Sports set the stage for opportunities to embrace and deepen the faith of young adult Catholics in the archdiocese’s recently started Young Adult Catholic Intramural Program. Members of the Unstop-Purples volleyball team pose for a team picture after a game on March 4. Players are, front row, Jennifer Peterson, left, Veronica Fuentes, Katie Sahm and Sarah Plulkebaum. Back row, Eric Burns, left, Dan Klee, Katie Klee and Joe Del Rea.

New sports program for young adult Catholics strives to deepen their connection to faith

(An editor’s note: This story is another in a continuing series about the challenges that young adult Catholics face, the contributions they make to the archdiocese and the broader Church, and the efforts being made by the archdiocese to help them in their faith lives.)

By John Shaughnessy

For anyone who loves sports, there’s great joy in being part of a team or watching a team when everything clicks—when all the preparation and effort lead to a magical moment of fulfillment.

Matt Faley has experienced that feeling every Tuesday evening for the past several weeks.

That’s when young adult Catholics pour into the Knights of Columbus building at 13th and Delaware streets in Indianapolis for a groundbreaking program in the archdiocese that uses sports and friendly competition to create a sense of community and a connection to the Catholic faith for young adults.

“This is great,” Faley said while watching two teams compete in volleyball, the first sport offered in the new Young Adult Catholic Intramural Program. “The first time it all came to fruition, it just made me smile. We’ve been trying to do this for two years. It’s just an affirmation that God wanted this to happen.”

The involvement of 115 young adult Catholics and 12 teams in the program’s first sport has been exactly what Faley has hoped for as the archdiocese’s director of young adult and college campus ministry.

“We want to put our efforts into finding our young adults where they are,” said the 31-year-old Faley. “We want to make sure we have opportunities for them to make the Church and the Church community a home for them.

“A program like this is attractive to young adults who have been in the Church but maybe not involved in depth, or those who maybe have been away from the Church for a while. That’s who we’re trying to target. And I can tell you there are a lot of new faces I haven’t seen before, which is good. And they come from all different parishes.”

Consider the team called 

Bishop’s talk, father’s love highlight annual Sanctity of Life Dinner in Indianapolis

By Natalie Hofer

Early Church fathers, the rosary and the Roman feast of the sun gods—they form an unlikely mix to comprise the keynote address at a pro-life dinner.

But from those topics, Bishop Christopher J. Coyne, vicar general, wove an interesting, historical and powerful pro-life message to complement the cause of the Sanctity of Life Dinner held in Indianapolis on March 6. The annual event celebrates and supports the works of the Office of Pro-Life and Family Life.

Before Bishop Coyne spoke, he and Rebecca Niemerg, director of the office, presented the Sanctity of Life Award to this year’s winner, Michael Valesco, the first Indiana Knights of Columbus state pro-life director.

In her introduction of Valesco, Niemerg spoke of three components necessary to carrying out the Church’s mission to build a culture of life:

“First is a deep conviction of our own dignity as a person made in the image and likeness of God,” she said.
Catholic officials: Release of kidnapped nuns was an answer to prayers

BEIRUT (CNS)—The release of at least 12 Greek Orthodox nuns who were abducted in Syria in December was an answer to prayers, said regional Catholic officials.

Melkite Patriarch Gregoire III Laham said on March 10 that he felt “a wave of joy” along with “thousands and thousands” of other people when he heard the news had been freed a day earlier. Islamists rebels claimed responsibility for the abduction of the nuns in early December from Syria’s ancient town of Maalula, where Aramaic, the language of Jesus, is still spoken.

In an interview March 13 with the Greek Orthodox Church of the Holy Cross for a prayer service of thanksgiving. Reports the nuns had been liberated coincided with the release of a new Save the Children report showing Syria’s ongoing civil war was taking an even larger toll on the country’s young than previously thought.

The report, “A Devastating Toll,” said that in addition to the estimated 10,000 young people who have already perished in the 3-year-old civil war, thousands of Syria’s children were dying due to their country’s destroyed health care system.

“It is not just the bullets and the shells that are killing and maiming children. They are also dying from the lack of basic medical care. Syria’s health system has been devastated,” said the report.

As a result, it said, increasing numbers of Syria’s children were suffering and dying from diseases that would have previously either been treated or prevented altogether.

The pope would visit Philadelphia, while Nutter addressed the logistical and security challenges of handling the expected 1 million visitors or more.

“There’s not a doubt we can do this,” Nutter said. “We do big events in the city of Philadelphia.

Whether 1 million or 2 million people attend, “we want people to come. We will do whatever we have to do to make this a very successful and great event here in Philadelphia. You can take that to the bank,” he said.

As excited as the interested Catholics in the audience were about the prospect of the pope attending the event next year, Archbishop Chaput kept the focus on family life.

The World Meeting of Families “has the power to transform in deeply positive ways not just the spirit of Catholic life in our region but our entire community,” he said.

The meeting will run Sept. 22-27, 2015, and include three days of family gatherings, speeches and break-out sessions in a yet-to-be-announced space that would accommodate 20,000 people, the archbishop said.

Programs would include discussion of economic, psychological and spiritual issues facing families, among others, he said, though he added it was too early yet for specifics.

“We will talk about problems families have today, but we want to be very positive about the family,” Archbishop Chaput said. “We hope to have all kinds of ways of helping families avail themselves of grace and holiness.”

He said that the World Meeting of Families will need to raise significantly more than the $5 million already raised, but anything left over from the conclusion of the meeting will be given to the poor.

“I hope we can give a gift to Pope Francis [for the poor],” the archbishop said. “That’s a great focus of his, and I think he’d be very pleased with that.”

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FAMILIES

continued from page 1

of the 2015 World Meeting of Families organization, which is a separate group and not a Philadelphia archdiocesan office. Names on the co-chairs of the group were Brian L. Roberts, CEO of cable TV giant Comcast Corp.; David L. Cohen, a top executive with Comcast; Joseph Neubauer, chairman of food services firm Aramark; Daniel J. Hilferty, CEO of Independence Blue Cross; and James Maguire of the Maguire Foundation and leading philanthropist for Catholic causes in the region.

Corbett said he expected perhaps 1 million visitors if Pope Francis celebrates the public Mass on Sept. 27, 2015, the concluding day of the event. The most recent such meeting in Milan, Italy, in 2012 drew 1 million to city.

Corbett also estimated the economic impact of the visit is “in the range of $10 billion.”

Although Comcast’s Roberts and Cohen will not attend the meeting at the Vatican later in March, the other members and Archbishop Chaput, Corbett and Nutter will begin meetings on March 25 with Vatican officials to plan logistics for the Philadelphia event.

Representatives of the Pontifical Council for the Family, which sponsors the World Meeting of Families every three years in a different city and of which Archbishop Chaput is a recently named member, will meet with the delegation on March 25. Later in the day, a news conference in Rome will include the archbishop and Archbishop Vincenzo Paglia, president of the council.

