A tradition of giving back

New Albany Deanery Catholic Youth Ministries marks 50 years of faith

By Natalie Hoefer

NEW ALBANY—For 50 years, New Albany Deanery Catholic Youth Ministries (NADCYM) has been ministering to youths and young adults in Clark, Floyd and Harrison counties in southern Indiana, and helping parishes in the deanery do the same.

The jubilee is not just a milestone of years—it is a tribute to the lives affected by NADCYM during that time.

“Through that volunteerism and the youth minister at the time, I felt called into ministry,” said Stammerman, who has served as NADCYM director for six years.

In the late 1970s, the organization changed its goals and functions to be more in line with the 1976 United States bishops’ document, “A Vision of Youth Ministry.”

“That document moved youth ministry forward to be a more comprehensive ministry,” said Stammerman, who has served as NADCYM director for six years.

Parishes in the deanery started to hire youth ministers. As more such positions were filled and more collaboration took place, the need to develop an overall deanery office of youth ministry emerged. Over the last five decades, NADCYM has expanded to offer programs, services, retreats, mission trips, social events, service opportunities, athletics, family ministry, Hispanic ministry and training for middle school-aged youth to adults up to age 39.

“We also offer indirect services, supporting our 18 parishes in their youth and young adult ministry efforts,” Stammerman said. “If you look at all the services we provide, there are 6,000-7,000 [people] involved.”

See NADCYM, page 8

Pope Francis recognizes martyrdom of Archbishop Romero

VATICAN CITY (CNS)—After decades of debate within the Church, Pope Francis formally recognized that Salvadoran Archbishop Oscar Romero was killed “in hatred of the faith” and not for purely political reasons.

Pope Francis signed the decree on Feb. 3, recognizing the martyrdom of Archbishop Romero in a San Salvador hospital chapel as he celebrated Mass.

The decree clears the way for the beatification of Archbishop Romero. The postulator or chief promoter of his sainthood cause, Archbishop Vincenzo Paglia, president of the Pontifical Council for the Family, was scheduled to brief the press on Feb. 4 about the cause.

Archbishop Romero’s sainthood cause was opened at the Vatican in 1993, but was delayed for years as the Congregation for the Doctrine of the Faith studied his writings, amid wider debate over whether he had been killed for his faith or for taking political positions against the Salvadoran government and against the death squads that were operating in his country. As head of the San Salvadoran Archdiocese from 1977 until his death, his preaching grew increasingly strident in defense of the country’s poor and oppressed.

Pope Benedict XVI told reporters in 2007 that the archbishop was “certainly a great witness of the faith” who “merits beatification. I do not doubt.” But he said some groups had complicated the sainthood cause by trying to co-opt the archbishop as a political figure.

Seven years later, Pope Francis—the first Latin American pope—told reporters that “for me, Romero is a man of God.” However, he said at the time, “the process must go ahead, and God will give his sign. If he wants to do so, he will.”

See ROMERO, page 8

Bishop Christopher J. Coyne, the new head of the Diocese of Burlington, VT, greets two priests during his Jan. 29 installation Mass at St. Joseph Co-Cathedral in Burlington. They are Father Stephen W. Hornat, superior general of the Society of St. Edmund, center, and Father Thomas R. Houle, pastor of St. Peter Parish in Rutland, VT, and St. Dominic Parish in Proctor, VT, and administrator of St. Alphonsus Liguori Parish in Pittsford, VT. (CNS photo/Courtesy of Patti Lamb, Vermont Catholic magazine)
Eight priests from across central and southern Indiana represented the Archdiocese of Indianapolis at the Jan. 29 Mass at St. Joseph Co-Cathedral in Burlington, Vt., in which Bishop Christopher J. Coyne was installed as the 10th bishop of Burlington.

As the opening procession of the liturgy approached, Bishop Coyne, who served for four years as an auxiliary bishop for the Church in central and southern Indiana, came and shook the hands of the archdiocesan priests. According to Father John Hollowell, pastor of Annunciation Parish in Greencastle, Father Coyne said to him and another priest, “Thanks for letting me be a part of your presbyterate.”

“He stood by us until he was called forward to take his new seat, and, in that moment I was struck with the feeling that he was happy to be there, but also sad for us. It was a beautiful gesture,” said Father Hollowell, pastor of Annunciation Parish in Brazil and co-founder of the Marist Apostolate Parish in Greencastle.

Father Eurgenistic, archdiocese vocations director, also attended the liturgy and was impressed by how it displayed many of the strengths of the Church in central and southern Indiana to the faithful in other parts of the country and beyond.

“Priests, religious and lay faithful from Indianapolis, Boston, Burlington and many other places joined together for the celebration of Bishop Coyne’s installation as a visible sign of the universality of the Church,” Father Augenstein said.

For the priests of Indianapolis, our presence there was an opportunity to show our gratitude to Bishop Coyne for his leadership in our archdiocese, particularly for the time he served as our apostolic administrator, and to be able to convey to the people of the Diocese of Burlington that they have a gifted, personable, and pastoral shepherd in their new bishop.

Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County, listened carefully to Bishop Coyne’s homily in which the new shepherd of the Church in Vermont called the faithful to join him in reaching out into the broader society with the Good News of Jesus. “These are not just ideas to us,” Father Meyer said. “These are realities that we saw him espouse here among us in [the Archdiocese of Indianapolis]. What Vermont means going to have to dream and try to picture, Bishop Coyne has already shown us.”

On his blog, “Cafe St. Isidore—Digital Conversations with a Catholic Priest,” Father Augustenst described Bishop Coyne’s preaching “as one of the best homilies I have ever heard.”

“It was perfectly suited to the Church in Vermont, yet applicable to the Church universal,” Father Augustenst said. “Better than just about anything else I have read or heard, it sets forth the current state of life and ministry in the Church, especially in the United States, and offers a plan for how to minister in today’s context.”

Father Hollowell appreciated that, in his homily, Bishop Coyne was clear in mentioning that many people are leaving the Church and that the prevailing culture is growing ever more secular.

However, his homily also conveyed a sense of great hope and optimism,” Father Hollowell said. “The situation is dire, but we can turn this around if we work together.”

Father Meyer was ultimately glad to have made the trip from his home in southeastern Indiana to Burlington to witness and be a part of what the Church does: calling people to serve, appointing people to ministry and confirming them in their roles. This has always been part of the Church.”

To read the text of Bishop Coyne’s homily, which he preached at his Jan. 29 installation Mass, log on to bishopcloyne.org/homily-from-the-mass-of-installation-january-29-2015/.

By Sean Gallagher

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Human trafficking is focus of Feb. 8 international day of prayer

By John Shaugnessy

Connecting with the Vatican’s announcement that Feb. 8 will be the first International Day of Prayer and Awareness against Human Trafficking, the archdiocese is calling upon all parishes to pray for victims of modern-day slavery and promote the human dignity of all people.

