesía de la vida que jamás dejarán de aprender a lo largo del camino.

Azione Cattolica Italiana fue fundada en Italia por el papa Pío X en 1905 como una organización seglar apolítica y bajo el control directo del obispado. El movimiento tiene sus raíces hacia finales del siglo XIX cuando los pueblos implementaron medidas proactivas para contrarrestar el anticlericalismo rampante que reinaba en todas partes, especialmente en Europa. La Acción Católica Italiana es probablemente el grupo de acción católica más activo que existe todavía hoy en día.

“Los jóvenes católicos pueden ser una fuerza de alegría y de paz,” dijo el papa Francisco durante su reunión con miembros de la Acción Católica Italiana.

“Al proclamar a todos el amor y la ternura de Jesús ustedes se convierten en apóstoles de la alegría del Evangelio. Y la alegría es contagiosa,” expresó.

Al reflexionar sobre el nacimiento de Jesucristo, el Santo Padre destacó que: “El nacimiento de Jesús se anuncia como una gran alegría que emana del descubrimiento de que Dios nos ama y, a través del nacimiento de Jesús, se acerca a nosotros para salvarnos. Dios nos ama. ¡Qué maravilloso!”

“Cuando nos sentimos un poco tristes, cuando pareciera que todo va mal, cuando un amigo nos falle, o más bien,

cuando nos fallemos a nosotros mismos, pensemos: ‘Dios me ama, Dios jamás me abandona,’ ” dice el papa.

El Sumo Pontífice nos dice que Dios es siempre fiel y que nunca deja de amarnos aunque nos apartemos de Él.

“Es por ello que en el corazón del cristiano siempre hay alegría,” nos recuerda el papa. “¡Y la alegría se multiplica cuando se comparte!”

En su exhortación a la Acción Católica, el papa Francisco prosigue con la obra de sus predecesores. El Santo papa Juan Pablo II confió a los miembros de este movimiento tres “encargos,” los cuales denominó “contemplación, comunión y misión” que consideró variaciones de los temas tradicionales de Acción Católica, a saber, oración, aprendizaje y acción.

En 2008, durante el aniversario número 140 del movimiento de Acción Católica mundial, el papa Benedicto XVI expresó que:

“¿Acaso no es posible, incluso hoy en día, convertir sus vidas en un testimonio de la comunión con el Señor y transformarlas en una verdadera obra maestra de la santidad? ¿Acaso no es esta la meta de vuestra asociación? Esto será posible si Acción Católica continúa siendo fiel a sus profundas raíces de fe alimentadas mediante la completa

fidelidad a la Palabra de Dios, el amor incondicional a la Iglesia, la participación sensata en la vida cívica y un compromiso constante con la educación. ¡Respondan generosamente a este llamado a la santidad!”

La oración, el aprendizaje y la acción, independientemente de la forma que adopten para los jóvenes y los mayores, son las recomendaciones vehementes del papa Francisco para el mundo de hoy en día.

La oración nos mantiene unidos al Dios de la misericordia quien nos ama y a través de quien nos viene todo lo bueno. Aprender mantiene abiertos nuestros corazones a la verdad que se revela en la persona de Jesucristo, el amor encarnado. La acción nos saca de nuestra comodidad y nos lleva a territorios inexplorados donde podemos compartir el amor de Cristo con los demás, especialmente los pobres y los marginados.

Los abuelos y los católicos mayores tenemos la responsabilidad de compartir con la Iglesia joven nuestras experiencias en la oración, el aprendizaje y la acción. Al hacerlo, también nosotros nos convertimos en «una fuerza de alegría y paz.”

“¡Que el Señor bendiga este proyecto!” dijo el papa Francisco.

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

Jesus sought the people, not popularity in the world, Pope Francis says at Mass

VATICAN CITY (CNS)—Jesus did not come into the world seeking popularity, but rather to be close to those in need, Pope Francis said.

The large crowds that would gather around Jesus wherever he went “had their eyes fixed on him, and he had his eyes fixed on the people,” the pope said

on Jan. 31 during Mass in the chapel of Domus Sanctae Marthae.

“This is the peculiarity of Jesus’ gaze: Jesus does not depersonalize the people; he looks at each one” individually, he said.

The pope reflected on the day’s Gospel reading from St. Mark, which recalled

the great crowds that would follow Jesus seeking healing.

Jesus, he noted, “is always in the midst of the people. He is not with guards who escort him so that the people will not touch him. No, no! He remained there and the people pressed in.”

Jesus’ gaze focuses on real people and the reality of their lives, “from the greatest to the smallest” things in their hearts, the pope said. “He looks at our great problems, our great joys, and he also looks at our little things because he is close. Jesus isn’t afraid of the big things, but he also considers the small things. †

MARCH

continued from page 1

Parish in Bloomington, St. John the Baptist Parish in Starlight, St. Malachy Parish in Brownsburg, St. Mary Parish in Navilleton and St. Teresa Benedicta of the Cross Parish in Bright.

At 18, Graydon Chisholm was one of the 32 youths from St. Bartholomew Parish who joined the March for Life.

"I see the trip to the March for Life as one of the greatest opportunities to grow in my faith," says Graydon who planned and led most of his parish group's trip to Washington. "But honestly, the march itself is not my favorite part of the pilgrimage.

"I enjoy the National Prayer Vigil for Life opening Mass. To spend time in the Basilica [of the National Shrine of the Immaculate Conception] and celebrate Mass with thousands of Catholics in the name of life is powerful to say the least. The Mass is a reverent call for the recognition of the sanctity of all life. I like the way the Catholic Church does it."

Grace Oberhausen was one of 49 students from Marian University in Indianapolis who traveled to Washington for the march—a journey to stand up for life that the 21-year-old college junior made for the sixth time.

"It's a cause I'm very passionate about. I really believe in it, and it's something that young people have a voice for," says Oberhausen, a member of Our Lady of Good Hope Parish in Fort Wayne, Ind., in the Diocese of Fort Wayne-South Bend. "I like

that I'm able to be a voice for the voiceless. "We want so badly to be heard. We're desperately trying to bring cultural awareness to something we care deeply about."

She experienced a different feel to this year's march than previous ones. Part of that feeling was the increased national media coverage that the march received, coverage that had been mostly non-existent in previous years. Part of it was the people who protested against them for their witness for their pro-life beliefs. Part of it was all the focus on the start of the presidency of Donald J. Trump, she says.

"It felt much bigger, much louder this year," Oberhausen says. "At times, it felt we were being attacked. There were a lot of people protesting against us. But it let us know our voices were finally being heard."

The appearance of U.S. Vice President Mike Pence—who shared a pro-life message with the crowd on the National Mall—added another memorable quality to the day for her.

"Having the vice president there for the first time ever, being out there on the National Mall, it was particularly impactful," she says. "During Vice President Mike Pence's speech, there was all this cheering, and the amount of cheering was cool to hear.

"When he said, 'Life is winning in America,' that hit home with a lot of people. That became the motto for our march. It gave us a ray of hope."

A similar impact was experienced by the 42 youths from Our Lady of the



The youth group from St. Bartholomew Parish in Columbus poses for a photo on Jan. 27, the day they participated in the 44th annual March for Life in Washington. (Submitted photo)

Greenwood Parish in Greenwood who joined the march.

"It was eye-opening to them," said Patty Schnarr, the parish's youth minister. "After the march, we had them do reflections on the experience. One of them said that while we were walking up the hill to the U.S. Supreme Court, it reminded him of Jesus walking up to Calvary. He said, 'We are walking to save the babies, like Jesus saved us.'

"Another youth said it was amazing to see all the people who were there—and how important it was to people to be there. It really helped her realize that this is real, that someday we might

convince Congress that abortion is wrong, that *Roe v. Wade* should be overturned."

Schnarr hopes the experience reinforces how important "this issue is to our faith."

"It's not just about abortion, it's about life itself," she says. "So many teenagers attempt, commit or think about suicide. It's something we need to pray about—that people can cope with situations in their lives. And we need to pray for people who plan their death.

"Pro-life is from conception to natural death. We have to pray to God to be with us through all parts of our life." †

'Life is winning again in America,' vice president tells March for Life

WASHINGTON (CNS)—The leaders of the pro-life movement are used to having the ear of the president, as they had with Ronald Reagan, George H.W. Bush and George W. Bush.

During their respective administrations, they addressed the March for Life via telephone, but this year the event marking the *Roe v. Wade* anniversary had the highest-ranking government official ever to address the crowd in person.

See related story, page 16.

"Life is winning again in America, and today is a celebration of that progress," the official, Vice President Mike Pence, told the March for Life rally on the National Mall on Jan. 27.

"More than 240 years ago, our founders declared these truths to be self-evident—that we are, all of us, endowed by our Creator with certain unalienable rights and that among these are life, liberty and the pursuit of happiness," he said. "Forty-four years ago, our Supreme Court turned away from the first of these timeless ideals, but

today, generations hence—because of all of you and the many thousands who stand with us in marches all across the nation—life is winning again in America."

Pence said President Donald J. Trump had asked him to address the rally, which took place under a sunny sky with temperatures in the 40s. "He asked me to thank you for your support, for your stand for life and your compassion for the women and children of America."

Other speakers included: New York Cardinal Timothy M. Dolan, chairman of the U.S. bishops' pro-life committee; Kellyanne Conway, Trump's campaign manager and now special adviser to the president; Sen. Joni Ernst, R-Iowa; and Reps. Mia Love, R-Utah, and Chris Smith, R-New Jersey.