The following day, the delegation will have an audience with Pope Francis, who was clearly on the members’ minds at the Philadelphia news conference.

Corbett invited people to pray that the
Catholic Community Foundation: 27 years of building funds ‘critical to the legacy of the Catholic Church’

By Natalie Hooler

In today’s economy, raising enough money for day-to-day operations can be difficult for parishes and ministries in the archdiocese.

“Often [ministries and parishes] are more concerned with just keeping the lights on,” said Ellen Brunner, director of the archdiocese’s Catholic Community Foundation (CCF).

“But if you can set aside a little bit over time, it’s amazing what those dollars can do just through time and investment.”

That’s why for more than 25 years, the Catholic Community Foundation has been ensuring the legacy of the Catholic Church in central and southern Indiana through financial investments for parishes, ministries and schools.

For these entities, said Brunner, “there’s a chunk of money that’s invested, and then there’s [a percentage] that is distributed each year for their operating expenses, amount raised by [the parish or ministry] or funds raised by the United Catholic Appeal on an annual basis.”

After more than 25 years of focusing on building 441 endowment funds for parishes, archdiocesan ministries and schools, the CCF needs to add a new focus, Brunner said. “We need to spread the word of the good works of the CCF,” she said. “We need to let people know the foundation is here to serve them, and that anyone can give to the endowment fund.”

“We offer a ministry to help people understand the importance of [financial] planning, and how the CCF can help and provide sources,” Brunner explained.

The need for “getting the word out” was confirmed recently when four new members and an adviser joined the CCF board.

“I didn’t realize how extensive [the Catholic Community Foundation] is,” said new CCF board member Marilyn Faulkenburg, a member of St. Mary-of-the-Knobs Parish in Floyd County. “‘Seminarians, priests, schools—it touches so many different things … critical to the legacy of [the parishes],” said Faulkenburg.

Faulkenburg is a faculty member of the graduate study program in Human Resource, Management and Leadership at Sullivan University in Louisville, Ky.

Earl Elliott
Marilyn Faulkenburg
Jim Laudick
Gary Libs
Christine Vujovich

“Many people don’t know it is here,” said Vujovich, a retired vice president of marketing and new product policy for Cummins, Inc., in Columbus, and a current member of the board of directors of Kimball International, Inc. “[CCF] has many directions from which it can draw funds to put into the community—not just in Indianapolis but throughout the archdiocese, especially for schools.”

“I think people just need to know that it’s here, that it exists, and what it can do for them.”

As the Catholic Community Foundation places a renewed emphasis on education, Archbishop Joseph W. Tobin gave the CCF board a refocused mission as well. During the course of its 27 years, the CCF board took on an advisory role to the archbishop.

In reviewing the various consulting groups in the archdiocese, Archbishop Tobin saw a need to “sharpen the focus” of the CCF board by diminishing its role of advising the archbishop.

“I thought it would be cleaner and more focused for the CCF board to concentrate on primary functions in order to sharpen their valuable service,” he said. “I thought this would be the best use of their gifts.”

Steven Stapleton, a member of the board and chairman of the board, said the new focus has led to the development of three subcommittees on planned giving, endowments and investments.

“For more information about establishing an endowment fund with the Catholic Community Foundation, please contact Ellen Brunner at 317-236-1542, 800-382-9836, ext. 1452, or e-mail her at ebrunner@archindy.org. You will be happy to assist you. You may also visit their planned giving website at www.archindy.org/plannedgiving.”

Pope Francis says religious must be witnesses to Gospel even in use of money

VATICAN CITY (CNS)—The world doesn’t need a lesson in “theological poverty” from Catholic priests, brothers and nuns, but it needs a living example of how to be careful with money, live simply and share with others, Pope Francis said.

Every Christian is called to be a wise steward of resources and generous in helping others, especially the poor, and their vocation and their mission are to “be transparent and not be attached to anything,” the pope said.

“If you are a priest, brother or nun—let alone a religious order—I think you need to be attentive to some of the teachings of religious orders.”

The goods of a religious order must be “administered with care and transparency,” and religious “cannot tolerate waste,” he said in a message to religious attending a symposium organized by the Vatican’s Congregation for Institutes of Consecrated Life and Societies of Apostolic Life on March 8-9.

Religious orders have always been a prophetic voice and a vivacious witness of the newness found in Christ, and of conformity to him who made himself poor to enrich us with his poverty, the pope said.

“This loving poverty is solidarity, sharing and charity,” Pope Francis told the religious. The vow of poverty must be “expressed in simplicity, in the search for justice” and in being happy with just the essentials in order “to guard against the material idols that invade the meaning of life.”

“There is no need for a theoretical poverty, but for the poverty one learns from touching the flesh of the poor Christ in the humble, the poor, the sick and the needy.”

In all that they do—including how they raise, spend and save money—religious orders and their members must reflect Gospel teaching “with the simplicity and the prudence appropriate to disciples of the Lord,” the cardinal said.

Where possible and appropriate, he said, religious orders should share resources. They always must respect any conditions they agreed to when they accepted a donation; they cannot allow any type of financial transparency; and they must respect the civil laws of the countries where they operate.†
What does it mean to be responsible stewards of all God’s gifts?

One of the Franciscan values that the Sisters of St. Francis of Oldenburg have shared with the ministries they sponsor, including Marian University in Indianapolis, is “responsible stewardship.”

The American bishops in their 1992 pastoral letter, “Stewardship: A Disciple’s Response,” described a responsible Christian steward as “one who accepts God’s gifts gratefully, cherishes and tends them in a responsible and accountable manner, shares them generously with others without justice and love, and returns them to the Lord with increase.”

Christian stewards are grateful, responsible, generous and productive. They do not treat their talents—spiritual or material—but grow them and give them back to God with increase.

Saints and religious groups are rare in how they take care of and sharing all of God’s gifts.

Responsible stewardship addresses our responsibility to take good care of all of God’s gifts—our minds, our emotions, our bodies, our souls, our skills and talents, our spouses and families, our neighbors (especially the poor and vulnerable), our material possessions, our finances and, of course, our planet (air, water, land).

As stewards, we are to care for all that God has given us, and we will be held accountable for how we have taken care of (and shared) the gifts God has given us.

In his encyclical, “Curae in Veritate” (“Charity in Truth”), Pope Emeritus Benedict XVI referred to environmental stewardship several times. He wrote about the pressing moral need for renewed solidarity” on environmental issues between both countries and individuals, since God gives the environment to everyone.

Our use of it thus entails a personal responsibility toward humanity as a whole, and in particular toward the poor and toward future generations (#49).

Pope Francis often reminds us of the link between environmental stewardship and care for our fellow human beings—especially those in need.