As part of that effort, parishes are encouraged to include this general intercession at all Masses on Feb. 8: “For an end to human trafficking in the world, that the dignity of every human person be protected and respected, we pray to the Lord.”

The first International Day of Prayer and Awareness against Human Trafficking reflects Pope Francis’ commitment to raising awareness to a problem that he describes as “a crime against humanity.”

The pope is also committed to seeking solutions to this tragedy that has been increasing in Indiana, the United States and around the world.

Nearly 36 million children, women and men are currently the victims of modern-day slavery—mostly in sex trafficking and labor trafficking—according to the 2014 Global Slavery Index.

In Indiana, there were 100 investigations of human trafficking in 2014, according to the Indiana Protection for Abused and Trafficked Humans Task Force.

A press release from the task force noted that “83 percent of sex trafficking victims in the U.S. are U.S. citizens.” The release also stated that “commercial sex fuels trafficking of children”—involving nearly 300,000 American children, starting as young as age 12.

Responding to the international concern, Pope Francis and leaders of other religions signed a declaration in December of 2014 promising to work together to stop human trafficking by 2020. The leaders represented the Anglican, Buddhist, Catholic, Hindu, Jewish, Muslim and Orthodox faiths.

Earlier in 2014, the Vatican helped to start the Global Freedom Network—an effort undertaken to restore human dignity to victims of modern-day slavery, hold accountable the criminals involved in it, and prevent it from happening.

Pope Francis also made modern-day slavery a focus of his March 8 document, an exhortation “Evangelii Gaudium” (“The Joy of the Gospel”). Sharing his views on how the problem of human trafficking can be addressed, he said it “is to change the focus of criminal activity involving prostitution. He notes that many young females who become involved in prostitution often run away from homes where they have been abused. On the streets, they often become targets of human trafficking where the abuse continues. Yet when they turn 18, they’re ‘arrested and treated as a criminal,’ Zoeller says.

“I honestly believe we need to focus on the demand side,” the attorney general says. “Purchasing another human being being cannot be tolerated in our society.”

Zoeller believes that men must become more vocal and active in making sure that prostitution is not viewed as “socially acceptable.”

Obedience to God’s will brings wisdom, joy, hope, pope tells religious

VATICAN CITY (CNS)—Total obedience to God’s will brings wisdom, joy and hope, Pope Francis told religious men and women.

“Yes, the happiness of a religious is a consequence of this path of lowering oneself with Jesus Christ,” he said when we are sad, when we complain, it will do us well to ask ourselves how we are living this dimension of “kenosis” or self-emptying, he said.

The pope’s words came during his homily on Feb. 2 at the celebration of the feast of the Presentation of the Lord, which the Church marks as the World Day for Consecrated Life. The Mass also marked the beginning of the Year of Consecrated Life, which, called by Pope Francis, opened on Nov. 21 and will conclude on Feb. 2, 2016.

The liturgy for the feast, once widely known as “Candilmas,” began with doves of peace, the men and religious priests carrying lighted candles into the basilica ahead of the pope.

In his homily, the pope said Jesus came not to follow his own will, but to obey the Father’s will.

“Whoever follows Jesus takes the path of obedience,” which means lowering, emptying and humbling oneself like Jesus, he said.

Living a consecrated life means lowering oneself in service, that is, taking the same path as Jesus,” and becoming a servant in order to serve, the pope said.

But religious men and women also have to be obedient and docile to their religious community, their superiors, their order’s rule and to the Church. “It is a docility and obedience that is concrete,” not something theoretical, he said.

The new and living path the Lord opened for the world “is for us consecrated men and women the only path that—concretely and without alternatives—we have to take with joy and hope,” he said.

On the one hand, he said, obedience empties and humbles a person, but on the other hand, it lights and safeguards the flame of hope, rendering people creative because they are full of the Holy Spirit.

“The Lord transforms obedience into wisdom with the action of his Holy Spirit,” the pope said.

A life lived in perseverant obedience to God matures into “personal and interhumanitarian wisdom and, in that way, it becomes possible also to adapt the rules to the times, in fact, the true ‘aggiornamento’ [updating] is the work of wisdom forged in docility and obedience,” he said.

“Reinventing and renewing consecrated life come by way of a great love for the rule and also through the ability to contemplate and listen to the elderly in the congregation,” he said.

That way, the ‘deism,’ the charism of every religious family, is cared for by obedience and wisdom together, protecting members from a dismembered and superficial or “light” consecrated life, he said.

Religious life lacking this, continuous path of obedience and wisdom becomes “a caricature,” he said.

He asked that religious men and women continue to guide people to God, but to also “let ourselves be guided. This is what we have to be: guides who are guided”

Pope Francis and other faith leaders attend a Dec. 2 ceremony at the Vatican in observance of the U.N. Day for the Abolition of Slavery. Tens of millions of people are “in chains” because of human trafficking in Indian and forced labor, and it is leading to their “dehumanization and humiliation,” the pope said at the ceremony. (CNS photo/GFN handout, Chris Warde-Jones)

Human trafficking was “a crime against humanity.” The pope said.

“Look at this whole picture, and you wonder why we let it go this long and without much outrage,” Zoeller says.

The choice of Feb. 8 for the day of prayer and awareness against human trafficking is symbolic because it’s the feast day of St. Josephine Bakhita, noted a press release from the U.S. Conference of Catholic Bishops, St. Josephine “was kidnapped as a child and sold into slavery in Sudan and Italy,” the release stated.

“Once Josephine was freed, she became a Canossian nun and dedicated her life to sharing her testament of deliverance from slavery, and comforting the poor and suffering.”

Pope Francis is once again calling Catholics to that same commitment.

(Catholic News Service contributed to this story)
Pilgrims to the Holy Land seek God in the land of Jesus

On Feb. 4, Archbishop Joseph W. Tobin and a group of pilgrims from the Archdiocese of Indianapolis, including this writer, departed for the Holy Land. Like generations of pilgrims throughout history, these pilgrims are on a spiritual journey whose ultimate destination is God himself. Criterion readers will have a unique opportunity to share in this special experience. One of our reporters, Natalie Hoefler, is making this trip and will provide a daily blog at holylandarchindy.blogspot.com.

In addition, Archbishop Tobin has said that his “Rejoice in the Lord” columns for the season of Lent will be inspired by this pilgrimage, his first experience of the land of Jesus and sacred Scripture. Most importantly, the intentions of all Catholics—and all our sisters and brothers—in central and southern Indiana will be remembered in prayer at the holy sites revered by Jews, Christians and Muslims.

What can we pilgrims from the Archdiocese of Indianapolis expect to find in the Holy Land? Beauty, history and deep religious significance are abundant there. So is poverty, and the suffering and pain of refugees from their homeland. A visit to the Holy Land confronts travelers with roadblocks, commercialism, and the answer is portrayed, "Thankfully, our heavenly Father is there, especially for all of us fathers here on Earth who want to be strong in showing our children that we care, but sometimes find it hard to do or say so.