Early that morning, Archbishop Christophe Pierre, apostolic nuncio to the United States, conveyed a message from Pope Francis to the March for Life, saying the pontiff was "profoundly grateful for this impressive testimony to the sacredness of every human life."

"As he has made clear, so great is the value of human life and so inalienable the right to life of an innocent child growing in a mother's womb that no alleged right can justify a decision to terminate this life," the nuncio said.

Pope Francis "trusts that this event, in which so many American citizens speak out on behalf of the most defenseless of our bothers and sisters, will contribute to a mobilization of consciences in defense of the right to life and effective measures to ensure its adequate legal protection,"

Archbishop Pierre said.

"I urge you to press on," Pence told the rally attendees. "Let your gentleness be evident to all. Let this movement be known for love, not anger. Let this movement be known for compassion, not confrontation. When it comes to matters of the heart, there is nothing stronger than gentleness. I believe we will continue to win the minds and hearts of the rising generation if our hearts first break for mothers and their unborn children and meet them where they are with generosity, not judgment."

Earlier in the week, march organizers predicted at least 50,000 would be there. But there were at least that many at the rally, and before it was over, marchers, including many busloads of parochial schoolchildren, covered the full width of Constitution Avenue, en route to the Supreme Court, for at least seven blocks.

Trump drew considerable attention earlier in the week by telling Republican lawmakers at a Philadelphia retreat that there could be as many as 600,000, eclipsing the Woman's March on Jan. 21, which had an estimated 500,000.

Jeanne Mancini, president of the March for Life organization, acknowledged that new spotlight.

"There has been a lot of talk about numbers over the past week. The Women's March has talked about numbers and Facebook likes, and people keep asking me about our numbers for the March for Life. Well, it is hard to add up how many have come here over the last 44 years, but that really isn't the point," she said.

"The only number I care about, and the only number that we all care about is—58 million. Since 1973, 58 million Americans have died as a result of abortion," Mancini said. "We stand here today for them—for the little innocent children who have lost their lives to abortion. We also stand here for the mothers who regret their abortion decision."

This year the March for Life rally was livestreamed on Facebook and had nearly 2 million views. With regard to attendance at the event, Politico reported a crowd size of 50,000. In an earlier interview with Catholic News Service, Mancini said, "We always just say tens of thousands. The National Park Service doesn't estimate attendance totals, and neither do we."

Conway took the podium before Pence.

"I am a wife, a mother, a Catholic, counselor to the president of the United States of America, and yes, I am pro-life," Conway said. "It is such an honor to stand with the vice president of the United States and so many leaders, families and students from places near and far [today]."

"Your courage, your conviction and your faith are impressive and consequential," she told the crowd. "This is a new day, a new dawn for life. Why are we here? What does it mean to stand together to be part of this incredible movement, to face criticism, ridicule, and laws and lawmakers [against life]? It means to protect and promote the most precious gift in the world—the gift of life. It means to stand up, stand tall and stand together against the indifference and the indefensible and on behalf of babies in the womb." †



U.S. Vice President Mike Pence speaks during a rally at the annual March for Life in Washington on Jan. 27. (CNS photo/Yuri Gripas, Reuters)

More than 30 participate in pro-life gathering on Jan. 27 in Terre Haute

Criterion staff report

As tens of thousands marched in Washington to promote life on Jan. 27, members from Catholic parishes and other faith communities gathered at the Vigo County Courthouse in Terre Haute for the seventh straight year to advocate for life.

"Typically, we only have a handful of participants," said Tom McBroom, a member of St. Patrick Parish in Terre Haute and coordinator of the event. "This year, we had over 30 people standing in the cold."

He recognized participation from members of St. Patrick Parish and St. Joseph University Parish, both in Terre Haute, as well as participants from Annunciation Parish in Brazil. Also present were members from World Gospel Church and Eastside Baptist Church in Terre Haute, and Vision Baptist Church in Riley.

"All made time during their lunch hour to

speak for those who cannot speak for themselves," McBroom said.

He also noted that he "was surprised by the large number of women that attended our grassroots event" this year.

"One of the most common comments shared [was] that Saturday's Women's March for women's rights [in Washington on Jan. 21] did not support a woman's right to be born."

McBroom also commented that, "for the first time in many years," the pro-life event received positive local press coverage from the Terre Haute *Tribune Star* newspaper and from WTHI-TV, the Fox network channel for the Wabash Valley.

The press coverage was not the only positive response to the event. McBroom noted that the participants "witnessed many positive gestures and responses from motorists passing by the Vigo County Courthouse." †



Chrysti Stewart, left, Jill Pfister, Ann Welch, Judy March, Doris Fisher and Jennifer Buell hold signs in front of the Vigo County Courthouse in Terre Haute during a pro-life observance on Jan. 27. (Submitted photo by Tom McBroom)

Vigil for Life offers powerful witness in conjunction with March for Life

By Natalie Hoefler

The nation may have turned to Washington on Jan. 27 to hear the message of tens of thousands of pro-life advocates participating in the 44th March for Life, but not all in support of the effort could be present to lend their voice.

Nearly 300 Catholics in central and southern Indiana who could not travel to Washington to participate in the march came to SS. Peter and Paul Cathedral in Indianapolis to celebrate a Vigil for Life on Jan. 25. The event was sponsored by the archdiocesan Secretariat of Pastoral Ministries.

"It was a wonderful team effort of several different offices, and that is one of the reasons that makes it a great event," said Scott Williams, archdiocesan coordinator for youth ministry.

He described the Vigil for Life as a "wonderful event that [brings] people of multiple age groups, cultures and backgrounds together for a common reason to pray for life and to celebrate life."

The two-hour program included music, an opportunity for the sacrament of reconciliation, eucharistic adoration, a reflection and a talk by Ennie Hickman of Adore Ministries, a national organization of lay missionaries who provide Catholic outreach, formation and pastoral care.

"Every time I open up my browser, every time I open up the newspaper, every time I open Twitter, once or twice a day I'm hit with more news that saddens my spirit or makes me worried about the environment in which I'm raising my children," said Hickman, a father of seven.

"I look at the infanticide that has been going on in our country for the last 40 years. But as anxious as I am, God's not up in heaven wringing his hands saying, 'Oh no! What will happen?' ... He will accomplish his will."



Ennie Hickman of Adore Ministries gives a talk during the Vigil for Life at SS. Peter and Paul Cathedral in Indianapolis on Jan. 25.

And it is the role of Catholic Christians to help bring about that will, he said, noting that "our job is to be the Church. Our job is to follow [Christ]."

Hickman listed three characteristics of the Church that are important to modern times: the Church follows Christ, welcomes sinners and has the gift of the Holy Spirit.

To the first point, Hickman cautioned against not taking action to follow Christ.

He likened this tendency to telling his son to take out the trash.

"He comes back 30 minutes later and he says, 'Dad. I memorized what you said.' That wouldn't fly.

"What if he came back 30 minutes after that and said, 'Dad, I memorized what you said, and now I can say it in Greek! And I have this idea—I'm going to invite my friends over once a week, and we're going to sit around a table, and we're going to look at what you said and really think about what the world might look like if I took out the trash.'"

Hickman again used his children in an example to demonstrate the necessity of actively following Christ.

"If my kids were to play 'Follow the Leader' and the leader says 'flap your wings,' it wouldn't fly if one of them went off to the side and said, 'I'm flapping my wings—in my heart. I'm totally following, I'm just doing it in my heart.' That doesn't work."

The second important characteristic Hickman addressed was the role of the Church as a place for sinners.

"This is not a museum for soon-to-be-canonized saints," he said. "As the pope points out, it's a field hospital. The best place for a sinner is the Church. It's here that we find what we need. It's here that we find mercy and grace and forgiveness. God doesn't just not give up on us—he gives us gifts."

And that point, he said, leads to the third characteristic—the presence of the Holy Spirit in the Church.

"God sent us the Holy Spirit," said Hickman. "He continues to help. If we want to create a better society, then we must accept the gift of the Holy Spirit into our lives—not just figuratively, not just in confirmation, but understanding that any action that the Church exhibits in the world is propelled by the Holy Spirit."



Father John Hollowell, pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle, carries the Blessed Sacrament in a monstrance during a eucharistic procession at the Vigil for Life at SS. Peter and Paul Cathedral in Indianapolis on Jan. 25. He is preceded by Deacon Michael Braun, left, and Simon Lackey of Annunciation Parish. (Photos by Natalie Hoefler)

He pointed to the weakness of the Apostles as proof of the Holy Spirit's presence in the Church.

"The early Church, they were not smart—they were fishermen! Jesus went to the least, to the margins, to the people that weren't too smart, because he knew they would be more willing to let the Spirit be the one to move them. Peter became the first pope, he converted thousands, his shadow healed people—not because he was great, but because he was receptive to the Spirit."

Hickman closed his talk with words of encouragement.

"If you feel like there's no way you can do anything, remember [Christ] said, 'I'm going to make my home in you.'

"Don't let your hearts be troubled. ... Jesus wants to take it a step further: 'It's not me *and* you—it's me *in* you!'"

Hickman's talk was followed by eucharistic adoration, which included a reflection and procession. Both were led by Father John Hollowell, pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle.

"In the Old Testament, people would bring offerings of animals to the priest to offer up as sacrifice," he explained in his reflection. "As part of that ritual, the priests would wash themselves, don their robes, grab the various instruments they would use for the sacrifice, then they would go before God to offer sacrifices on the altar."

In the New Testament, he said, "Jesus is now the perfect priest who, unlike the Old Testament, is now offering the perfect sacrifice—himself. ... The Mass is a re-presentation of that, the perfect priest offering up to the Father the perfect victim, himself."