In a recent address to the Vatican’s Diplomatic Corps, Pope Francis said, “I wish to mention one great trust to peace, which arises from the greedy exploitation of environmental resources. Even if nature is at our disposal, all too often we do not respect it or consider it a gracious gift which we must care for and set at the service of our brothers and sisters, including future generations. Here too what is crucial is responsibility on the part of all in pursuing, in a spirit of fraternity, policies respectful of this Earth which is our common home.”

Then Pope Francis repeats a popular saying: “God always forgives, we sometimes forgive, but when nature—creation—is mistreated, she never forgives!”

As all recent popes have affirmed, the Church is not only committed to promoting the protection of land, water and air as gifts of the Creator destined to everyone, but above all she seeks to promote a culture of self-protection. By respecting, and caring for, human life, the Church insists we grow in our awareness respect and appreciation for the indigenous gift of creation. Respect for the sacredness of human life is a profound expression of Christian stewardship. To be pro-life is to be a responsible steward of God’s most precious gift.

In order for us to be good stewards of creation, we must first acknowledge God’s role as the true owner of everything that exists. Our proper role as stewards is to express our gratitude, in words and in action, and to nurture and protect all that the Creator God has entrusted to our care.

For this to happen, it is essential to develop a profound relationship between the respect for human life—from the moment of conception until the experience of natural death—and a deep love and appreciation for everything created by God. This is stewardship in action: Taking care of, and sharing, all of God’s gifts!

The Oldenburg Franciscans don’t claim responsible stewardship as a value that is theirs alone. All religious orders and all religious groups share this responsibility to steward God’s gifts responsibly. Still, there is something particularly Franciscan about an intense love for creation that commands a profound respect for all God’s creatures and all God’s handiwork.

This Lent, let’s spend quality time reflecting on how our loving Creator God has lavished us with gifts and blessings. And let’s renew our commitment to be responsible stewards who take care of, and share, all of God’s gifts.

—Daniel Conway

This Lent, take care of and share God’s gifts!
Pro-life bills in Statehouse close to becoming law in Indiana

By Brigid Curtis Ayer

Special to The Criterion

Two abortion-related bills designed to clarify Indiana law are in the home stretch toward becoming law.

One measure, Senate Bill 292, aims to improve informed consent regarding access to follow-up care and abortion doctor accountability. A second bill, House Bill 1123, would prohibit elective abortion coverage in standard health insurance plans. The Indiana Catholic Conference supports both bills.

Senate Bill 292, authored by Sen. John Waterman, R-Shelburn, passed the House in a bipartisan vote 88-9, and the Senate concurred with the House amendment on March 6, with a vote of 34-6. The House voted 75-11 on March 10 to approve the Senate-amended version of HB 1123. Gov. Mike Pence is expected to sign both bills into law.

House sponsor of the bill, Rep. Tom Washburne, R-Evanston, told members of the House Public Policy Committee, "This is really a simple bill and essentially does four things.

1. It clarifies that the State Department of Health may inspect abortion clinics one time per calendar year, and may conduct a complaint inspection if needed.
2. It requires that the abortion provider's identity to remain confidential.
3. It allows the attorney general to require a physician to maintain records for five years.
4. It requires the post-abortion care backup doctor's identity to remain confidential.

"Unless we bring further clarity to this issue, what's going to happen is that private health insurers will be required to cover abortion," said Thompson. "Some private insurance companies should not be forced to do so because of religious beliefs."

House Bill 1123, approved by Rep. Jeffery Thompson, R-Lizton, would prohibit elective abortion coverage in standard health insurance plans. Under the bill, abortion coverage would be covered in a health policy only in cases of rape or incest or if necessary to prevent death or substantial and irreversible impairment of major bodily functions of the pregnant woman.

"We bring further clarity to this issue, what's going to happen is that private health insurers will be required to cover abortion," said Thompson. "Some private insurance companies should not be forced to do so because of religious beliefs."

He added that the document can be sent to anyone requesting this information, yet “the department can redact important information.” The purpose of information redaction allows the abortion physician’s backup doctor’s identity to remain confidential.

In spite of the changes, Carroll said Planned Parenthood still opposed the legislation, calling it “unnecessary.”

Noe added, “The legislation is necessary to close loopholes in the language which was committed into law in 2011. It will now give the State Department of Health the tools to determine whether or not the providers are in compliance.”

Waterman explained to his fellow Senate colleagues that the House changed the original bill. ‘This bill dealing with hospital admitting privileges ties the submission of admitting privileges to clinics licensed application instead of having a separate submission. It requires the department of health to verify the information of the admitting privileges。”

House Bill 1123 was approved with bipartisan support by the House by a vote of 80-14 on Jan. 24. The Senate amended the bill to extend the effective date of the bill giving insurance providers more time to make adjustments to their policies. The Senate passed the bill on March 4 by a 37-10 vote.
March 14-16
Mount Saint Francis Retreat Center, 101 St. Anthony Drive, Mt. St. Francis. “Time Out for Moms!” Information: 812-923-8871 or registration@msfretreats.org

March 16
Oldenburg Franciscan Center, Oldenburg.
Contemplative prayer, 3-3:45 p.m., from Oldenburg. Information: 812-933-6437 or center@oldenburgsf.com

March 20
Oldenburg Franciscan Center, Oldenburg.
Lenten Series, session three of four, “When We Know Fear—Julian of Norwich,” presented by Francisco Sister Barbara Lenzhard, presenter, 6:30-8 p.m., $15 per session. Information: 812-933-6437 or center@oldenburgsf.com

March 21-22
Scecina Memorial High School, 5000 Norland Ave., Indianapolis. Legally Blonde (CRS), presenter, 7 p.m. Information: 317-955-6775 or megie@maran.edu

March 22
Indianapolis Convention Center, 500 Ballroom, 100 S. Capital Ave., Indianapolis. Ninth Annual Women’s Conference, 8 a.m.-4:45 p.m. $50 per person or $45 per group with a total of 10, $20 students and religious, lunch included. Information: 317-707-8800 or indianacatholicwomen.com

March 26
St. Joseph’s St., Indianapolis. Young Adult Group, First Friday adoration, rosary, Benediction, 5:45 p.m.

March 27
St. Joseph Church, 1375 Mickley Ave., Indianapolis. Friendship Tea: Hats Off to Hospitality, 9 a.m.-2 p.m. Information: 317-755-6071 or tkaube@comcast.net

March 28
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, rummage sale, 8:30 a.m.-2:30 p.m. Information: 317-888-7625 or vlgmimi@aol.com

March 28
Saint Meinrad College, 1375 Mickley Ave., Indianapolis. Third Thursday Adoration, interceding for women experiencing crisis pregnancy, 11 a.m.-2 p.m., with Mass at 5:45 p.m.