—Sean Gallagher

Every since Blessed Paul VI first visited the Holy Land 50 years ago, all popes have made this spiritual journey during their pontificates. Just last year, Pope Francis joined his predecessors in giving witness to the faith of this sacred land and the struggles of its peoples. At the Basilica of the Holy Sepulcher, the site of the tomb where the crucified Christ was laid to rest, Pope Francis said: “Let us receive the special grace of this moment. We pause in reverent silence before this empty tomb in order to rediscover the grandeur of our Christian vocation: we are men and women of resurrection, and not of death. From this place we learn how to live our lives, the trials of our Churches and of the whole world, in the light of Easter morning. Every injury, every one of our pains and sorrows, has been borne on the shoulders of the Good Shepherd who offered himself in sacrifice and thereby opened the way to eternal life. His open wounds are like the clef through which the torrent of his mercy is poured out upon the world. Let us not allow ourselves to be robbed of the basis of our hope, which is this: Christ is risen!”

Pray for Archbishop Tobin and the pilgrims who have traveled to the Holy Land on behalf of the Church in central and southern Indiana. May their spiritual journey be a moment of grace for our archdiocese. May the pains and sorrows they witness in the land of Jesus not discourage them from rejoicing in the open wounds of Christ whose mercy is poured out upon the whole world. And may they return to Indiana inspired by their experiences and eager to share with others the basis of our hope: Christ is risen!

—Daniel Conway

Super Bowl XLIX, played on Feb. 1 in Glendale, Ariz., probably didn’t have viewe rs in central and southern Indiana sitting on the edges of their seats as much as if the Indianapolis Colts had played for the Lombardi Trophy instead of the New England Patriots.

While the game between the Patriots and the Seattle Seahawks was well-played and certainly a Super Bowl to remember with New England coming out on top 28-24, people in Indiana might have come away from it with more memories of the commercials than the actual play on the field.

One advertisement that caught my eye was for Dove Men+Care deodorants and antiperspirants. Over the course of the 60-second commercial, viewers are quickly shown 24 scenes in which children call out to their dads.

The children range in age from a baby sitting in a high chair to an adult son holding an ultrasonic picture of the child that he and his wife are expecting.

They portray many typical scenes of the relationship of a father and child—children diving into their father’s arms in a swimming pool, a child stuck on monkey bars calling to dad for help, a teenage boy being embarrassed by his dad’s kiss on the cheek, and a bride looking glowingly at her father’s face.

What links them all together is the child’s way of saying, “Dad” or “daddy.”

About three quarters of the way through the commercial, a question is seen on the screen, “What makes a man stronger?” After seeing a few more scenes of fatherhood, the answer is portrayed, “Thank you for being a father.”

The ad then ends with a short reference to the sponsor. The implied message that Dove wants to put across is that Dove products will somehow make men stronger and more caring.

I have my doubts about that. But the message of the bulk of the commercial was a positive one, especially in our popular culture where fathers are sometimes portrayed in many TV shows and movies as clueless and the butt of many jokes.

It would appear that this positive portrayal of fatherhood connected with viewers. According to an online Advertising Age article, the Dove Men+Care company Spot Tender noted that Dove’s dad commercial had, among all Super Bowl ads, the “most consistent positive reaction” second by second as the various commercials were shown to a panel of consumers.

Spot Trend’s graph of positive reaction to the commercial only started to trail off in the immediate reaction of consumers where Dove’s products were mentioned toward the end.

This ad is suggestive to me of the desire in every human heart for a loving father.

Some of us have been blessed with a father who shows strength through his caring touch. Others have had more troubling relationships with their fathers. Many of us find ourselves in between, with mixed memories of our dads.

But we all see and somehow desire the goodness of a loving relationship with a father.

For us who place our faith in Christ and seek to be his disciples, we see this innate human desire rooted in our yearning to be ever closer to our heavenly Father.

No matter what trials we might face or what tremendous blessings seem to come our way, it can always turn to our Father God with a cry for help or of thanksgiving. He’ll always be there for us. As a father for the past 12 years, I know that I haven’t always lived up to my calling and shown my five sons the caring that I so need and desire.

Thankfully, our heavenly Father is there, especially for all of us fathers here on Earth who want to be strong in showing our children that we care, but sometimes find it hard to do or say so.

Don’t be discouraged by your past failures. Move forward instead with hope, knowing that God the Father is there to help us be more like him.

—Sean Gallagher

Letter Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (“Communio et Progressio, 116). Letters from readers are welcome and expected. Letters may not exceed three paragraphs and will be limited to 280 words.

Letters must be signed, but for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@catholicindy.org.
Dying with dignity on our journey ‘to the house of the Father’

On March 31, 2005, the Vatican confirmed that Pope John Paul II was near death. Tens of thousands gathered in St. Peter’s Square to pray with and for the dying pope—now St. John Paul II. On Saturday, April 2, at about 3:30 in the afternoon, the Holy Father spoke his final words, “Let me go to the house of the Father.” A few hours later, he died.

The pope’s suffering and death were as open and public as one person’s life could be. In fact, during the course of his 27 years of papal ministry, the whole world witnessed his progression from an extremely active 58-year-old man in excellent health, who was unquestionably the most athletic and “fit” pope in modern history, to an infirm and feeble old man who could not walk, who shook uncontrollably from the effects of Parkinson’s disease, and who was barely capable of speech. In fact, during the course of his 27 years of papal ministry, the whole world witnessed his progression from an extremely active 58-year-old man in excellent health, who was unquestionably the most athletic and “fit” pope in modern history, to an infirm and feeble old man who could not walk, who shook uncontrollably from the effects of Parkinson’s disease, and who was barely capable of speech.

Although Pope Francis would never be harsh or judgmental toward someone who is tempted to take his or her own life, he forcefully reminds us that we can never take a human life—even, or especially, our own. “Beware,” the Holy Father admonishes, “because this is a sin against the creator, against God the creator.”

People of faith believe that suffering can be redemptive. We only have to consider the cross of Christ to be reminded that God himself chose not to consider the cross of Christ to be painful when we read stories like this. It is surely true that no one who loves wishes us to experience pain and suffering. But as Pope Francis recently noted, we need to be careful not to give in to “a false sense of compassion.”

Contrast the history of acceptance of the suffering and death of a human being with the narratives of a woman who: el papa, Juan Pablo II. El sábado, 2 de abril, aproximadamente a las 3:30 de la tarde, el propio. “A pesar de lo que se sienta tentado a acabar con su vida no debe prolongarse por medios que sean “peligrosos, extraordinarios o desproporcionados” (Carta de la Iglesia Católica, #2278). Con la autorización de la autoridad de la Iglesia, se negó a aceptar tratamientos “excesivos.” Elegió morir con dignidad, no tomando cartas en el asunto sino permitiendo que solamente Dios especificara el día y la hora. Algunos podrían argumentar que, como el final, la vida del papa ya no tenía sentido y que debíamos poner fin al sufrimiento. Juan Pablo no lo habría aceptado por ningún motivo.