He compared this perfect sacrifice to the evil that takes place at abortion centers.

"At an abortion facility, an abortion 'doctor' washes his hands, dons his robes, grabs his instruments and goes to a steel altar where a pregnant woman lays with her perfect child," he said.

"Evil is perversion of that which is good. The greater the good that is perverted, the greater the evil."

Father Hollowell closed his reflection with a challenge.

"The saying goes that without the priest, there is no Eucharist," he said. "I believe there are a lot of you sitting here tonight who Christ is calling to be priests. I invite you to allow him to work through your hands, and bring the Eucharist to a world so desperately needing it."

Father Hollowell attended last year's Vigil for Life when "we bailed on our trip [to Washington] because of the storms," he said in an interview with *The Criterion*. "As soon as I was here, I

was like, 'This [vigil] needs to grow and keep happening.' It was just beautiful. ...

"It's prayer. It's adoration, beautiful music, and to hear some reflections—it's a great combination. And not everyone can travel out to D.C. We're all called in different ways to stand up for life. This seems like an awesome way to do that."

Cathi Wahnsiedler of St. Pius X Parish in Indianapolis was grateful to be "involved indirectly in the March for Life," said. "Since we can't be in Washington at the march, we wanted to be focused on it here."

Katie Maples and Beth Clark, both members of St. Susanna Parish in Plainfield, came with their parish's young adult group to participate.

"We saw that this [vigil] was on our Wednesday meeting night," said Maples. "We're very pro-life and wanted to be involved."

The same was true of members of a men's group at St. John the Evangelist Parish in Indianapolis, who chose to attend the vigil in place of their regular meeting.

"I'm looking for a prayerful atmosphere," said Kevin Ellenberger, a member of the group. "Around this issue, there's a lot of yelling. I think it's best we don't yell, that we pray instead."

Emily Taylor, 15, a member of Holy Spirit Parish in Indianapolis, invited to the vigil members of the pro-life group she started at Herron School of Art and Design in Indianapolis.

"Usually we have 10-12 [people] at meetings. I sent an e-mail out to the group inviting them tonight," she said, noting that the group, being in a public school, has "to be very careful to present ourselves as a pro-life club, not an anti-abortion club."

Emily was pleased to see Birthline volunteers in the narthex at the vigil, and people coming to the vigil with donations for Birthline. The Herron pro-life club she leads held a drive for the archdiocesan ministry providing material assistance to pregnant women and mothers of infants.

Shayna Tews, who entered into the full communion of the Church at the Easter Vigil last year at Annunciation Parish, brought her five children to the vigil, two of whom were altar servers for the event.

"I think it's fascinating how the Catholic Church really steps up to the plate where life is concerned, where these lives who don't have a voice suddenly get that voice on a powerful stage—a voice coming from a priest standing right next to the Blessed Sacrament," she said. "It's just a powerful witness to the sanctity of human life and the dignity of human life, and I'm so thankful that the Catholic Church is willing to take a stand on it and to pass that voice on." †



Young adults laugh at a humorous comment made by guest speaker Ennie Hickman at the Vigil for Life at SS. Peter and Paul Cathedral on Jan. 25.

Marian pilgrimage of faith connects past with present

By Katie Breidenbach

Special to *The Criterion*

ST. MEINRAD—Garrett Braun knew it was going to be a wet and cold January day, but the second-year seminarian had made a commitment. He was going to stick to it.

“I think our faith is really a discipline,” he said. “That means even when it’s hard.”

The rain had increased and was steadily falling. Braun, a member of St. John the Baptist Parish in Newburgh, Ind., in the Diocese of Evansville, donned a warm coat and met three of his fellow seminarians under a canopy at Saint Meinrad Seminary and School of Theology. Rosaries in hand, the four set out on their pilgrimage of more than a mile.

“I was just trying to think about the intercession of Our Lady, and asking her to bless this time for the community,” Braun said.

The seminarians of St. Meinrad, who currently come from 27 dioceses, have made the same January pilgrimage for nearly 150 years. The procession started as a request for the intercession of the Blessed Virgin Mary, and has continued as a prayer of thanksgiving for what is widely believed to be a miracle.

The destination is a small sandstone church called the Our Lady of Monte Cassino Shrine, named after the famous Italian monastery founded by St. Benedict some 1,500 years ago. Situated atop a hill, the shrine was dedicated in 1870 to honor Mary under the title Our Lady of Monte Cassino.

Just over a year later, in December 1871, a smallpox epidemic swept through the area. Several townspeople lost their lives, and many seminarians fell ill. Gathering their strength, the students processed to the new shrine and began a novena to Our Lady of Monte Cassino. No new cases of the illness broke out from that day forward.

Today, the community annually commemorates this miraculous

intercession, processing from the seminary to the shrine just as the students did in the 19th century.

“[The pilgrimage] is part of St. Meinrad—that connection that we have with all of those seminarians of the past,” summarized Dan Gilbert, a first-year seminarian who is a member of St. Agnes Parish in Scottsbluff, Neb.

“It’s important to be grateful to God,” said Clark Lenz, a fifth-year seminarian from St. Rose of Lima Parish in the Diocese of Cheyenne, Wyo. “I think it’s a wonderful way to give thanks to God for what he did for this seminary.”

Making their way up the hill through dense fog, the four pilgrims arrived at the shrine wet and chilled. There, they were warmly greeted by a dozen fellow students and the vice rector of the seminary, Benedictine Father Tobias Colgan. All joined their prayers together for a Mass of thanksgiving.

“It’s been a long procession over the nearly 150 years. And it’s our turn for taking our place in the procession,” Father Tobias said in his homily. “But in God’s eternal present, his eternal now, our prayers join with those of all who have gone before us in this place in this very moment, this eternal present.”

The community is taking pains to preserve their beloved shrine for future pilgrims. Time and exposure had worn down the sandstone and made the foundation unstable. Some of the paintings that cover the walls and ceiling are marred with water damage.

“The wear and tear of the years takes its toll on everything, even a hallowed shrine like this one,” explained Father Tobias. “And so in our time, in our way, we do what we can to preserve and protect the places we honor, the places that are important to us.”

A generous benefactor stepped forward to initiate repairs and help save the shrine. During the summer, Monte Cassino received a new roof, the walls



Keeping a tradition of nearly 150 years, four seminarians process up the hill outside Saint Meinrad Seminary and School of Theology in St. Meinrad to the Our Lady of Monte Cassino Shrine on Jan. 14. Pictured, from left, are seminarians Vic Luong, Clark Lenz, Dan Gilbert and Garrett Braun. (Photos by Katie Breidenbach)

were reinforced, and the foundation was stabilized.

Other community members sponsored brick pavers that will be part of a new outdoor patio and prayer garden. Funds are also being raised to restore the interior murals, and to install a heating and air conditioning system.

“It’s been a prayerful place and a real place for Our Lady’s intercession for over 100 years,” Braun said, “so I think it’s very important that we preserve it and have it for future generations to come pray here.”

The seminarians concluded their prayer with a chorus of “Holy God We Praise Thy Name.” Exiting the small sandstone church,

they slowly dispersed down the soggy hill to continue their priestly formation.

Less than an hour later, a local resident pulled up in a white sedan and disappeared through the shrine’s bright red doors. Re-emerging after several minutes, he explained why he drove all the way up the hill to pray at the Our Lady of Monte Cassino Shrine.

“It’s just real special,” he said.

(Katie Breidenbach is a freelance writer in Bloomington. For more information on the Monte Cassino Shrine, go to www.saintmeinrad.org/the-monastery/monte-cassino-shrine.) †



Pictured on Jan. 14 is the Our Lady of Monte Cassino Shrine near St. Meinrad. The church was dedicated in 1870, and is a frequent destination for pilgrims.



Benedictine Father Tobias Colgan, vice rector of Saint Meinrad Seminary and School of Theology, delivers a homily on Jan. 14 at the Our Lady of Monte Cassino Shrine.



A statue of the Virgin Mary is shown in the sanctuary of the Our Lady of Monte Cassino Shrine. Pilgrims have prayed for Mary’s intercession in this church since 1870.

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Time for worship, family on Sundays is ‘holy leisure’

By Paul Senz

The Fathers of the Church in the first centuries of Christian history often spoke of the concept of “*otium sanctum*,” or “holy leisure.” In the later works of St. Augustine, he would use this term to refer to the monastic life, in which the monk is free of everyday obligations and can devote his time to study and prayer.

However, it is not only the cloistered who are called to live this “*otium sanctum*”: all are to live lives of holy leisure.

We all recognize the need to set aside time for important things. How often do we tell ourselves we are too busy to do something? When something is important, you make the time.

If we have a deadline coming up at work, we make sure that we get the project completed, even if it means coming in early, staying late or putting aside other projects. This example certainly illustrates the point: When we recognize that something is important, we simply make it happen. We do everything we can to accomplish what is set before us.

How much more, then, should this be the case with this idea of holy leisure?

Holy leisure is not about doing what we want. It’s about taking the time to do the important things that we let ourselves put off the rest of the week. It is about spending time with family—quality time, face time, truly giving our lives to God.

It is not just about spending an hour at Mass on Sunday, or even spending an additional hour at the coffee and doughnuts social afterward. We need to commit ourselves to consciously giving that time to the Lord.

Part of the importance of holy leisure comes from the Third Commandment, which decreed an observation of a Sabbath day each week. For Christians, this day of rest is Sunday, the Lord’s day.

Contrary to popular understanding, Sunday has not supplanted Saturday as the Sabbath. The Sabbath was, and remains, the seventh day of the week: Saturday. But Christians commemorate Sunday as their holy day, the memorial of the resurrection of Jesus, as the work of Christ fulfilled what the Sabbath was pointing toward.