March 29
St. Joseph’s St., Indianapolis. “Time to Change as a Time of Grace,” speaker 7:15-8:30 p.m., soup supper 6:30-7:15 p.m., reservations accepted for the soup supper. Information: 317-259-4733, ext. 256 or dshoffol@slakeho.org

March 29
Our Lady of Fatima Retreat House, 5353 E. 25992 Cottonwood Road, Brownsburg. Bistro: The First “Joy of the Gospel” Conference, Servant of the Gospel of Life, Sister Diane Carollo, presenter, 8:30 a.m.-3:30 p.m. (central time), free-will offering. Information: 812-357-2191 or dcarollo@stluke.org

April 3
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Solo Seniors, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. Adults 6:45 p.m., $7. Information: 317-370-1189.

April 3
St. Mary Church, 317 N. New Jersey St., Indianapolis. Young Adult Group, First Friday adoration, 7-9 p.m., and dinner, 8 p.m. Information: 317-244-0255.

April 4
St. Joseph Church, 1375 Mickley Ave., Indianapolis. Father Seger Knights of Columbus Council, 31718 E. Michigan, Sugar Grove. Chicken noodle dinner, 3:30-6:30 p.m., $8 adults, $4 children 6-12. Information: 317-392-3082 or process accounting@benedictinn.org

April 5

April 8
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, National Volunteer Mass, 11 a.m., lunch following Mass. Information: 317-888-7625 or vlgmimi@aol.com

April 8-May 13
Benedict Inn offers a ‘Biblical Journey with Christ’ on March 20 and 27

Information for ‘America’s Next Top Model’ contestant to speak on fashion, modesty and faith on April 6 and 7

Former ‘America’s Next Top Model’ contestant to speak on fashion, modesty and faith on April 6 and 7

Noted Catholic speaker Leah Darrow, former reality show television show ‘America’s Next Top Model’ contestant, who left the modeling industry for moral reasons, will give two different talks, one at St. Vincent de Paul Parish in Bedford and another at St. Mary Parish in North Vernon, on April 6 and 7. Darrow will give a “Faithful Fashionista” talk on modesty and fashion at St. Vincent de Paul Parish’s Spiritual Exchange Center, 1375 S. St., in Bedford, at 6 p.m. on April 6.

Darrow will also talk about her conversion experience and reconnecting with her Catholic faith at St. Mary Parish’s Family Life Church, 629 Clay St. in North Vernon, on April 7 at 6:30 p.m. Both events are free and open to the public. Free will offerings will be accepted.

St. Mary Parish asks that those interested in attending the April 7 talk notify the parish office at 812-346-3604. For more information about Leah Darrow, log on to www.leahdarrow.com

Prayer shawl ministry

Eileen Schellhammer, left, Anne Palmer and Rose Ann Smith knit blankets on Feb. 16 at St. Paul Catholic Center as a gift from the parish family. She is a member of the First Time Prayer Shawl Team.

R. Dickson cheating on his wife in Indianapolis.

St. Joseph’s St., Indianapolis. Young Adult Group, First Friday adoration, rosary, Benediction, 5:45 p.m.

St. Mary Church, 317 N. New Jersey St., Indianapolis. Young Adult Group, First Friday adoration, 7-9 p.m., and dinner, 8 p.m. Information: 317-244-0255.

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The Benedict Inn Retreat and Conference Center, 1402 Southern Ave. in Beech Grove, is offering a two-part series titled “A Biblical Journey with Christ” on March 20 and 27.

The sessions will be presented by Benedictine Sister Jane Fabara, who was a director of religious education and faith formation in the Archdiocese of Cincinnati for 21 years. Sister Angela has been involved in leadership roles in Bible study, spiritual formation programs, and completed her master of arts degree in Religious Studies at the University of Dayton. She is currently an adjunct presenter at the Benedict Inn Retreat and Conference Center.

Both retreats are limited to 25 each. For more information or to register, call 317-788-7581. †

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Both retreats are limited to 25 each. For more information or to register, call 317-788-7581. †
The Archdiocese of Indianapolis is offering a one-day Lenten pilgrimage to the Shrine of Christ’s Passion in St. John, Ind., from 7:30 a.m. - 6 p.m. on April 9.

The shrine has a large bookstore and gift shop offering religious books, art, jewelry, carvings, rosaries, Easter gifts and more. All net proceeds go toward sustaining and supporting the upkeep of the shrine.

The bus will arrive back at the Catholic Center at approximately 6 p.m.

The cost of the trip, including deluxe motor coach transportation, bag breakfast and lunch, is $65.

For more information on the pilgrimage, contact Carolyn Noone at 317-256-1428, 800-382-9836, ext. 1428, or e-mail at Carolyn@archindy.org.
Unstop-Purples, a team of five young women and three young men who represent the Indianapolis parishes of St. Mary, St. Monica, St. Joan of Arc and Christ the King.

“This is the best idea,” said Veronica Faustes, 33, a member of the Unstop-Purples team. “We’re sharing our faith. We’re working as a team, but we’re working as a Church, too. It doesn’t matter if you win or lose. We pray together before the game, and we pray together after the game. It brings us together. We need to keep this going.”

Even after the team lost its game on March 4, the Unstop-Purples players were all smiles as they hung around together to enjoy some New Orleans-inspired food that the program provided on the evening before Ash Wednesday.

That combination of sports and socializing sets the stage for opportunities to embrace and deepen the Catholic faith—the goals of Faley and Katie Sahm, the archdiocese’s coordinator of young adult ministry.

“For us, the program is all about building relationships, so they can see the Church beyond the church pew, but at the same time to call them to something deeper, to serve the Church more,” Faley said. “We have events in place that cover prayer, service and community. We plan around the intramural schedule so they can get involved.”

On the sidelines of the gymnasium, there’s a display of upcoming faith-related events for young adult Catholics from 18 to 35. The display mentions “First Fridays,” the first Friday of a month when there’s an hour of eucharistic adoration and reflection followed by a dinner and a speaker.

There’s also a sign-up sheet to participate on the archdiocese’s “Race for Vocations” team on May 3 as part of the OneAmerica 500 Festival Mini-Marathon in Indianapolis.

And information is available about the Theology on Tap summer series. Featuring an informal setting where food and drink are available, the series is designed for young adults to learn more about the Catholic faith and build a sense of community.

Now 25, Krissy Vargo was looking for opportunities for faith and community when she moved to Indianapolis 15 months ago to start a new job.

“When I first moved here, I heard about Indy Catholic, the young adult group, and it was something I wanted to be part of,” said Vargo, now a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. “I’ve been having a blast ever since.”

While she claims her athletic skills aren’t made for volleyball, her outgoing personality is a perfect fit for her role as the “official sideline reporter” for the intramural program. Vargo does videotaped interviews with players following each match.