Our hearts are filled with sadness as we read stories like this. It is surely true that no one who loves wishes us to experience pain and suffering. But as Pope Francis recently noted, we need to be careful not to give in to “a false sense of compassion.”

Although Pope Francis would never be harsh or judgmental toward someone who is tempted to take his or her own life, he forcefully reminds us that we can never take a human life—even, or especially, our own. “Beware,” the Holy Father admonishes, “because this is a sin against the creator, against God the creator.”

Some would say that, toward the end, the pope’s life had lost its meaning and should have been terminated mercilessly. John Paul would have none of that. He taught, by his example, that whatever its motives and means, direct euthanasia is always morally unacceptable.

St. John Paul II knew that end-of-life decisions are often painful and complicated. Life should not be prolonged by means that are “dangerous, extraordinary or disproportionate to the expected outcome” (Catecismo de la Iglesia Católica, #2278). With the Church’s blessing, he refused to accept “overzealous” treatment. He chose to die with dignity—not by taking matters into his own hands, but by allowing God alone to specify the day and the hour.

Our Church has many reasons to be grateful to St. John Paul II, including for the way he suffered and died. He didn’t make it look easy or painless. He didn’t hide his frustration or his helplessness. Instead, he showed us one man’s way of taking up his cross and following Christ. May his witness inspire us all.

La muerte digna es el camino de regreso a ‘la casa del Padre’

El 31 de marzo de 2005 el Vaticano confirmó que el papa Juan Pablo II había fallecido en su hora final. Decenas de miles de personas se congregaron en la Plaza de San Pedro para orar por el papa agonizante que hoy en día es San Juan Pablo II. El sábado, 2 de abril, aproximadamente a las 3:30 de la tarde, el Santo Padre pronunció sus últimas palabras: “Déjennos ir a la casa de mi Padre.” Unas pocas horas más tarde, falleció.

El sufrimiento y la muerte del Papa fueron del total dominio público. De hecho, en el transcurso de sus 27 años de papado, el mundo entero presenció su deterioro: pasó de ser un hombre de 58 años, extremadamente activo, que gozaba de excelente salud y que fue sin lugar a dudas el papa más afable y “en forma” de la historia moderna, a convertirse en un hombre anciano, enfermo y débil, que no podía caminar, que tentaba indoloramente a consecuencia de la enfermedad de Parkinson que lo aquejaba y que apenas si podía hablar.

A través de su ejemplo personal, San Juan Pablo II nos enseñó el significado de entregar los dones de la juventud y de una vida vigorosa. Con el paso del tiempo, pasó a depender totalmente de los demás para atender cada una de sus necesidades humanas: no podía comer, bañarse o vestirse. Él, que había sido tan activo, tan independiente y tan fuerte, se convirtió, ante la mirada del mundo, en una persona débil, imparcial, indescriptible. Contrastemos la historia de aceptación del sufrimiento y muerte de un hombre con las noticias de una mujer que: el papa agonizante que hoy en día es San Juan Pablo II sabía que a menudo el proceso, la enfermedad acabara con ella. No tomando cartas en el asunto sino permitiendo que solamente Dios especificara el día y la hora.

San Juan Pablo II quería demostrarnos que el proceso doloroso a veces humillante de entregar nuestras vidas a Dios también puede llevarnos a la redención, si asumimos nuestra cruz como Cristo lo hizo. Quería que viviéramos la verdad de que los ancianos, los enfermos y los gravemente incapacitados son hoy más importantes que nunca. No son “inútiles” o desechables. Al contrario, quería que vieran que podemos apoyarles y aprender de su experiencia mientras dan sus últimos pasos en el camino a la “casa del Padre.”

Our Church has many reasons to be grateful to St. John Paul II, including for the way he suffered and died. He didn’t make it look easy or painless. He didn’t hide his frustration or his helplessness. Instead, he showed us one man’s way of taking up his cross and following Christ. May his witness inspire us all.

Traducido por: Daniela Guanipa
**Retreats and Programs**

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

**Gabriel Project hosts fundraiser dinners, seeks nurses in Bloomington**

The Gabriel Project will host two fundraiser dinners on Feb. 9 and 10 featuring keynote speaker Monica Kelsey, a woman converted in rape and saved from abortion through adoption.

The first event will be held at the Anderson K of C Hall, 1225 Main St., in Anderson, Ind., in the Lafayette Diocese on Feb. 9.

The second event will be held at the Northside K of C Club, 2100 E. 71st St., in Indianapolis on Feb. 10.

The Gabriel Project will provide all of the training in using the ultrasound machine and what to say to these vulnerable women. All volunteers need is a nursing license.

For more information, contact Monica Steiker at 812-330-1535.

**Bishop Simon Brute College Seminary senior class offers Lenten Reflection booklet**

As a class project, the senior class at Bishop Simon Brute College Seminary in Indianapolis has prepared a 55-page Lenten Reflection booklet titled “Follow After Me.” The work also includes several novenas.

More information on the booklet can be ordered by going to www.archindy.org/vocations/files/LentenReflectionOrderForm.pdf, then click on the words “click here.”

**Events Calendar**

**February 6**
- St. Monica Church, 6311 N. Michigan Road, Indianapolis. Serra Club of Indianapolis, Mass for Vocations, 8 a.m., all are invited. Information: 317-850-1382.
- Marian University chapel, 3200 Cold Spring Road, Indianapolis, Lumen Dei Catholic Business Council, Mass and monthly meeting, 6:30-7:30 p.m. Information: 317-315-3477 or lumen.delay@comcast.net.

**February 7**
- St. Michael the Archangel Church, 145 S. Meridian St., Brookville. First Saturday Devotional Prayer Gathering, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.
- Retainers of God’s Precious Infants Pray Vigil, 7:30 a.m. Mass at the Carmelite Monastery at 59 Allen Road, 9:25 a.m. parking on Ohio Blvd. 9:30 a.m. assembly on sidewalk in front of Planned Parenthood at 30 S. 3rd St. forprayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, concluded around 10:30 a.m.
- Holy Family Parish, 815 W. Main St., Richmond. Chocolate Fest silent auction, 5-8 p.m., $10 adults advance sale; $15 at the door, 85 children 6-12, no charge for children under 6.

Information: 765-935-2552 or chocolatefest2015@gmail.com.