What Christians mark on Sundays is not strictly the “Sabbath,” but something the Sabbath prefigured: the Lord’s day. The *Catechism of the Catholic Church* states, “For Christians, [Sunday’s] ceremonial observance replaces that of the Sabbath. In Christ’s Passover, Sunday fulfills the spiritual truth of the Jewish Sabbath and announces man’s eternal rest in God” (#2175).

Furthermore, the catechism goes on to say that “the institution of the Lord’s day helps everyone enjoy adequate rest and leisure to cultivate their familial, cultural, social and religious lives” (#2184).

Pope Benedict XVI provided a wise insight on this matter in his encyclical “Charity in Truth,” advising us



The Heinlein family of Ionia, Mich., attends Mass in the Canyon section of Yellowstone National Park in Wyoming on Aug. 6, 2016. Since the earliest days of the Church, taking time on Sunday for worship and time with family has been known as “holy leisure.” (CNS photo/Nancy Wiechec)

of the importance of keeping eternal life at the forefront of our minds, and living so that we strive for more than material accomplishments:

“Without the perspective of eternal life, human progress in this world is denied breathing space. Enclosed within history, it runs the risk of being reduced to the mere accumulation of wealth; humanity thus loses the courage to be at the service of higher goods” (#3).

Jesus said clearly that “the Sabbath was made for man, not man for the Sabbath” (Mk 2:27). We should not be scrupulous about whether or not we are doing too much work on Sunday—there are certainly things that need to be done.

If you are driving and get a flat tire, the tire must be changed; if a tree falls in your backyard and breaks a window, that must be repaired; there are a number of exceptional circumstances we could easily come up with.

But the spirit of the proscription remains: We must diligently and conscientiously set aside time for the Lord, time for our families, time for ourselves.

How are we to understand where the line is when trying to discern what amount of work is appropriate, and how to let ourselves observe this holy leisure? The catechism once again gives us guidance here:

“On Sundays and other holy days of obligation, the faithful are to refrain from engaging in work or activities that hinder the worship owed to God, the joy proper to the Lord’s day, the performance of the works of mercy and the appropriate relaxation of mind and body” (#2185)

The catechism continues, “Family needs or important social service can legitimately excuse from the obligation of Sunday rest. The faithful should see to it that legitimate excuses do not lead to habits prejudicial to religion, family life and health” (#2185).

This time is more than just “down time.” It is more than simply time between commitments, time between chores.

This should be the day that our whole week revolves around, and what we spend every moment working toward: the day we give ourselves over completely to our loved ones, and to the worship of our Lord in the Eucharist.

It is a day where we intentionally set aside other commitments and troubles, and simply be present with those we love.

(Paul Senz is a freelance writer living in Oregon with his family.) †

The Gospels show Christ placed a priority on taking time for prayer

By Daniel Mulhall

Because we can neither find nor create time, we must set aside the time given to us by God to accomplish anything of importance. Prayer was clearly important to Jesus because, as the Bible tells us, he frequently took



Catholic pilgrim Erwin Prabhu of India prays in the Church of Nativity, where tradition holds Christ was born in Bethlehem, West Bank. The Gospels show in several passages how taking time for prayer was important to Christ. (CNS photo/Debbie Hill)

the time to go off by himself to pray.

Throughout the Gospels, Jesus is regularly shown taking time for prayer, but also at critical times during his life. For example, following his baptism by John, Jesus went off by himself into the desert to fast and pray to prepare for the temptations he would experience (Mt 4).

When Jesus heard about the death of John the Baptist, “he withdrew in a boat to a deserted place by himself” (Mt 14:13). When the crowds followed him, he was then prepared to heal them, and later fed the multitudes with the five loaves and two fish (Mt 14:14-21).

In addition to taking time for prayer before he faced a difficult task, Jesus also went off by himself following a busy day. After feeding the thousands, he dismissed them, sent the Apostles off by boat, and then “went up on the mountain by himself to pray” (Mt 14:23; Mk 6:46). Matthew tells us that he was alone there until the evening.

Jesus’ time away for prayer varied. His time in the desert following his baptism lasted for 40 days. The Gospel of Luke tells us that prior to sending his disciples off on a mission, Jesus “departed to the mountain to pray, and he spent the night in prayer” (Lk 6:12).

And, as Mark 1:35 notes, Jesus would go off to a deserted place early in the morning when everyone else was asleep.

While there may be many reasons why Jesus went off by himself, one of those reasons was clearly that he would have had no private time otherwise. When his disciples asked Jesus to teach them to pray, he not only taught them the Lord’s Prayer (Mt 6:9-13; Lk 11:2-4), he also instructed them to “go into your inner room, close the door, and pray to your Father in secret” (Mt 6:6).

Yet Jesus became so popular that it was hard for him to find even a moment of solitude. Mark 1:36 reports that when Jesus went off early in the morning to pray, he was soon followed by Peter and the other disciples. Mark writes that they “pursued” Jesus because the crowds were demanding him.

While we might not be as popular as Jesus, or continually surrounded by crowds seeking our attention, each of us has demands on our time that may hinder us from doing what we want to do.

As Stephen Covey, author of *The 7 Habits of Highly Effective People*, noted, urgent matters frequently prevent us from doing important ones. So it might be difficult for us to set aside time regularly for prayer. This is when we would be well served to follow Jesus’ example and simply go off alone to find the time and quiet we need to pray.

(Daniel Mulhall is a catechist who lives in Louisville, Kentucky.) †

From the Editor Emeritus/John F. Fink

Archbishop Andrzej Deskur preceded his countryman to Rome

Back in the days when I traveled to the Vatican frequently, one of my favorite people was Archbishop (later Cardinal)



Andrzej Maria Deskur. He was from Poland, and was working in the Vatican well before his countryman, Cardinal Karol Wojtyła, was elected Pope John Paul II.

Archbishop Deskur was president of the Pontifical Council for Social Communications, and Archbishop John P. Foley's predecessor. His office was literally in the shadow of St. Peter's Basilica. To get there, I had to walk through a gate to the left of the basilica, manned by Swiss Guards. Of course, I had to have an appointment to get past the Swiss Guards. Three different popes once used the desk and chairs in Archbishop Deskur's office.

I got to know him because he attended meetings of the International Catholic Union of the Press, and I was very impressed with him. I marveled at his linguistic abilities. He didn't need the

simultaneous translation equipment that was so vital for most of us. Once in 1974, while I was presiding at a meeting and sitting next to him, I asked him how many languages he spoke, and he replied 10.

Archbishop Deskur lived in an apartment above his office. Back in the 1970s, I visited him there, and he was always very hospitable. Polish nuns fixed snacks for us, which we ate at a very fancy table. He had a chapel just inside the door of the apartment, and we always stopped there for a prayer before moving into the living room.

Archbishop Deskur was a good friend of Cardinal Wojtyła. In 1978, during the conclave in which Wojtyła was elected Pope John Paul II, Archbishop Deskur suffered a stroke that affected his speech and left him partially paralyzed. Soon after he was elected pope, John Paul sneaked out of the Vatican one evening to visit Archbishop Deskur in the hospital.

After his stroke, he was moved to a hospital in Zurich, Switzerland, for some special type of treatment for stroke victims. It happened that the International Union of the Catholic Press had a council meeting in Geneva that year and, after the meeting, my

friend Jim Doyle and I took a train up to Zurich to see Archbishop Deskur.

He was so glad to see us that he became very emotional. Perhaps the effects of the stroke had much to do with it, but he cried because, he said, he was no longer able to work as he wanted to do, and now his friend was pope.

Although incapacitated, Archbishop Deskur retained the title of president of the council until Archbishop Foley was appointed to that position in 1986. Occasionally, when I visited Archbishop Foley, I would take the occasion to go up to the next floor to see Archbishop Deskur. He told me that the pope took his Polish nuns from him. He also told me that the pope continued to visit him about once a week, until the pope became too incapacitated.

Pope John Paul also made Deskur a cardinal. Cardinal Deskur outlived his good friend. He died on Sept. 3, 2011.

(John Fink's recent series of columns on Church history is now available in book form from Amazon. It is titled *How Could This Church Survive? with the subtitle, It Must Be More Than a Human Institution.*) †

Making a Difference/Tony Magliano

A civilized nation does not kill babies

What a sight!

More than 25 times from the top of Capitol Hill in Washington, I have seen a sea of people marching to proclaim the dignity of unborn human life, and how death-dealing abortion sends the unholy message that some human beings are disposable.



As I write, I am just one day away from marching with and viewing that sea of people again. It's always a moral and spiritual shot-in-the-arm for me.

But good as they are, the Washington "March for Life," the "Walk for Life West Coast," the "Midwest March for Life" and dozens of similar events throughout the U.S. simply are not enough.

While significant progress has been made to lessen the number of abortions, according to the National Right to Life Committee, more than 1 million unborn brothers and sisters are brutally dismembered by this procedure each year.

And according to the World Health Organization, more than 55 million unborn babies worldwide are aborted every year.

Throughout the year, believers in the God of life need to pray, educate, peacefully protest at abortion facilities, donate and lobby on behalf of the unborn.

Signing up to receive legislative alerts from your state Catholic conference, including the Indiana Catholic Conference (www.icc.org) will greatly help. This will easily allow you to promote legislation protecting the lives and dignity of unborn and born human beings alike.