“I just try to capture the fun of it,” she said. “I try to always incorporate some of the community part and the faith part, too. I think the intramurals are a great idea. There’s a group of people who aren’t ready to step back into the pew yet. This is meeting them halfway. We just want to give people the opportunity to reconnect with their faith.”

For Faley, the focus of the program all leads back to a question that Jesus poses at the beginning of the Gospel according to St. John.

“One of the first things he says to his disciples is, ‘What are you looking for?’ ” Faley said. “We’re trying to create an encounter where they can really answer that question.”

At the March 6 keynote address, log onto www.criteriononline.com to hear Bishop Christopher J. Coyne’s March 6 keynote address, log onto www.criteriononline.com to hear Bishop Christopher J. Coyne’s March 6 keynote address during the March 6 in Indianapolis. 

Dinner.

Young women from St. Mary Parish in North Vernon enjoy the meal on March 8 at the Sanctity of Life award.

Hight, a display area on the sidelines of the Young Adult Catholic Intramural Program shows the variety of ways that participants can get involved in faith-related activities and service projects.

Faley shares the story of how the intramural program—which will expand to more sports in the future—has made a difference to one of the men in his Bible study group.

“He moved to the city about six to eight months ago to take a job here. He was looking for community. He signed up for intramurals on a whim, he didn’t know his soul, and he’s gotten to know his team. There’s just been a lot of encouragement with this program. People are excited it’s happening. There’s just a joy that is building.”

(For more information about the Young Adult Catholic Intramural Program or other events and opportunities involving the archdiocese’s Young Adult and College Campus Ministry, visit the website, www.indycatholic.org. Questions can also be directed to Matt Faley at mfaley@archindy.org, and Katie Sahm at ksaum@archindy.org. Kickball season is scheduled to start the week of May 12.)

†

“ ‘This is no time to be ashamed of the Church, Christ, and his soul-sustaining mission! We can also be trusted to look after the Church, Christ, and his soul-sustaining mission!’ ” Bishop Coyne said as he closed his address. “The Church is the body of Christ, and we are his body. We are called to spread the gospel of Christ.”

(To hear Bishop Christopher J. Coyne’s March 6 keynote address, log onto www.criteriononline.com)
New Albany Deanery parish sponsors bustling basketball league

By Sean Gallagher

“If you build it, they will come,” is the iconic line from Field of Dreams, a 1989 film in which an Iowa farmer played by Kevin Costner obeys a mysterious voice that says those words to him by building a baseball diamond in his corn field.

Legendary basketball players from the past come to play and, at the end of the movie, hundreds of people in cars are seen approaching to watch the game, thus fulfilling the prophecy, “If you build it, they will come.”

Five years ago, members of St. Mary-of-the-Knobs Parish in Floyd County didn’t work to build the Geis Activity Center in response to a mysterious voice. Father H. Michael Hilderbrand, pastor of the New Albany Deanery faith community, “It’s become so developed that it’s incorporating so many other people of other denominations and religious backgrounds. It’s an opportunity to share our resources with others.”

Father Geis now serves in retirement as a part-time sacramental minister for Immaculate Conception Parish in Millhouse and St. Maurice Parish in Napoleon. He is pleased about how his former parish in Floyd County is making full use of the activities center there.

“It is thrilling to know that it is being used, and that the people there are opening it up,” Father Geis said. “We felt like the parish really has something to offer, not only to the parish’s members, but also to the community. That’s what we wanted to do, to bring them to the faith center.”

The league organizers are all parishioners, as are many of its coaches. But all of the participants know that it is a ministry of the parish. That is seen from the beginning of each game where both teams pray the Our Father together to the virtues that are instilled in the players by coaches and league officials.

“I look at this parish as an example of really setting your mind to something and pushing through,” said the parish’s two league teams this year, works with parents and players alike in trying to realize those hopes.

“I try to set the tone first by reaching out to the parents,” said Walsh, who had four children in this year’s league, “I talk about the fact that we want them to get better and be competitive and to win if we can. But we also teach them sportsmanship and to not win at all costs...”

Bryan Walsh, a parishioner who coached two league teams this year, works with parents and players alike in trying to realize those hopes.

“And it was neat to watch the kids and their parents and coaches to see how they improved and how they had fun. It was a really great experience for everyone.”

Seeing that connection between players of various skill levels helped Walsh see a further tie between the league and the faith community that sponsors it.

“If you’re connected to the Church and you want all of it to be healthy,” he said. “And it was neat to watch the kids and see lesser players make contributions. It could be something as simple as a rebound or bringing the ball cleanly and making a pass.”

To help the players learn basketball fundamentals, the teams are given one-hour practice time slots on the two courts at the Geis Center on Mondays, Wednesdays, and Fridays during the season. Games are played on the courts from 9 a.m. through 7 p.m. on Saturdays during the season.

“I’m just living the icing on the cake that Father John and the people that he worked with at that time put together,” said Father Hilderbrand. “It’s a whole facility designed for the future generations to come.”

What was the news on March 13, 1964? A new schema on ecumenism is prepared for the council, and a look at poverty in Indianapolis

By Brandon A. Evans

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

The Criterion, the diocesan newspaper for the Archdiocese of Indianapolis, is prepared for study by council.

“VATICAN CITY—Counselors and experts of the Secretariat for Promoting Christian Unity, cloistered in a retreat house south of Rome for two weeks, have formulated the Council’s proposed schema on ecumenism, including its statements on religious liberty and the Jews. An official of the Secretariat said after the conference that the rewritten schema is ‘bolder’ than the original. The new draft, reshelved along lines that emerged during debates at the council’s second session last fall, will be sent to bishops throughout the world. It is expected that it will be considered and voted on during this fall’s third council session. All five chapters of the schema were rewritten, including the final two on religious liberty and the Jews which were not put forward for full debate last fall.”

- Providence nuns name Regional Superiors
- Lack of low-cost housing crucial in ‘inner city’
- Editor’s note—As a follow-up to President [Lyndon B. ] Johnson’s package proposed to Congress to combat poverty in the United States, Criterion News Editor Paul G. Fox is preparing a series of articles probing in depth the extent of poverty and its effects in the Indianapolis area.

“From the steps of venerable St. Mary’s Church in downtown Indianapolis, one can view startling contrasts in the living conditions of parishioners. Towering into the skyline just three blocks to the northeast are the gleaming, half-occupied buildings of the luxurious Riley Center apartment project. This cluster of 30-story gleaming, half-occupied buildings of the luxurious Riley Center apartment project...”

- Pope urges new efforts for unity
- Liturgy Commission expanded by pontiff
- Laymen and the Council; The layman as a prince
- Maryknoll nuns study everything for the Church

(Read all of these stories from our March 13, 1964, issue by logging on to our archives at www.CriterionOnline.com)
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Life’s surprises are opportunities to deepen faith in God

By David Gibson

Surprises should make people happy, right? Some surprises, arising out of the blue, are reason enough to celebrate wholeheartedly: an unforeseen job offer promising a better future for a family or a child’s stellar, third-quarter school report card, following dismal grades nine weeks earlier.