**February 8**
- St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Mass in French, 1 p.m. Information: 317-523-4193 or ufca.w243@yahoo.com.
- SS. Francis and Clare of Assisi Parish, 5001 Olive Branch Road, Greenwood. Human trafficking awareness event, Life Mass, 5:30 p.m., Josephine Thompson, volunteer of the local human trafficking awareness organization “Purchased” will speak at 6:45 p.m. Information: mmunson53-f@c-r.org or dwnice@m-i-c.org.
- St. Therese of the Infant Jesus (Little Flower) Church, 4270 E. 13th St., Indianapolis. Class of ’45 monthly gathering, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.
- St. Nicholas Parish, 6461 S. Nicholson Drive, Sunnyside.
- St. Nicholas Valentine’s Breakdast to Affluhe, whole hog sausage, biscuit and gravy, scrambled eggs, pancakes, vege table, all meat, 9:30 a.m.-noon. Information: 317-275-0945, ext. 101 or l945@HolyFamilyCatholic.org.
- St. Clare Convent, 60 Compton Road, Crawfordsville, Ohio. Franciscan Sisters of the Poor, open house, 1-3:45 p.m. Information: 513-761-9040, ext. 101 or info@franciscanreligious.org.

**February 10**
- Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. Eucharie party, seniors and entrepreneurs, 12:30 p.m. Information: 317-788-0522.
- Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. Mass in honor of Our Lady of Lourdes, 6 p.m. Information: 317-356-7291.

**February 11**
- Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. Adoration Chapel at 513 St. Anthony Drive, 9:30 a.m. Mass, Exposition of the Blessed Sacrament, rose petals, confession, meditation, 8 a.m. Information: 765-787-2894 or DunelandPianos@gmail.com.

**February 12**
- St. Jude School, cafeteria, 1125 S. Meridian St., Indianapolis. College open house for parents and incoming kindergarten students, 12-30 p.m. Information: 317-356-7291.
- St. Luke the Evangelist Church, 535 S. Meridian St., Greenwood. “Celebrate Rancation in Marriage,” dinner and dance, 7 p.m., $40 per couple. Information: 317-888-2861 or olimarministry@gmail.com.
- Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. Sacred music concert featuring the new baby grand piano, Angel Roberton Soper, pianist, 7 p.m. Information: 317-356-7291.
- Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. Mass in honor of St. Bernadette, Mardi Gras reception following Mass, 6 p.m. Information: 317-356-7291.
- St. Luke the Evangelist Parish, 7575 Holiday Drive East, Indianapolis. Ash Wednesday, soup supper, Mass, 5:30 p.m., soup supper, 6:30-7:15 p.m. Information: 317-259-4373, ext. 256 or dracalu@stluke.org.

**February 19**
- St. Joseph Church, 1375 S. Mckeey Ave., Indianapolis. Third Thursday Adoration, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.
- St. Michael Church, 1140-Farmers Lane NE, Greenville. Lenten Renewal, Jesse Manibusan, performer, friendly family, 7-8:30 p.m. Information: 812-923-8355 or nadyouth.org.

**February 20**
- Mount Saint Francis Retreat Center, main chapel. 101 St. Anthony Drive, Mt. St. Francis. Lenten Renewal, Jesse Manibusan, performer, friendly family. 7-8:30 p.m. Information: 812-923-8355 or nadyouth.org.

**February 21**
- The Gabriel Project will provide all of the training in using the ultrasound machine and what to say to these vulnerable women. All volunteers need is a nursing license. For more information, contact Monica Steiker at 812-330-1535.
- Charles J. and Elaine (Walpole) Bentfield, members of St. Louis Parish in Batesville, will celebrate their 50th wedding anniversary on Feb. 20.
- The couple was married on Feb. 20, 1965, at St. Anthony of Padua Church in Morris.
- They are the parents of two children, Beth Rohlfing and Debbie Wright. The couple also has four grandchildren.
- They will celebrate their anniversary with Mass at 11 a.m. on Feb. 22 at St. Louis Church in Batesville, followed by a luncheon at the Knights of Columbus Hall in Batesville.

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**VIPS**

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Faith-based organizations would receive exemption through bill

By Bridg Curtis Ayer

A bill to ensure that faith-based institutions can enter into state contracts while maintaining fidelity to the institution’s religious beliefs and mission passed a Senate panel by a 7-0 vote.

The measure, Senate Bill 127, would clarify that the Indiana attorney general’s office has raised whether faith-based organizations may maintain that their employees adhere to tenants of the faith when the institution enters into a contract with the state government.

Sen. Travis Holdman, R-Martke, author of the measure, presented his bill to the Senate Civil Law Committee during a Jan. 26, meeting. Holdman told the panel members that concerns were recently raised whether faith-based organizations could enter into a state contract while requiring the employees to adhere to certain tenants of faith.

Holdman explained what happened during a recent contract renewal process. He said that Indiana Wesleyan University had a contract for years with the Department of Workforce Development to provide job training for individuals who were referred to them, but during the contract renewal process, the attorney general’s office said that these contracts were judged to be not permissible under Indiana law because employees of Indiana Wesleyan University are required to sign a tenants of faith agreement as a condition of employment. Holdman said that it has been common practice for close to a century. However, the attorney general’s office said that contracts like these could constitute a violation of Indiana law.

“Senate Bill 127 would create an exemption in Indiana law that is consistent with a religious exemption provided in federal law,” Holdman said. “There was an exemption that was carved out for religious organizations as well as foreign corporations on the federal level.”

He explained that some for-profit corporations doing business in the U.S. said they needed their workers to abide by the tenants of their faith or religious beliefs. “The exemption was established for religious beliefs and for foreign companies,” Holdman said. This type of exemption dates back to President Dwight D. Eisenhower, and has continued to the present day regardless of the presidential administration’s political affiliation.

“Having been a former Department of Child Services (DCS) director, faith-based organizations provide the support we need for kids that are placed in out-of-home care,” Holdman said. “If you take a look at that list of providers, the large majority of them are faith-based organizations.”

He added that faith-based initiatives have been a common practice across the country for more than a decade, if not longer.

Basically, what we are trying to prevent is a slippery slope that says that we’re now going to prohibit these religious organizations from practicing their faith and provide these needed services to the state of Indiana, Holdman said.

Glenn Tebbe, executive director of the Indiana Catholic Conference, who testified in support of the bill said, “The Catholic Church and its institutions serve a very religiously diverse population, and oftentimes we do this in coordination with many local public and private institutions. “The ability of the religious institution to ask that those who work for us in accordance and harmony with the mission of the Church is a critical need to preserve the integrity of the institution and fidelity to our mission,” he added. “The Catholic Church and their agencies hire persons based on overall qualifications, including religion. Our mission is the extension of our religious charity in a variety of ways, and that’s why Congress and the federal government have provided that there be a carve out [except] for an opportunity for religious institutions to have an exemption with regard to employment.”

Tebbe told lawmakers that Senate Bill 127 clarifies for state and local contracts what federal law and long-standing practice allowed.