Additionally, please e-mail or call your congressperson through the Capitol switchboard at 202-224-3121. Urge her or him to fully support "The Heartbeat Protection Act" (H.R. 490). And urge your two U.S. senators to sponsor and support a companion bill in the U.S. Senate. If passed into law, this bill would prohibit abortions on unborn babies whose heartbeat is detectable.

And urge your senators to vote for the recently passed House bill "No Taxpayer Funding for Abortion and Abortion Insurance Full Disclosure Act" (H.R. 7), which would ban taxpayer funded abortions.

The execution of more than 300,000 abortions every year makes Planned Parenthood the largest abortion provider in the U.S.

Therefore, please urge your congressional delegation to defund Planned Parenthood Federation of America, and redirect funds to the thousands of non-abortion comprehensive health centers nationwide.

How can any person who truly respects life support abortion—the barbaric dismembering of tiny innocent unborn babies? There simply is no morally acceptable reason to perform an abortion.

The developing human being in utero is nothing short of miraculous!

A civilized nation does not kill babies waiting to be born. And if we dare carry this life-affirming perspective to its logical moral conclusion, we must also declare that a civilized society does not kill anyone, for any reason, period.

That was the life-affirming perspective of the early Church. In their theology, no blood could be spilled—no abortion, no capital punishment, no war.

It was a Gospel-centered theology based on the unconditional love of God toward every person, as best exemplified by Jesus.

We would do well to walk in the footsteps of the nonviolent Master and his early followers, proclaiming in word and deed that no life is disposable, and that every person is a beloved child of the God of life!

(Tony Magliano is an internationally syndicated social justice and peace columnist. E-mail him at tmag@zoominternet.net.) †

It's All Good/Patti Lamb

Big hearts, fashioned like God, have room for many friends

Recently, my 9-year-old encountered a snag with her schoolmates over something trivial.



The object of contention was a New England Patriots pencil, which her friends playfully hid from her when she got up to throw something away in the classroom. (Please don't judge. It was a pencil Margaret

received in a birthday party goody bag long ago and, because there's a football player on it, it's among her favorites.) The teacher got involved, the pencil showed up, and all ended well.

But Margaret was quite disturbed when we recounted the episode at home that evening.

"... But those were my *best* friends," she said, despairingly.

"My besties," she stressed, as if I'd better understand if she used cool kid talk.

We talked about how that's a very special label to put on friends, especially in the third grade. Then we discussed how last year, in second grade, completely different kiddos were her "best" friends.

Our conversation that night caused me to reflect on my adolescence, and think

back on my various best friends over the years. I explained to Margaret that I, too, had multiple best friends. My first one was invisible. (True story.)

I think we can all go back and remember particular neighborhood or schoolyard playmates who we considered our closest pals. Then, as we got older, those friendships evolved, and new ones formed. We met new friends in the workplace, at church, and all over.

I talked with Margaret about how I've learned, over the years, that our hearts have room for *many* friends. And I explained that we don't necessarily need to rank them in any certain order, or categorize them as "best."

We discussed how we'd encounter friends who help us to keep life light and make us laugh, even though the depths of the friendship don't run very deep. And we also talked about how, if we're lucky, some earthly friends will be the kind we can call in the middle of the night, when life has thrown us a curve ball and we need someone in our darkest hours. Those kinds of friends seem to grow roots and become planted in our hearts. No matter how much time goes by, or what distance separates you, their friendship remains constant.

At that point, Margaret stopped me to tell me that her classmate's mom has 450 friends on Facebook.

"Her heart must feel very full," she said. I agreed.

As I tucked her in that night, I read my daughter the following lines from the Gospel of John.

Jesus said: "I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you" (Jn 15:15-16).

I said that we have many earthly friends who make our hearts content, but God is truly the best friend of all, because he chose us, even when we were seemingly "unfriendly."

When I shut off Margaret's lamp, I asked her to remember that her heart, fashioned like God's, is a big place. It's not only to be limited to best friends or like-minded buddies, but it has room for those who think differently than us and sometimes even choose unwisely and hurt us.

"My heart is a big place," she repeated, and then drifted off.

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

For the Journey/Effie Calderola

Family's holiday visit leads to a day of goodbyes and gratitude

The sun rose this morning in dramatic flourishes of pink and orange. Never mind that later the clouds and the gray winter



reasserted themselves as members of my family left for the airport.

I am grateful for the memory of standing in the front room with my youngest daughter, and marveling at the stunning moment that was today's brief sunrise.

Today was a day full of farewells, and hers would be the first. She would be on her way to the airport by 8 a.m. We hugged, many times, and I told her I wished that she and I had had more time just to talk, the two of us, and she said, "But, Mom, I call a few times a week."

And I struggled to know how to say, "But that's not quite the same thing."

During the first third of January, our home devolved into happy, exhausting chaos. Because of work and other family obligations, our immediate family, which lives in four different time zones, was not together for Christmas.

So even though the poinsettias were drooping, our family gathered for a late

celebration that began on New Year's Eve and stretched beyond Epiphany. With two 20-somethings who still like to party, a 2-year-old granddaughter who likes to rise with the dawn, and her parents who reluctantly rise with her, the dead quiet of night was sometimes hard to pin down to a decent block of time.

Under the best of conditions, I sleep poorly and a full house on different schedules is not conducive to rest for the insomniac. And no matter how much seven people love one another, and are genuinely easy to get along with, there's an occasional moment of stress.

Nevertheless, the chaos that sometimes reigned was a benevolent ruler, and we had fun.

But those goodbye days are tough.

My goodbye morning was full. A neighbor needed me because this was the day her second child would be born, and she had to be at the hospital to be induced by 8 a.m. Her best-laid plans were unsettled by a 2-year-old with a fever, who suddenly couldn't go to day care as usual. A grandfather drove all night to spend the day, but I was needed to help bridge the gap between the parents' departure for the hospital and his arrival.

In the meantime, my three kids, one son-in-law and my 2-year-old granddaughter prepped for three trips to the airport while I played next door with a 2-year-old who had no idea his world was about to be rocked.

Even my husband was flying out on business. I felt lonely and as I looked at my little friend, I marveled at how it seemed just yesterday mine were that age and I had felt as if they were mine to keep.

Fortunately, I wasn't gone long and was home to spend the last couple of hours with a shrinking circle of family. By 1 o'clock, I was home from the airport to an utterly silent house. I started dusting, discarding the last stale Christmas cookie, putting the first of many loads of sheets and towels in the wash.

But I was also drawn into the silence, a silence filled with gratitude. I'm pulled toward poetry at such moments, a form of prayer for me.

So I took Mary Oliver from the shelf. Within her pages, she told me, "If you want to talk about this/ come to visit. I live in the house/ near the corner, which I have named Gratitude."

(Effie Calderola writes for Catholic News Service.) †

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

The Sunday Readings

Sunday, February 5, 2017

- Isaiah 58:7-10
- 1 Corinthians 2:1-5
- Matthew 5:13-16

The Book of Isaiah's third section is the source of this first weekend's reading. Scholars believe that this section was



written perhaps in Jerusalem for the Hebrew remnant that had returned from Babylon.

This would put this section of Isaiah at a date after the epic Babylonian Captivity. As political fortunes turned, the Persian

ruler, Cyrus, had overtaken Babylon, and he allowed the Jewish exiles to return to their homeland after an absence of four generations. Indeed, probably few had ever seen their homeland.

Nevertheless, release from Babylon brought utter exhilaration to the exiles. They were free to go home!

This seemingly wondrous opportunity was bittersweet. When the exiles reached their ancestral homeland, they found deprivation and want, conditions worse than anything that they had experienced in Babylon.

Amid the disappointment and anger, the prophet reaffirmed God's goodness, calling upon the people to provide for those in need. Then they would experience the fullness of vindication, the fullness of God's promise to give them life and peace.

St. Paul's First Epistle to the Corinthians provides the second reading. This epistle was addressed to Christians living in Corinth, then one of the major cities of the Roman Empire. Rich and sophisticated, Corinth was a virtual center of the culture at the time. It also was a cesspool of vice.

Paul's message ran directly counter to all that mattered in Corinth. Of course, skeptics scorned him, asking if the Christian Gospel made any sense. The Lord was an obstacle for many. After all, importantly for so many, the founder of Christianity, Jesus of Nazareth, had been legally executed as a common criminal and as a traitor to the empire.

The Apostle's proclamation of Jesus in itself put mere human knowledge in its place.

In response, Paul insisted that he relied upon a source greater and more dependable than human wisdom, namely the Holy Spirit.

St. Matthew's Gospel furnishes the last reading, a collection of two brief statements by Jesus, given in highly descriptive and clear imagery.

In the first statement, Jesus tells the disciples that they are the "salt of the Earth" (Mt 5:13). In the second, the Lord admonishes followers to be the "light of the world" (Mt 5:14). These images, salt and light, hardly are unknown today, but an ancient aspect of each of them is unknown in contemporary culture.

At the time of Jesus, salt was precious. Roman soldiers were paid in salt. ("He is not worth his salt.") The word "salary" derives from this practice. Salt also was unrefined. Dust or sand usually mixed with salt. The less the dust and sand, the better the salt.

Today, people are accustomed to seeing bright lights at night. Darkness was a serious obstacle at the time of Jesus. Light, then, was precious in its own sense.

Jesus urges disciples to uplift the earthly society by being "salt" and "light."

Reflection

Gently, but deliberately, the Church is guiding us onward from its introduction of Jesus of Nazareth as the son of Mary and the Son of God, as Redeemer of the sinful human race, as manifested at Christmas, Epiphany, and his baptism in the Jordan. It challenges us to respond to Jesus.

These readings are clear. Discipleship is not mere lip service. It is the actual and intentional resembling of Christ in our daily lives.