But are any surprises not of a kind. Some surprises short-circuit current goals of ours, making them appear unattainable. I think, for example, of the larger home a growing family wanted and that was almost within reach, but that now, due to unexpected financial hardships, seems out of the question. It is a surprise, too, and not a happy one, to learn with little warning that profound illness threatens the well-being or even the life of someone we love.

A fair number of life’s surprises leave people feeling disappointed, devastated or just plain angry. Some people want to scream, “This isn’t what I wanted!” After an unwelcome surprise, they wonder if their hopes are dashed.

But are their hopes dashed? Or are they, perhaps, on track toward a new kind of fulfillment? Such a routine part of human life that it is always possible that this kind of surprise will serve as a signal that one’s future is about to reach a new point of beginning.

Any true surprise falls into the category of “the unexpected.” It possesses a capacity to startle us into wakefulness, either delightfully so or in ways that give rise to fear, anguish or confusion.

It is often said that the unexpected is such a routine part of human life that it is really ought to be labeled “the expected.” Nonetheless, unexpected developments may prompt great worry. Many surely wonder if God is absent when they occur. Yet, many testify that in handling unexpected developments they grew as human beings and people of faith. It wasn’t easy, but a hidden resilience emerged and they found, surprisingly, that in handling the unexpected, they matured.

Rather than believing God was absent, they began to converse with God in this all-too-real, daily life context. Courage displaced fear for them. Rather than collapsing, their life’s journey advanced. I suspect that for Pope Francis, this was not sound strange. We cannot expect life always to go according to plan, he suggested in the interview with him published by major Jesuit journals in September 2013.

“Life is not given to us like an opera libreto, in which all is written down, but it means going, walking, doing, searching, seeing,” he said.

Furthermore, Pope Francis commented that “God is always a surprise, so you never know where and how you will find him. You are not setting the time and place of the encounter with him. You must, therefore, discern the encounter.”

We all, I suspect, are far more experienced and adept than we imagine at handling life’s unexpected developments. I love thinking of this when planning to visit a great city or region for the first time.

My expectations heighten monumentally before such a trip. Yet, I know by now that once I arrive, my destination’s reality never will match my expectations. It will differ from them in positive and negative ways. What they! What should we do if, somewhat unexpectedly, we discover that the beautiful and exciting place, the journey we planned, is not what we expected?

We could resign ourselves to disappointment. Or we could begin to explore this new place or circumstance by opening our eyes to its virtues and allowing our vision of the world to expand in wonderful, unanticipated ways.

It is always possible that this kind of trip will be remembered later as one of our best journeys ever. Something that initially feels like a letdown may well prove to be a rich source of gifts and blessings.

Marriage is one such journey. Lasting marriages might be few and far between if couples could not manage to survive and thrive when unexpected developments make themselves known. Pope Francis talked about this in an October 2013 speech to families, underscoring the reality of marriage as a journey.

At the moment of their wedding, a couple “does not know what will happen or what joys and pains await them,” said Pope Francis. He explained that couples set out, “like Abraham, on a journey. And that is marriage!” Setting out and walking together, hand in hand, putting yourselves in the Lord’s powerful hands.

In fact, this becomes “a long journey,” the pope added. Marriage is a journey “not for a brief spell but for an entire life!” As their journey unfolds, couples will need Jesus’ help in order to walk together in trust, to accept one another each day and daily to forgive one another.

If marriage is a long journey, it is a journey of growth, too, according to many long-married couples. They only learned over time what love really means, they report.

They learned this, not incidentally, amid many unforeseen and even unwelcome developments that demanded much of them, complex situations in which they perhaps came to realize that God wanted to address them.

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

By Daniel S. Mulhall

The season of Lent is often referred to as “being on a journey.” This idea of a journey is central to the Judeo-Christian identity, and is found firmly in the Bible. The faith tradition of Jews, Christians and Muslims begins with Abram, who lived in or near the city of Ur in modern Iraq. God called Abram to take a journey of a lifetime: to leave behind his established life and go to the land of Canaan, where he would become the father of many nations and wealthy beyond belief.

We know from Genesis 17 that he is given the name Abraham at the covenant ceremony, and our religious faith begins with his decision to accept God’s invitation and begin this journey.

Journeys then, as now, played significant roles in the development of the Jewish and Christian faiths. Biblical scholars point out several significant journeys.

We see in Genesis in the story of Joseph that Jacob, Abraham’s grandson, journeyed with his family to Egypt in order to survive a terrible famine. The Book of Deuteronomy tells us that following their escape from Egypt, the Hebrews remembered their heritage in this way: “My father was a wandering Aramean who journeyed to Egypt. When he arrived we were few in number, but now we have become a great nation” (Dt 26:5).

Exodus, Leviticus, Numbers, Deuteronomy and Joshua tell the story of the Hebrer’s escape from Egypt and their 40-year journey to find their new home in the fertile land that God had promised.

In the New Testament, Matthew 2:13-15 tells of the Holy Family’s journey into Egypt in order to escape the murderous intentions of King Herod.

The Gospel of Mark presents Jesus’ life story as a journey from his baptism to Jerusalem, where he goes to die and rise from the dead. Is there something that we can learn from these biblical journeys, something that will help us in our personal Lenten pilgrimage?

Religious journeys always in response to an invitation from God. They seem to always take us from where we feel comfortable to a place of great opportunity, even if we encounter obstacles along the way. These journeys always change us, forcing us to leave behind what is insignificant for the promise of something better.

Journeys are life-giving, saving us from some calamity that would have happened had we stayed on our current course.

As you begin your Lenten journey, consider where you are being called to travel. What lies ahead for you if you stay on your current path? What might your life be changed by taking a different path? What are you willing to leave behind as your begin your trip? What does God have in mind for you?

The proverb “the longest journey begins with a single step” applies as much to religious journeys as any other. As Blessed Pope John Paul II challenged us, be not afraid to take that step and begin your journey of faith.