“Our health care providers, our schools, our Catholic Charities, our ministries, including adoptions, family shelters, food banks, pregnancy centers and a host of other ministries rely on cooperation and collaboration with community agencies and state and local offices,” he said.

Tebbe explained that sometimes these services and collaborations involve contract as a condition of employment.

“Passage of Senate Bill 127 would allow us to continue to serve our neighbors and the common good without jeopardizing our integrity and fidelity to our mission,” he added.

In his closing remarks, Holdman recalled his experience with DCS, saying, “The majority of all the providers for out-of-home care are religious institutions. United Methodists, Lutherans, Roman Catholics, nearly all denominations and faiths do that. And even to speak for our Muslims, Buddhists or Hindus, if they were attempting to provide that service to others, it comes with the state, for people within their faith, without this carve out, they would be prohibited from doing so.”

Senate Bill 127 received no opposition during the hearing. Tebbe said he expects the bill to pass the Senate by mid-February.

(For more information about the Indiana Catholic Conference, its Indiana Catholic Action Network, and the bills it is following in the Indiana General Assembly this year, log on to www.indianacc.org.)

Pope: Salvation is not for VIPs, it’s offered to all God’s people

VATICAN CITY (CNS)—Christ showed that the way to draw close to God is not by putting down other people and creating an exclusive club, but by embracing and encouraging others to love and do good, Pope Francis said.

Christians can end up “privatizing” the faith when they believe “salvation is for me and my little group, not for the entire people of God,” the pope said Jan. 29. He quoted with wonder at Jesus’ ability to enter God’s presence.

The pope’s homily focused on a reading for the day’s Mass from Hebrews 10:19-25, talking about Christ’s one sacrifice for all and about persevering in faith. The reading explains how Jesus’ sacrifice opened “a new and living way” that allows Christians to enter God’s presence.

Each person’s personal encounter with Christ, he said, “is like the Lord looking at me, gave his life for me, opened this door, this new way for me”—might lead some people to forget that Jesus also saved each person as “a people, as a Church,” the pope said.

“The Lord saves us as a people,” he said, whatever this reading underlines when it talks about the need “to rescue one another to love and good works” and “not stay away from our assembly, as is the custom some of, but to encourage one another.”

Encouraging each other in holiness recognizes that “salvation isn’t just for me. If I understand salvation in this way, I am wrong,” he said.

The privatization of the salvation is the wrong way,” he said.

Instead, the three elements of Jesus’ “new and living” way are having “faith in Jesus who purifies us,” having unwavering hope in his promise, and looking outward to encourage one another to be loving and charitable, he said.

People should ask themselves, he said, “If I speak, do I communicate the faith? If I speak, do I communicate hope? I do not speak in a community, but simply, ‘If I speak, do I communicate charity?’ I speak, do I communicate hope? I do not speak in a community, but rather, do I communicate the faith?”

“God saves us as a people, not as elites that we, with our philosophies or our way of understanding the faith, have created,” he said.

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What was in the news on February 5, 1965? A possible change in the garb of cardinals, and making talk of making lay cardinals

By Brandon A. Evans

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

Here are some of the items found in the February 5, 1965, issue of The Criterion:

- Pontiff hints change in garb for cardinals
- New cardinal pr
- Is Legion of Decency exercising censorship?
- CYO cego interest reaching fever pitch
- Feeding the poor
- Cardinal Mindszenty press report denied
- Pope lauds hymn singing
- CYO cage interest reaching fever pitch
- Catholic schools in dropout plan

A special Mass was celebrated on Jan. 11 at Our Lady of Perpetual Help Church in New Albany to mark the jubilee. Auxiliary Bishop Christopher J. Coyne served as celebrant with 11 priests present as concelebrants. Despite a forecast of freezing rain, sleet and ice, more than 200 people gathered to worship at the jubilee Mass.

In his homily, Bishop Coyne referred to a recent study called “Young Catholic Americans: Emerging Adults In, Out of, and Gone from the Church,” in which roughly 50-year-olds from Catholic backgrounds in the United States were followed for more than 15 years.

“They were from good Catholic families,” the bishop noted. “[The kids] were active in the Church. They went to Sunday Mass every weekend. They were involved in youth ministry. “By the time they turned 27, only 17 percent of them had anything to do with the Church.”

Those among the 17 percent cited their parents’ and family’s faithful witness as the reason for their continued active life in the Church.

“In other words, they weren’t just active in the parish,” Bishop Coyne explained. “They weren’t just going to Mass every Sunday, but by home they prayed. Their parents tried to lived the ethics and morality of the faith.”

He challenged those attending the Mass to do the same, and to do so joyfully.

“While I beheld a young woman in conversation at lunch at a restaurant,” said Bishop Coyne. “She told her friend she’d tried a new Catholic faith. Then, her friend said, ‘I didn’t stay. It’s like they’re mourning their religion.’ Who wants to join a sad Church?

“Don’t let’s be like that. We have to be joyful and welcoming and filled with Christ, and filled with the Holy Spirit, and they are the only way to minister.” Bishop Coyne continued, “It’s renewed in confirmation and celebrated in our gatherings.

Several members of the New Albany Deanery Catholic Youth Ministries seem to fall among the percentage of young adults who stay in the Church. Some mentioned their desire to give back to the ministry for all who stay in the Church. Some mentioned that their desire to give back to the ministry for all who stay in the Church.

By Brandon A. Evans

(Lay cardinal? It’s possible

“Bonnev–Auxiliary Bishop Walther

Kampfe of Limburg, Germany, has apologized the appointment of 27 new cardinals and raised the possibility of a layman being elevated to the College of Cardinals. It is pleasing that not only bishops, but distinguished priests like the world-famous founder of the Young Christian Workers, Mgr. Joseph Cardijn [of Belgium], have been elevated to be cardinals. Will it someday occur, he asked, “that an outstanding layman will also receive the honor of the purple’? He declared such an action would not be contrary to canon law.”

“School bus measure filed in Lower House

Indians’ bound? Prior is interviewed on monastery move

Canchery announces two pastoral shifts

Shriver urges Peace Corps in reverse

Cincinnati prelate: Sees large cities as mission field

Bishop defines ‘Catholic nurse’

Improvement is seen in council procedure

Pope’s move appraised: Sees a new role for Patriarch-Cardinals

New books to provide further Mass changes

Interfaith rite held in Spain

New Albany Deanery Catholic Youth Ministries plans several events to celebrate 50th jubilee

New Albany Deanery Catholic Youth Ministries invites all in the archdiocese to join in marking its 50th jubilee.

To celebrate the milestone, several activities have been planned throughout the year.

- Trails of Faith high school backpacking retreat, Mar. 28-29.
- Bowl-a-Thon, with proceeds to help NADCYM missions and local charities, Apr. 4.
- 5K Fray Run, May 16.
- Bells of Louisville Family Cruise, June 20.
- Holiday World Outing, July 17.
- Work of Angels Dinner to close the jubilee year, Sept. 10.