Matthew makes clear, however, that believers have a strength upon which to draw as they illuminate the world. It is within the grace of their faith. As disciples, they are precious. Being a disciple is demanding, but it is not impossible.

Of course, to be pure, worthy and therefore as strong as salt free of impurities, disciples must rid themselves of sin and fortify their Christian resolve. This is the task of Lent, soon to begin. †

Daily Readings

Monday, February 6

St. Paul Miki and companions, martyrs
Genesis 1:1-19
Psalm 104:1-2, 5-6, 10, 12, 24, 35
Mark 6:53-56

Tuesday, February 7

Genesis 1:20-2:4a
Psalm 8:4-9
Mark 7:1-13

Wednesday, February 8

St. Jerome Emiliani, priest
 St. Josephine Bakhita, virgin
Genesis 2:4b-9, 15-17
Psalm 104:1-2, 27-30
Mark 7:14-23

Thursday, February 9

Genesis 2:18-25
Psalm 128:1-5
Mark 7:24-30

Friday, February 10

St. Scholastica, virgin
Genesis 3:1-8
Psalm 32:1-2, 5-7
Mark 7:31-37

Saturday, February 11

Our Lady of Lourdes
Genesis 3:9-24
Psalm 90:2-6, 12-13
Mark 8:1-10

Sunday, February 12

Sixth Sunday in Ordinary Time
Sirach 15:15-20
Psalm 119:1-2, 4-5, 17-18, 33-34
1 Corinthians 2:6-10
Matthew 5:17-37
 or *Matthew 5:20-22a, 27-28, 33-34a, 37*

Question Corner/Fr. Kenneth Doyle

Social interaction, worship both good, should take place in different places

Q Growing up in our family, God always came first. Our parents taught us to love and respect the Eucharist, especially when the Blessed Sacrament was exposed on the altar.



Our parish church now exposes the Eucharist before Sunday Mass. I am shocked to see people (young and old) come

into Mass, plopping themselves down in the pew and whip out their cellphones. Then they begin to laugh and text—without, it seems, so much as a glance at the altar.

Can't people forget their phones and their friends for just one hour, and reflect on just why they are there and whom they have come to worship? (New York)

A Your letter stands as a valuable reminder of the need for reverence in what is clearly a sacred space. The "General Instruction of the *Roman Missal*" highlights the importance of that reverence:

"Even before the celebration itself, it is a praiseworthy practice for silence to be observed in the church, in the sacristy, in the vesting room and in adjacent areas, so that all may dispose themselves to carry out the sacred celebration in a devout and fitting manner" (#45).

The practice of exposing the Blessed Sacrament in a monstrance on the altar has a long history, and serves well to promote devotion to Jesus present in the Eucharist.

The size and layout of a church may help in determining whether regular exposition before Sunday Mass is a wise practice. Many newer churches have a generous gathering area (lobby) where parishioners can greet one another upon arriving for Mass.

Doors can be closed to separate that area from the worship space—as an indication that all conversation should cease once one enters the church proper, especially if the Eucharist is exposed. In smaller and often older churches, however, there is frequently no gathering area and one enters directly into the worship space.

It is a natural instinct, and a good thing, for parishioners to want to welcome one another warmly and catch up on their lives—and it is often a sign of a parish's vitality that people genuinely enjoy socializing before and after the Sunday Eucharist.

In churches without a gathering space, it might be better not to expose the Blessed Sacrament on the altar before Mass; perhaps, instead, an announcement could be made shortly before Mass that the next few minutes will be spent in silent preparation for the sacred celebration. This should also include an invitation to refrain from use of cell phones for calls or texting—although more people are using smart phones to follow along with Mass readings or liturgical prayers.

Q Recently, a friend asked me what the difference was between the Knights of Columbus and the Masons, and I didn't really know what to tell her. I've read about the good works done by each of these organizations, and we were wondering whether a Catholic gentleman can belong to both. (Georgia)

A The Knights of Columbus is an international organization of Catholic men, whose chief work involves helping those in need. Their charitable donations total nearly \$2 million annually, and they engage in joint projects with such organizations as Special Olympics and Habitat for Humanity.

Freemasonry is a fraternal society that traces its origin to medieval associations of stonemasons; in the U.S., there are grand lodges in every state, with a total membership of about 1.2 million. Masons, too, involve themselves in a variety of charitable works, and no doubt many Americans view Masonry primarily as a social and philanthropic fraternity.

The reality, though, is that Masonry is at heart a naturalistic religion whose basic tenets are incompatible with Catholic faith and practice. Pope Leo XIII said in 1884 that Masonry had as its fundamental doctrine "that human nature and human reason ought in all things be mistress and guide," and denied "that anything has been taught by God."

The Vatican's Congregation for the Doctrine of the Faith declared in 1983 that "the Church's negative judgment in regard to Masonic associations remain unchanged," and that "the faithful who enroll in Masonic associations are in a state of grave sin and may not receive holy Communion."

(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



The Sun, His Son is There

By Jim O'Connell

Just because we can't see the sun
 Doesn't mean it's not there

On cloudy days, I can't see it
 But I know it's there
 Because on sunny days
 It's everywhere

The sun doesn't promise us
 No storms along the way
 But it does continue to bring us
 Another new day

The sun doesn't promise us
 Days of warmth and comfort
 But it does uphold us
 With light and support

So like our sun, His Son
 May be hidden in the air
 This doesn't mean He isn't there
 Because He is everywhere

The Son doesn't promise us
 Warmth and comfort all our days
 But He does promise
 To be with us in all our ways

The Son doesn't promise us
 No suffering, afflictions, or pain
 But He does promise
 To be with us again and again

Just because we can't see His Son
 Doesn't mean He is not there

(Jim O'Connell is a member of Christ the King Parish in Paoli. Sepia-toned clouds decorate the evening sky over St. Peter's Basilica at the Vatican on Sept. 16, 2016.) (CNS photo/Paul Haring)

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.

ADAMS, Thomas T., 88, St. Pius X, Indianapolis, Jan. 14. Father of Jane Arseniadis, Joan Bowe, Emily Donley, Jean, Dave and Jim Adams. Grandfather of 15. Great-grandfather of three.

BARNHORST, Irene, 99, St. Maurice, Napoleon, Jan. 3. Mother of Gerald, Paul, Raymond and Robert Barnhorst. Grandmother of 12. Great-grandmother of 15. Great-great-grandmother of five.

BLANCHARD, Freda C., 82, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 10. Mother of Robin Ambegia, Carol Hinds, Karen Morris, Susan Walker, Diane Wirey and Guy Blanchard. Sister of Nancy Pigman. Grandmother of 14. Great-grandmother of six.

BYRUM, Mirielle, 90, St. Pius X, Indianapolis, Dec. 17.

COSTA, Bruno, 101, Sacred Heart, Clinton, Jan. 14. Father of Myra Giovanini. Brother of Dolores Ephlin. Grandfather of one.

GANZA, Donna, 95, Christ the King, Indianapolis, Jan. 12. Mother of Carol and Kenneth Ganza. Sister of Bernice Daniels. Grandmother of three.

GOODMAN, Bernard, 91, St. John the Apostle, Bloomington, Jan. 21. Father of Michele Arthur, Kathryn Brown, Susan DeVaney, Barbara Dix, Mary Gilliatt, Deborah Inman, Rosemary Landis, Patricia Lechler, Janet Sample, James and John Goodman. Brother of Ruth Ann Cowden and Paul Goodman. Grandfather of

27. Great-grandfather of 34. Great-great-grandfather of two.

HAHN, William, 76, St. John the Apostle, Bloomington, Jan. 17. Husband of Carol Hahn. Father of Susan, Michael and William Hahn, Jr. Brother of Juanita Hickey. Grandfather of two. Great-grandfather of one.

HEINRICH, Donna M., 79, Holy Spirit, Indianapolis, Jan. 15. Mother of Teresa Levine, Gary and Michael Gaddis and Kevin Heinrich. Grandmother of eight. Great-grandmother of one.

HOLZER, Carl W., 92, St. Roch, Indianapolis, Jan. 12. Father of Cynthia Newhouse. Brother of Betty McElroy. Grandfather of one.

KEINER, Helen C., 39, St. Roch, Indianapolis, Jan. 10. Mother of Cecilia Keiner. Daughter of Toni Wilson. Sister of Cathi Webber, Andrew and Geoffrey Wilson.

KOHLMAN, Myrna J., 81, St. Maurice, Napoleon, Dec. 27. Mother of Janice McCrary, Lois Meyers, Mary Schuler, Lisa Sloan, Paula Tunny, Connie and Stephen Kohlman.

MCAULIFFE, Robert W., 91, St. Mary, Greensburg, Jan. 22. Husband of Michelle McAuliffe. Father of Lucinda Bray and Karen McCart.

MCGRATH, Helen M. (Casey), 82, Holy Spirit, Indianapolis, Jan. 11. Wife of Robert McGrath. Mother of Anne Crump, Julie Neighbours, Kathleen and Kevin McGrath. Sister of Patricia Beidelman. Grandmother of seven.

MCQUADE-SHULER, Lucy M., 91, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 10. Mother of Kelley Coulter, Teresa, Ira and Sean McQuade. Sister of several. Grandmother of 15. Great-grandmother of 20. Great-great-grandmother of five.

MAHIN, Frances C., 94, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 25. Mother of Phyllis Flick, Susie Hunt and Gary Mahin. Grandmother of four. Great-grandmother of four.