(Daniel S. Mulhall is a writer and catechist who lives in Laurel, Md.)
Last week’s column left the patriarch Joseph a slave of Pharaoh’s chief steward of the Egyptian pharoh. We pick up the story with chapter 39 of Genesis. Joseph got along well with Potiphar, so well, in fact, that he was put in charge of his whole household. But Joseph was handsome, and soon Potiphar’s wife took notice. She tried to get him to sleep with her, but he refused. She finally accused him day after day” (Gen 39:10), with no success. On the other hand, Joseph had tried to lie with her. Enraged, Potiphar threw Joseph into the prison where royal prisoners were confined. Joseph soon made friends with the chief jailer. Pharaoh’s royal cupbearer and chief baker angered him and were thrown into prison. They each had a dream and Joseph interpreted its meaning—that the cupbearer would be restored to his position and the baker killed. That’s what happened. Two years passed. Pharaoh had a dream and then a second one, in which he talked to the magicians and sages together and asked them to interpret the dreams. When none could do it, they concluded Pharaoh about his experience with Joseph. Joseph was brought into Pharaoh’s presence and asked to interpret the dream. He replied that it wouldn’t be he, but God who would give Pharaoh the right answer. When Pharaoh Pharaoh took his hand in his confidence Joseph told him all of them indicated that Egypt would have seven years of abundance followed by seven years of famine. He suggested that Pharaoh seek a wise man and put him in charge of his land so he could appoint overseers who would store the food during the seven good years. Pharaoh was so impressed that he put Joseph in charge of the whole land of Egypt, second in rank only to Pharaoh himself. He also appointed him as a representative to Asenath, daughter of an Egyptian priest.

Pharaoh was so impressed that he put Joseph in charge of the whole land of Egypt, second in rank only to Pharaoh himself. He also appointed him as a representative to Asenath, daughter of an Egyptian priest. Joseph was then 30 years old. During the next seven years, Joseph saw into that food products were stored throughout the land of Egypt. He had amassed two sons, Manasseh and Efraim. When the famine began, Pharaoh told the people of Egypt that Joseph raised the food that had been stored. The famine affected Canaan, too. When Joseph learned that Egypt had food, he sent his 10 sons (all except Benjamin) down to procure supplies. Joseph of course immediately recognized them, but concealed his own identity and spoke to them through an interpreter. He accused them of being spies and threw them into prison. After three days, they told him of the desire of their youngest brother. Talking among themselves, and not realizing that Joseph could understand them, they said that they were being punished for what they did to Joseph.

Leaving Simeon behind, they returned home with food when they emptied the ship’s hold. They then discovered that money they had taken for payment.

Beware the Ides of March. That’s what Julius Caesar was told to do, and, apparently, did not. It is a term that we still use, although we may not be able to comprehend what this was a homemeaning for the record. Books. Constant ice, snow and below-zero temperatures. And not only up north, either.

Our one sons, who lives in Virginia Beach, Virginia, recently sent us a photo taken at his home. There’s a foot (twelve inches) of snow on his front lawn, You would think it was a scene in Wisconsin.

About the same time, our daughter-in-law living in South Carolina told me she was home from work because the snow blocked her way home because of ice. Imagine, closing a blood center because of ice on the roads! In South Carolina.

Cortormelia/Cynthia Dewes

It seems that life is an endless cycle of cycles. One cannot be ignorant of or removed from the daily rhythms, and their dearest values. Walking the walk, seldom needed to talk.

Prophets know the lay of the land and feel the pulse. Like poets, they know the daily changes and reality that people face. A talk of Father Gesine Francis gave recently on marriage exemplifies this quality. He observed, “But the most important thing is to walk together by working together, by holding each other through, by asking forgiveness, by acknowledging one’s mistakes and asking for forgiveness, and also by accepting the apologies of others by forgiving—how important this is! Sometimes I think of married people who make promises after many years. Oh... no, we didn’t understand each other, we drifted apart.”

Colleagues then know how to ask for forgiveness at the right time, the pope said. Perhaps, at times, they did not know how to forgive.

“And I always give this advice to newlyweds: ‘Argue as much as you like, if you aren’t in love with each other never end the day without making peace.’”

Married people need to learn to: “Excuse me, I was tired” or even a little geste, this is peace. Then carry on with life the next day, the pope advised.

“This is a beautiful secret, and it prevents these painful separations. It is to walk in unity, without running ahead, without nostalgia for the past, and while you walk together, if you get to know one another, you tell one another about yourself, you grow as a small family. It’s a big family. It’s a small family. We can see right through its ups and downs. Note his understanding of our psyche and its conflicting moods. Here is a man who knows the reality of marriage and like a prophet speaks directly. Even though he was never married, he speaks as one who has thought about its realities and feels so deeply about its blessing and trials. He can see right through its ups and downs. Note his understanding of our psyche and its conflicting moods. Realists have an intriguing down-to-earth quality that says to us, “He or she is not going to love us, or we will never end the day without making peace. Never!”

(Father Eugene Hemrick writes for Catholic News Service.)
despite the difficulties and obstacles that Timothy to be strong in his Christian belief one point. He once was imprisoned with Jewish mother. He was Paul’s secretary at According to the New Testament, Timothy important in the formation of Christianity. liturgy presents a passage from St. Paul’s to the world.

Abraham’s descendants, until the end of God rewards this faith by pledging that with God. Abraham has very strong faith. affairs, and that humans can communicate The first is that God is active in human been an actual person and not a myth, it is a great indeed of the dignity of origin of life. It also

The reading makes several points. The first is that God is active in human affairs, and that humans can communicate with God. Abraham has very strong faith. God rewards this faith by pledging that Abraham’s descendants, until the end of time, will be God’s special people. But is a dignity conferred with obligation, however. Abraham’s descendants must be loyal to God and, by their lives of faith, reveal God to the world. For its second reading, this weekend’s liturgy presents a passage from St. Paul’s Second Epistle to Timothy. Timothy was a disciple of Paul and is venerated by the Church as a great saint, important in the formation of Christianity. According to the New Testament, Timothy was the son of a pagan father and a devout Jewish mother. He was Paul’s secretary at one point. He once was imprisoned with Paul but was released. According to tradition, Timothy was the first bishop of Ephesus. In this reading, Paul encourages Timothy to be strong in his Christian belief despite the difficulties and obstacles that will arise. St. Matthew’s Gospel furnishes the last reading. It is the story of the Transfiguration. Similar readings appear in the other Synoptic Gospels—Mark and Luke.

As often occurs in all the Gospels, this is a scene in which only Apostles experience the full reality of Jesus, or hear the more complete message of Jesus. They were the Lord’s specially chosen followers. Jesus was concerned for a purpose of their continuing to reconcile God with humanity, with humanity as, had Jesus. For this purpose, the Apostles were educated. Since this purpose would take them far and wide, and inevitably into unfriendly conditions, their faith needed reinforcement. There can be no doubt that the Transfiguration revealed the Lord’s divinity. The imagery would have been familiar to Jews contemporary with Jesus. Brilliant light symbolized God. Mountaintops symbolized God. Pure white symbolized God. Finally, surrounding Jesus were Moses and Elijah, the great heroes of the Hebrew religious tradition.