For more information on NADCYM, contact the bishop’s office at www.nadcym.org.

Read all of these stories from our February 5, 1965, issue by logging on to our archives at www.CriterionOnline.com.
Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.” For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.

—Genesis 2:22-24

Couples may announce engagement or marriage

Engagement announcements for couples that are planning to be married at a Catholic church during the late summer, fall or winter months will be published in the July 17 issue of The Criterion.

Couples who were married at a Catholic church in recent months may announce their marriage if an engagement announcement was not published before the wedding date.

The wedding announcement form is available online at www.criteriononline.com by clicking on the “send us information” link then the “weddings” link. An engagement or wedding photo may be submitted by e-mail. Digital photos must be clear, high-resolution color images.

There is no charge for the engagement or marriage announcements.

Pre Cana Conference, Tobit Weekend and One in Christ program prepare engaged couples for marriage

Three marriage preparation programs offered in the archdiocese—the Pre Cana Conference, Tobit Weekend and One in Christ—help prepare engaged couples for the sacrament of marriage as well as the challenges of married life.

Pre Cana Conference programs are scheduled during 2015 on Feb. 22, March 8, May 17, May 31, June 28, July 26, Aug. 16, Sept. 20 and Oct. 18 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

The program, sponsored by the archdiocesan Office of Catholic Education, is presented by a priest and trained volunteer couples. It begins with check-in at 1:15 p.m. and concludes at 6 p.m. on the Sundays listed above.

Registration is required. A $56 fee per couple helps pay for a workbook, other materials and refreshments. The registration fee is non-refundable. To register, log on to www.archindy.org/fatima.

Tobit Weekend retreats are scheduled at Our Lady of Fatima Retreat House during three weekends: May 15-17, June 13, 14 and 20 at Our Lady of the Greenwood Parish in Greenwood; and Oct. 3, 4 and 10 at St. Luke the Evangelist Parish in Indianapolis. The first and third days are from 8 a.m. to 5 p.m., and the second day is from 9 a.m. to 4 p.m.

The registration fee of $292 includes the program presented by trained facilitators, meals and overnight accommodations for the weekend.

Registration is required. A $150 non-refundable deposit is required at the time of registration. To register, log on to www.archindy.org/fatima.

One in Christ three-day marriage programs are scheduled for March 14, 15 and 21 at St. Luke the Evangelist Parish in Indianapolis; June 13, 14 and 20 at Our Lady of the Greenwood Parish in Greenwood; and Oct. 3, 4 and 10 at St. Luke the Evangelist Parish in Indianapolis. The first and third days are from 8 a.m. to 5 p.m., and the second day is from 9 a.m. to 4 p.m.

The cost is $220 and covers meals and materials.

For more information call 317-495-1901, e-mail info@OICIndy.com, or log on to www.OICIndy.com.

Early registrations are recommended because the marriage preparation programs fill up quickly.

WEDDING ANNOUNCEMENTS

Andrews-Campbell
Kari Andrews and Joshua Campbell will be married on Oct. 24 at St. Barnabas Church in Indianapolis. The bride is the daughter of Robin Andrews Hartkorn and the late Karl Andrews. The groom is the son of Larry and Pam Campbell.

Andrews-Hartkorn
Robin Andrews and Timothy Hartkorn were married on Nov. 28, 2014, at St. Barnabas Church in Indianapolis. The bride is the daughter of Janet Bartram and the late David Bartram. The groom is the son of Pat Ellis and the late Kenneth Hartkorn.

Dodson-Birk
Mary Katherine Dodson and Nicholas Ryan Birk were married on Oct. 11, 2014, at St. Pius X Church in Indianapolis. The bride is the daughter of Jim and Dorri Dodson. The groom is the son of Mike and Kathy Birk.

Ertel-McClellan
Rebecca Ruth Ertel and U.S. Army 1st Lt. Jonah Lee McClellan were married on Oct. 4, 2014, at St. Mary Church in North Vernon. The bride is the daughter of Andrew and Jennifer Ertel. The groom is the son of Larry McClellan and Mary Smith.

Fischer-Horty
Lindsey G. Fischer and Christopher M. Horty will be married on June 20 at St. Mark the Evangelist Church in Indianapolis. The bride is the daughter of David and Jill Fischer. The groom is the son of Timothy and Mary Horty.

Harmeyer-Paul
Christina Marie Harmeyer and Ryan Andrew Paul will be married on May 16 at Holy Family Church in Oldenburg. The bride is the daughter of Rob and Mary Jane Harmeyer. The groom is the son of Jeff and Ellen Paul.

Jensen-Garber
Tyanne Renee Jensen and Anthony James Garber were married on July 19, 2014, at the Guardian Angel Cathedral in Las Vegas, Nev. The bride is the daughter of Randall and Suzanne Jensen. The groom is the son of Merle and Nancy Garber.

Johnson-McHugh
Erica Elizabeth Johnson and Joseph Randall McHugh, Jr., will be married on May 9 at St. Roch Church in Indianapolis. The bride is the daughter of Brad and Mary Beth Johnson. The groom is the son of Joseph McHugh, Sr. and Leslie Sips.

Parmer-Degelow
Maria Faye Parmer and Eric Blaze Degelow will be married on April 11 at St. Joseph Church in Shelbyville. The bride is the daughter of John and Ann Smolinske. The groom is the son of John and Peggy Degelow.

Riley-Elam
Meredith Rose Riley and Gabriel Stewart Elam will be married on June 20 at the Bishop Chantrell Chapel at Marian University in Indianapolis. The bride is the daughter of Mark and Laura Riley. The groom is the son of Stewart Elam and Anne Hook.

Strong-Sheets
Rebecca Ann Strong and Jonathan Andrew Sheets will be married on Sept. 5 at SS. Francis and Clare of Assisi Church in Greenwood. The bride is the daughter of Ricky and Ardeen Strong. The groom is the son of Paul and Mary Sheets.

Woodburn-Burke
Sarah Elizabeth Woodburn and Andrew Jeremy Burke will be married on May 15 at St. Mary Church in Mechanicsville, Md. The bride is the daughter of John and Patricia Woodburn. The groom is the son of Mark and Susan Burke.
Basilica title seen as call ‘to share love of Jesus with more fervor’

ROYAL OAK, Mich. (CNS)—The National Shrine of the Little Flower in Royal Oak has been raised to national prominence again, being designated by the Vatican as the second minor basilica in Michigan and the 82nd in the United States.

In 1998, the U.S. bishops designated it as a national shrine to St. Thérèse of Lisieux, known as the “Little Flower.”

The basilica honor, conferred by the pope through the Vatican Congregation for Divine Worship and the Discipline of the Sacraments, culminates a years-long application process by which shrine officials had to demonstrate the site’s worthiness as a “center of active and pastoral liturgy,” as well as meet other historical, architectural and ecclesial criteria.