MEARS, John L., 83,



Holy lambs

Pope Francis blesses two lambs in the Urban VIII Chapel at the Vatican on Jan. 21, the feast of St. Agnes. The wool from the lambs will be used to make the palliums worn by archbishops of archdioceses appointed from the solemnity of SS. Peter and Paul on June 29, 2016, until the feast this year. That will include Cardinal Joseph W. Tobin of Newark, N.J., formerly the archbishop of Indianapolis, and could include a new shepherd of the archdiocese if one is appointed before the feast. Palliums are tied to an archdiocese and do not go with an archbishop if he is appointed to lead a different archdiocese, although each new archbishop receives a new pallium. (CNS photo/L'Osservatore Romano)

St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 29. Husband of Catherine Mears. Father of Veronica Broughton, Pamela Lay and Gerald Mears. Brother of Sheila Monfreda. Grandfather of six.

MILLER, Norma, 80, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 12. Wife of Gene Miller. Mother of Patia Gazvoda, Robin Hudson, David and John Miller. Grandmother of six.

PATRICK, Morna (Shackelford), 66, SS. Peter and Paul Cathedral, Indianapolis, Jan. 9. Wife of Wayne Patrick. Mother of Elliott Patrick. Sister of Marshall Shackelford.

PEAY, Mary Patricia, 82, St. Mary-of-the-Knobs, Floyd County, Jan. 15. Sister of John Peay. Aunt of several.

ROSFELD, Dorine, 82, St. Mary, Rushville, Jan. 20. Wife of Paul Rosfield. Mother of Denise Small, Mary, John, Philip and Roger Rosfeld. Sister of Delores Bruns, Marieta

Koors, Alfred, Carroll, Jerry and Sheldon Hoeing. Grandmother of three. Great-grandmother of one.

SCHRINK, Louis P., Jr., 80, St. Ambrose, Seymour, Jan. 20. Husband of Patricia Schrink. Father of Peg McClintic, Brian, Rick, Tim and Tony Schrink. Brother of John and Tony Schrink. Grandfather of 24. Great-grandfather of 15.

STEINMETZ, Thomas J., Sr., 73, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 7. Husband of Carol Steinmetz. Father of Jeffrey, Mark and Thomas Steinmetz, Jr. Brother of Elizabeth, Ellen, Jean and Mary. Grandfather of six. Great-grandfather of seven.

TURNER DINN, June A., 93, Holy Spirit, Indianapolis, Jan. 11. Mother of Diane Vande Bosche, Fred, Larry and John Turner. Stepmother of Cathy Smith, Cheryl and Bob Dinn, Jr. Grandmother of 16.

VENNE, Timothy J., 60, St. Mary-of-the-Knobs, Floyd County, Jan. 18. Husband of Stephanie Venne. Father of Jill

Owen, Leslie Sellers and Jared Venne. Son of Mary Venne. Brother of Sara Edwards, Eva, Jane, Ernie and Mark Venne. Grandfather of six.

WHITE, Georgia V., 92, St. Patrick, Terre Haute, Jan. 11. Mother of Susan Aldrich, Patricia Clendennin, Sharon Wheeler, Paula and David White. Sister of Bernice

Burtkey, Marilyn Kurz, Thomas Riney and Alan White. Grandmother of five. Great-grandmother of seven.

WITTMAN, Patricia J., 87, St. Elizabeth of Hungary, Cambridge City, Jan. 17. Mother of Deb Arnold and David Wittman. Sister of Beverly Burks. Grandmother of three. Great-grandmother of four. †

Franciscan Sister Frances Jean Sandschulte ministered in Catholic schools for 65 years

Franciscan Sister Frances Jean Sandschulte died on Jan. 5 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 97.

The Mass of Christian Burial was celebrated on Jan. 10 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Jeanette Sandschulte was born on Aug. 12, 1919, in Loretto, Tenn.

She entered the Sisters of St. Francis on Sept. 12, 1939, and professed final vows on Aug. 12, 1945.

During 77 years as a Sister of St. Francis, Sister Frances Jean ministered as an educator, often in music, for 65 years in Catholic schools in Indiana, New Mexico and Ohio. In the archdiocese, she served in Indianapolis at St. Therese of the Infant Jesus (Little Flower) School from 1949-52, the former Holy Trinity School from 1952-53 and Our Lady of Lourdes School from 1963-64. She also ministered at the former St. Mary School in New Albany. After retiring from ministry in Catholic education, Sister Frances Jean served at the motherhouse from 2007-17.

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

Sister of Charity Gracita Daly served at United Senior Action in Indianapolis

Sister of Charity of the Blessed Virgin Mary Gracita Daly died on Jan. 15 at Marian Hall on the grounds of the motherhouse of her order in Dubuque, Iowa. She was 92.

The Mass of Christian Burial was celebrated on Jan. 20 at the Marian Hall Chapel. Burial followed in the community's Mount Carmel Cemetery.

Sister Gracita was born on Sept. 18, 1924, in Burlington, Iowa. She entered the Sisters of Charity of the Blessed Virgin Mary on Sept. 8, 1941, and professed final vows on Aug. 15, 1949.

Sister Gracita earned a bachelor's degree in 1959 in English and Spanish at St. Ambrose College in Davenport, Iowa, and a master's degree in 1967 in administration and supervision from Clarke College in Dubuque, Iowa.

During 75 years as a Sister of Charity of the Blessed Virgin Mary, Sister Gracita ministered as an educator in Illinois, Iowa, Nebraska and New York. In the archdiocese, she served at United Senior Action in Indianapolis from 1991-97.

Memorial gifts may be sent to the Sisters of Charity, BVM Support Fund, 1100 Carmel Drive, Dubuque, Iowa 52003 or online at www.bvmcong.org/support_donate.cfm. †

Never underestimate the courage and wisdom of women, Pope Francis says during audience

VATICAN CITY (CNS)—The humble counsel of courageous women should never be disregarded, but rather embraced as advice full of God's divine wisdom, Pope Francis said.

Women like the biblical heroine Judith are an example of trusting God amid sufferings and difficulties when it is easy to give up hope and fall into despair, the pope said on Jan. 25 during his weekly general audience.

"This is my opinion, but women are more courageous than men," the pope said to applause.

As the pope arrived for the audience, the sounds of classical music echoed throughout the Paul VI audience hall as a youth orchestra from Bolivia played for the pope.

The Anglican choir of London's Westminster Abbey and former California Gov. Arnold Schwarzenegger also were present and greeted the pope at the end of the audience.

Schwarzenegger was in Rome to promote a group he founded in 2010 to help local governments develop environmentally friendly economic development projects.

"It was my great honor to meet His Holiness," Schwarzenegger tweeted after the audience. "I am a huge fan," he messaged, saying the pope is "a true leader for the Church and a steward for all of God's creatures."

"His environmental work inspires me, and I look forward to working together for a clean energy future," a second Tweet said.

Pope Francis focused his audience talk on Judith, "a

woman of great beauty and wisdom," who reproached the people of Israel for their lack of trust in God to deliver them from foreign invaders.

"They were at the point of saying, 'God has sold us,'" the pope said. "How many times have we come to situations that test our limits where we are not even able to trust in the Lord? It is an ugly temptation."

Facing a situation full of despair, the pope continued, the people gave God five days to intervene. However, even in prayer they doubted that the Lord would help them.

"Five days are given to God to intervene—this is the sin! Five days of waiting, but already expecting the end. In reality, no one among the people is capable of hoping," he said.

Pope Francis said that in the moment of despair, Judith confronts the people's doubts with the "courageous language" of faith and hope.

Her courage, he explained, is a reminder for Christians "to knock on the door of God's heart; he is a father, he can save us. This widow risks [everything], even of making herself look like a fool in front of the others. But she is courageous, she goes forward."

Christians must "never put conditions on God," the pope said. Instead, they should allow "hope to conquer our fears."

"To trust God means entering into his plans without assuming anything," and to believe that "he knows better than us," the pope said. †

General superior brings communications background to ministry

By Sean Gallagher

Providence Sister Dawn Tomaszewski is a communicator. She studied journalism as a college student in the early 1970s at Saint Mary-of-the-Woods College.

Later, as a member of the Sister of Providence of Saint Mary-of-the-Woods, she served at different periods as communications director for her religious order and her college and high school alma mater.

Elected to a five-year term as the 19th general superior of the Sisters of Providence on July 3, 2016, Sister Dawn now has the task of communicating regularly with the members of the congregation's leadership team, known as its General Council, the members of the congregation as a whole and the outside world about the order's mission and ministry.

She's also communicating frequently with St. Mother Theodore Guérin, who founded the Sisters of Providence in 1840 and is Indiana's first saint. She will sometimes visit Mother Theodore's shrine on the motherhouse campus where her remains are on display for veneration.

"There have been more than a few days that ... I've stopped in and sat in that little chapel and said, 'Help us know what it is we're being called to do,'" Sister Dawn said. "She was so trustful, so open to God's action in her life. So, I think to myself that we're going to be just fine if we're faithful to being daughters of Mother Theodore, daughters of the Woods, as she liked to call us."

Sister Dawn was her congregation's communications director in the mid-1980s when it renewed its efforts to promote Mother Theodore's canonization cause. She learned at that time how much of a communicator Indiana's first saint was through her many letters and journals, which Sister Dawn now likens to Facebook posts or tweets on Twitter.

She found soon after her election that the news was quickly shared through such social media platforms.

"The election was supposed to be this secret process," Sister Dawn said with a laugh. "We're all in the dining room casting ballots. And I hardly get outside the room and here are all these messages showing up on Facebook because somebody inside the room has posted what had happened."

Sister Dawn looks back on Mother Theodore's writings, and tries to take to heart their deeper meaning.