Reflection Lent is just one more than a week in progress, and already the Church is encouraging us and reinforcing our faith, as Jesus strengthened the faith of the Apostles who stood trembling and in dismay before the divine sight manifested on the mountain. By inference, the Church also reminds us that Jesus was a human. The Apostles had seen his humanity day after day. Now, in the Transfiguration, they saw the divinity of Jesus. Of course, it is a story of God’s power and compassion. Also, however, it is a revelation in context. Jesus had come into the world, as a human as well as Son of God, to reconcile sinners with God and with sinners. Yet, Jesus did not drag anyone kicking and screaming into the kingdom. We all must enter the kingdom willingly. But God supports us and guides us. He gives us the revealed word in Second Timothy and in all the Scriptures. Most of all, God gives us Jesus. †

Making the sign of the cross passing a church is a long-standing custom Q if a widow cannot marry a divorced man, why are local churches advertising CatholicMatch.com, which lists numerous divorced Catholic men looking for a wife? (Monmouth County, N.J.) A you’re right. A widow cannot marry a divorced man in a Catholic marriage—unless that man has had his marriage annulled by the Church. CatholicMatch.com is an online dating service that says its purpose is to “help single Catholics be in a better position to find their spouses and have successful marriages.” This weekend’s question prompted me to contact CatholicMatch.com to ask whether, in fact, they were helping to find partners for those ineligible to marry with the Church’s blessing. Their response quoted their published caution. “Please be aware that divorced members who are not free to marry in the Catholic Church are permitted to use CatholicMatch.net, but not for religious purposes. If this is your purpose, we encourage you to contact your parish priest or diocesan marriage tribunal to determine if you are a candidate for the annulment process.” To clarify even further, I e-mailed them back, asking what would be a “nontropic” purpose for using a dating service, and they explained. “Divorced members who aren’t eligible to use the site for romantic purposes generally use the site as a ‘support system’ as they go through the annulment process.” (Questions may be sent to Father Kenneth Doyle or askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208,†

My Journey to God By Thomas J. Rillo

The chalice is lifted up to God on high I say the words my Lord and my God The cup is lifted up in affirmation Jesus’ sacrifice is the spiritual catalyyst. My Lord and My God The Eucharist that compels me to say Silently the words as the cup is lifted In my mind I say my Lord and my God Unspoken are my words of acclamation. My Lord and My God Parishioners in the pew need not hear Physically hear the words, but silently speak For God and His son are the recipients Of words acclaiming my faithful belief. My Lord and My God Silence and humility are at times difficult It is heartfelt thoughts that really matter My obedience is a vow that is inherent In the words that are deep in my heart. My Lord and My God

Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. Pope Benedict XVI raises a chalice during a March 25, 2007 Mass at St. Felicity Church in Rome.

Readers may submit prose or poetry for faith column

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

Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46204, or e-mail to criterion@archindy.org.
Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese first, and then elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are archdiocesan priests or have other connections to it; those are separate obituaries on this page.


HALL, Tyler F., 14, St. Mary, Greensburg, Feb. 25. Son of Amy Stanback. Brother of Emily Hall and Hannah Mathis. Grandson of Richard and Susie Van Dyke.

HOBBS, Maria Aurora, 81, Most Holy Name of Jesus, Beech Grove, Feb. 18.


CURRAN, James Joseph, 89, Most Holy Name of Jesus, Beech Grove, Feb. 18.


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HOBBS, Maria Aurora, 81, Most Holy Name of Jesus, Beech Grove, Feb. 18.


CONSIDINE, Donald Patrick, 88, Immaculate Heart of Mary, Indianapolis, Feb. 27. Father of Mary Beth Harkow, Ellen Simpson, Susie Smith, Bob, Matt and Terry Considine. Brother of Rita Minogue and Jack Considine. Grandfather of six.

DUDAS, Michael S., 72, St. Andrew, Richmond, Feb. 28. Husband of Mary Kay Dudas. Father of Julie Vece, Andy, Chris, Eric, Michael and Nick Dudas. Brother of Mary Meek and John Dudas. Grandfather of 14.


Applications are now being accepted for principal for St. Mary-of-the-Knobs Catholic School in New Albany, IN. Candidates must complete the official online application and provide three current letters of recommendation to:

Mary Mac Wilson
Diocese of Knoxville
1400 North Meridian
Knoxville, TN 37919

For more information about the school, please log on to www.yourSMK.org.

To be considered for this position, the candidate must be a practicing Roman Catholic in good standing and hold or be working toward a valid Roman Catholic dogmatic license.

Further information for students and teachers can be found at www.doucadox.org/job-opportunities/.

Please email: cover letter of application, resume, and three current letters of recommendation to:

Mary Mac Wilson
Diocese of Knoxville
805 South Northshore Drive
Knoxville, TN 37919

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GLOBAL STUDIES SPEAKER SERIES

Events are open to the public at no charge, but you must register online prior to the event at www.marian.edu/lfcgs.

“God, Neighbor, Self.” | Tuesday, March 25, 2014 | 7 p.m.

Carolyn Y. Woo, Ph.D. is president and chief executive officer of Catholic Relief Services (CRS), the official international humanitarian agency of the Catholic community in the United States. She came to CRS in January 2012 after a distinguished academic career.

CRS was founded in 1943 by the Catholic bishops of the United States to serve survivors of World War II in Europe. Since then, it has become one of the world’s largest and most respected international relief and development agencies, each year reaching more than 150 million people in nearly 100 countries.

Dr. Woo, representing CRS, was featured in Foreign Policy (May/June, 2013) as one of the 500 Most Powerful people on the planet and one of only 33 in the category of “a force for good.”

Co-sponsored by Catholic Relief Services.

FINAL EVENT OF THE 2013-14 SERIES:

“The Catholic Church: Catalyst for, or Obstacle to a Better World?” | Wednesday, April 16, 2014 | 7 p.m.

Archbishop Joseph W. Tobin, C.Ss.R. was appointed the Archbishop of the Archdiocese of Indianapolis on October 18, 2012 by Pope Benedict XVI.

Co-Sponsored by the Archdiocese of Indianapolis.

About Global Studies

The Richard G. Lugar Franciscan Center for Global Studies promotes the study of contemporary global issues with special attention to Marian University’s core Franciscan values. The interdisciplinary minor in global studies includes specially designed interdisciplinary courses, foreign language study, optional globally focused internships, required study abroad experience, and an exclusive, one-week spring break program in Washington, D.C. Generous Lugar Fellow scholarships are available for incoming freshmen minoring in global studies.

The Global Studies Speaker Series and other public events bring central Indiana’s increasingly international and multi-cultural community onto the Marian University campus. Past speakers have included United States and international diplomats, journalists, academics, clergy, musicians, and global activists.

For more information about The Richard G. Lugar Franciscan Center for Global Studies, the Global Studies Speaker Series, or our Lugar Fellow Global Studies Scholarships for incoming freshmen, contact Dr. Pierre Atlas, associate professor of political science and director of The Richard G. Lugar Franciscan Center for Global Studies, at 317.955.6396 or patlas@marian.edu.

www.marian.edu/lfcgs

Marian University is sponsored by the Sisters of St. Francis, Oldenburg, Indiana.