"What I have learned most from her writings is her desire to remain in right relationship with all people—even those with whom she might be struggling," she said. "She used the vehicles she had at hand to accomplish this. This has had a great influence on me—as a person, as a communicator, and, now, as general superior.

"It seems to me she was never afraid to approach someone, raise an issue with someone, offer a kind word or a challenging word, if needed. So, I hope to do that in my own way in these times."

Sister Dawn had this approach to communications instilled in her at a young age when she grew up around many members of her extended family in her native Chicago.

"I've always felt like I was formed in a loving community," she said. "That, for me, is really part of the power of being a woman religious. It's the community. It's not 'I,' it's 'we.'"

As Sister Dawn communicates with the members of her congregation about the fulfillment of their mission in the future, this focus on community will play a large role.

"We do this together," she said. "Together, we are providence. Not 'I,' 'we.' Together, we can have one impact, one voice, one heart."

In the meeting of the members of the order in which she was elected general superior, the sisters did much to begin discerning what they called their "emerging future."

Much of this happened in discussions aimed at consensus building about the sisters' future role in education, which has been the historic focus of their ministry, but also in advocacy and in bringing about a greater justice in society and in the broader environment.

"The consensus builds so that we can have a collective impact, make a statement and hopefully effect positive change," Sister Dawn said. "That is how we'll figure out our emerging future together, in a reflective and contemplative way. That allows the signs of the times to really break through."

Achieving this mission will happen, she said, through the ministry of the Sisters of Providence, the cooperation of



Providence Sister Dawn Tomaszewski, left, walks on Oct. 3, 2014, along a coffin containing the remains of St. Mother Theodore Guérin as it was taken to a new shrine built in her honor on the campus of the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods. Sister Dawn was elected general superior of the Sisters of Providence on July 3, 2016. Also accompanying the coffin are, from left, Providence Sister Mary Beth Klingel, Tony DuBois, Providence Sister Lisa Stallings (partially obscured) and Providence Sister Denise Wilkinson, general superior at the time.

(Photo courtesy of the Sisters of Providence of Saint-Mary-of-the-Woods)

its lay Providence Associates and others in and beyond the broader Church, and communicating well with all of them.

One of the members of the congregation with whom Sister Dawn will communicate as general superior will be Providence Sister Cathy Campbell, who was a high school journalism teacher of Sister Dawn in the late 1960s at Guérin College Preparatory High School in River Grove, Ill.

"I was very pleased and humbled," said Sister Cathy of Sister Dawn's election as general superior. "When you play a part in a kid's life, you never know exactly how that journey is going to unwind and unfold."

Sister Cathy, who is the coordinator of the archdiocese's Circle of Grace program, a safe environment training program for children in grades K-12 in archdiocesan schools and catechetical programs, called Sister Dawn "the right person at the right time" to lead the Sisters of Providence.

"Clearly, one of her strengths is her

ability to communicate, both as a listener and as someone who sends messages out," Sister Cathy said. "She has a real gift for being able to catch the themes that people are very concerned about, and to be able to articulate a vision of their sense of who they are and who we are at a particular time."

In all of the communicating that Sister Dawn will do as general superior, she will bring a conviction about the goodness of religious life and of the mission of the community founded by Mother Theodore.

"I believe in religious life very strongly," Sister Dawn said. "I believe in the charism of providence. It's a charism for this time. And I want to have the same kind of trust that Mother Theodore had, that if we're faithful and open to God and God's providence, God will lead us where we need to go."

(To learn more about the Sisters of Providence of Saint Mary-of-the-Woods, visit www.spsmw.org.) †



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—Providence Sister Dawn Tomaszewski, general superior

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Employment



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Notre Dame Academy, a regional Catholic school in Louisville, Kentucky, is seeking a principal, beginning in the 2017-2018 school year. Candidates must be a practicing Catholic, an outstanding educator with strong administrative skills, who is committed to academic and spiritual growth of students, and meet the Archdiocese of Louisville requirements for principals. Notre Dame is a fully accredited K-8 program with an enrollment of 400-500 students, supported by a highly-educated and motivated staff and strong parental support. Salary and benefits commensurate with academic experience in accordance with diocesan guidelines.

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Church without martyrs is Church without Jesus, Pope Francis says

VATICAN CITY (CNS)—Martyrs and Christians who endure persecution for their faith are the Church's great glory, strength and hope, and they humble those who have so much yet still complain, Pope Francis said.

The heart of the Church is made up of "those who suffered and gave their life like Jesus," who were "stoned, tortured and killed by the sword" in order to remain faithful to Christ, the pope said on Jan. 30 during Mass in the chapel of Domus Sanctae Marthae.

"A Church without martyrs, dare I say, is a Church without Jesus," he added.

In his homily, the pope focused on the day's first reading, from the Letter to the Hebrews (Heb 11:32-40), which emphasized that faith means trusting in God no matter what happens, even if it brings great personal suffering, hardship and death.

"Martyrs are the ones who carry the Church forward, they are the ones who sustain the Church," the pope said.

While big Church events that draw a lot of people and are a big success are "beautiful" and powerful, "the greatest strength of the Church today is in the small churches, really small, with a few people, persecuted, with their bishop in prison," he said. "This is our glory and strength today."

There are more Christian martyrs today than in the first centuries of the Church, but "the mass media doesn't say so because it isn't newsworthy," he said. †

Cardinal Dolan: If sanctuary of the womb is violated, no one is safe

WASHINGTON (CNS)—Cardinal Timothy M. Dolan of New York warned that if the sanctuary of the womb is violated, then other sanctuaries are at risk.



Cardinal Timothy M. Dolan

“Can any of us be safe, can any of us claim a sanctuary anywhere when the first and most significant sanctuary of them all, the mother’s womb protecting a tiny life, can be raided and ravaged?” he asked in a homily during

the Jan. 26 opening Mass for the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception. The vigil always precedes the annual March for Life, which takes place on the National Mall.

Cardinal Dolan, chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Pro-Life Activities, called the womb “a sanctuary which beckons us, where we are safe and secure in our mother’s tender yet strong embrace, where the Creator himself assures us of protection and life itself, a sanctuary God has designed for us to protect our lives now and in eternity.”

He summoned up a montage of sanctuaries throughout human history, including those used by the Israelites, the sanctuary of the temple in Jerusalem where Mary and Joseph took Jesus each year, the use of cathedrals and churches as sanctuaries from violence, and the United States—first as a sanctuary for the pilgrims fleeing religious violence in England, later for Catholics with little to their name, but “clinging within to that ‘pearl of great price,’ their faith,” and today’s immigrants and refugees.

When life in the womb is threatened, “should it shock us” that “such a society would begin to treat the sanctuary of the earth’s environment as a toxic waste dump; would begin to consider homes and neighborhoods as dangerous instead of as sanctuaries where families are protected and fostered; would commence to approach the poor as bothersome instead of brothers,” Cardinal Dolan lamented.

Shrine officials estimated that 12,000 attended the Jan. 26 Mass, which was shown on three cable channels and broadcast on two radio networks. Among the faithful were 545 seminarians, 90 deacons, 320 priests, 40 bishops and five cardinals in a 20-minute entrance procession.

The faithful were squeezed more tightly than usual as pews in the left transept were blocked off so work crews could continue work on the shrine’s Trinity Dome, which should be completed by next year’s March for Life. The blockage resulted in the loss of “several hundred” seats, according to shrine spokeswoman Jacqueline Hayes.

Auxiliary Bishop Barry C. Knestout of Washington received hearty applause when he announced near the end of the Mass that the starting times for three pre-March for Life Masses elsewhere in Washington the next morning would be moved up an hour to allow for longer



Archbishop Gregory M. Aymond

lines in security checkpoints at the pre-march rally, as among those speaking at it included “senior White House officials and a special guest.” No name was mentioned, but earlier in the day it was announced Vice President Mike

Pence would address the March for Life rally in person. After a lineup of speakers on Jan. 27, rally participants marched from the National Mall to Constitution Avenue, then up the avenue to the Supreme Court.

The weather changed overnight from the low 50s at the start of the Jan. 26 Mass to a more typical near-freezing temperature with stiff winds before a Jan. 27 morning Mass at the shrine celebrated by Archbishop Gregory M. Aymond of New Orleans, USCCB secretary.

Archbishop Aymond’s homily sounded a similar theme to Cardinal Dolan’s in terms how acceptance of abortion is “used to justify” other disrespect for life at various stages, citing assisted suicide, euthanasia, the death penalty and the rejection of immigrants. Quoting from that day’s Gospel, Archbishop Aymond said, “Jesus says, ‘Let them come to me, let them come to me.’”

He received applause from a Mass attendance estimated at 3,500 when he cited the results of a recent study that showed “the abortion rate in the United States has hit a historic low since *Roe v. Wade*.” Archbishop Aymond said the study speculated on various reasons for the decline, but “one was not” mentioned.

That reason was “the witness of so many people for life,” he said. “Youth and young adults are strongly pro-life in our world and in our Church,” he added to applause. “You are making a difference in the United States. You are changing



A woman prays during the opening Mass of the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington on Jan. 26. The all-night vigil is held before the annual March for Life, which this year marked the 44th anniversary of the Supreme Court’s *Roe v. Wade* decision that legalized abortion across the nation. (CNS photo/Bob Roller)

our culture from a culture of death into a culture of life,” the archbishop said to still more applause.

During the March for Life and afterward in the marchers’ parishes and neighborhoods, Archbishop Aymond said, “We will continue to witness, and with God’s help, we will continue to be strong voices for the respect and the dignity of human life.” †



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