“The essence of being a national shrine—and now a minor basilica—is drawing people closer to the Lord by providing a place for prayer, and where one’s spiritual life can be refreshed, energized and deepened,” said Father Robert Fisher, pastor of the National Shrine of the Little Flower Parish, which is in the Archdiocese of Detroit.

He added that the parish is “most grateful” to Pope Francis for the designation, and to Detroit Archbishop Allen H. Vigneron for supporting and guiding efforts to obtain it.

The push to have the shrine designated as a minor basilica was begun in 2010 by Msgr. Easton, who petitioned Archbishop Vigneron to begin the process of gathering the necessary documentation, photos and application materials—as well as a promotional video—to send to the Vatican congregation.

Archbishop Vigneron signed and sent the application in July 2014 to the U.S. Conference of Catholic Bishops (USCCB), who approved it and forwarded the materials to Cardinal Antonio Canizares Llovera, then-prefect of the congregation.

The archbishop received a favorable reply in January, and Father Fisher announced the news to parishioners the weekend of Jan. 31-Feb. 1.

Archbishop Vigneron is to celebrate a special evening Mass at the shrine on April 22, during which he will read the papal decree. The church’s name also will change to reflect the new designation, though its status as a national shrine will not be affected.

In his letter to the USCCB and Cardinal Llovera, Archbishop Vigneron noted that the shrine “is already highly prized by the people of the parish, the archdiocese and the nation.”

“Being a national shrine, the parish facilities serve a multitude of pilgrims throughout the year who assist at Mass or adore the Blessed Sacrament,” the archbishop wrote, adding the church’s “extraordinary” architectural design and detail make it especially fitting as a basilica.

The original church, built in 1926, was the first in the nation to be named after the French Carmelites known as the “Little Flower” for her simple ways and spiritual habits.

After the original wooden-shingled church was destroyed in a fire, the current church was built from 1931 to 1936, and its unique Art Deco design by New York architect Henry McGill was on the cutting edge of ecclesiastical architecture in the early 20th century.

Its “Circumcision Tower” is an iconic feature; its unique octagonal-shaped nave seats 3,000 congregants on two levels. The church’s altar is in the center of the sanctuary, surrounded on all sides by seating. The Chapel of the Little Flower, which contains many saints’ relics and sacred objects, connects the tower and the main church.

Pope Francis designates the National Shrine of the Little Flower in Royal Oak, Mich., as a minor basilica. It may now use the papal symbol of the “crossed keys” on its seal, banners and furnishings. (CNS photo/courtesy National Shrine of the Little Flower Parish)
By David Gibson

Take care not to disembody Jesus. That advice is derived from “The Joy of the Gospel,” Pope Francis’ 2010 apostolic constitution. But what is “a disembodied Jesus?” This is Jesus as he might be envisioned by people hoping to satisfy a “thirst for God,” but whose quest stops short, ending with a Lord “who demands nothing of us with regard to others” (#89).

Pope Francis exhorts the Church “to respond adequately” to the “thirst for God found among so many. He wants them to discover a spirituality in the Church that offers “healing and liberation,” filling them “with life and peace.” Otherwise, he fears, their spirituality may be marked by “an unhealthy individualism” and isolation from the faith community (#89).

It is a decidedly embodied Jesus who is met in the Church’s worship during the five weeks preceding Lent, one of two periods during every liturgical year known as Ordinary Time.

In Advent, the Church journeys toward Bethlehem. In Lent, another journey proceeds toward Jesus’ death and resurrection. But a journey characterizes Ordinary Time, too, a journey alongside Jesus as he heals suffering people, invites the crowds drawn to him to a deeper understanding of God’s word or dine with individuals considered unacceptable by many.

In the Scripture readings for Masses during the weeks before Lent, we watch Jesus negotiate his way through large crowds and hear repeatedly how he is “moved with pity” for them.

The Ordinary Time readings reintroduce the faith community to a Jesus who eats with sinners and tax collectors. He explains that “those who are well do not need a doctor, but the sick do” (Mk 2:13-17).

Jesus in Ordinary Time is the compassionate healer of Simon’s mother-in-law (Mk 1:29-31). He is an excellent teacher, too. His thought-provoking parables perplex and challenge listeners, while holding their rapt attention.

The kindness of Jesus is apparent in Ordinary Time. When a man suffering from leprosy says to him, “If you can make me clean,” Jesus responds: “I do will it. Be made clean” (Mk 1:40-45).

Jesus’ caring concern for the well-being of the crowds surrounding him is clear, too. After realizing that some 4,000 people, with him “for three days” (Mk 8:2), have not eaten, he gathers his disciples, saying: “If I send them away hungry to their homes, they will faint and starve along the way.” He asks the disciples: “How can you make me clean, Jesus? Responds: “I do will it. Be made clean” (Mk 1:40-45).

The Church has its own calendar known as the liturgical year. Through numerous feasts and seasons the faithful explore the “mysteries of salvation,” as noted in the Second Vatican Council’s “Constitution on the Sacred Liturgy,” an authoritative document on the Church’s worship (#108).

The liturgical year includes the seasons of Advent, Christmas, Lent, Easter and Ordinary Time, which is the longest season, lasting either 33 or 34 weeks.

The title of the season called “Ordinary Time” comes from the word “ordinar,” or simply “counted time.” So Ordinary Time is the period of the Church’s year when the Sundays outside of other liturgical seasons are counted.

The use of the English word “ordinary” for the majority of the Church’s year can be misleading because there is nothing common or uneventful about this period. During these 33 or 34 weeks, we relive, through the Scripture readings and homilies, the story of Jesus’ life, the teaching of the early Church, and the mystery of God’s love for the world.

As the “Constitution on Sacred Liturgy” puts it, “the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text, during the course of the liturgical year (#52). And later, the document says that the “mysteries of redemption” (#102) are recalled during this time.

The feeding of so many with seven loaves and a few fish is wondrous. Moreover, seeing Jesus act out of concern for the hunger of others invites his followers to follow suit. As Pope Francis once commented, in sharing the little we have, God’s power “comes down into our poverty to transform it.”

In Ordinary Time, the Church focuses intently on the life of Christ. His actions in this world prompt reflection and nourish Christian spirituality.

Pope Francis points out in “The Joy of the Gospel” that “by his words and his actions” Jesus teaches a “way of looking at others” (#194). Thus, familiarity with the life of Christ is invaluable for Christians.

“Jesus’ whole life, his way of dealing with the poor, his actions, his integrity, his simple daily acts of generosity and finally his complete self-giving, is precious and reveals the mystery of his divine life,” the pope comments in “The Joy of the Gospel” (#265).

Pope Francis frequently accents the centrality of Jesus for Christian faith. When the pope addressed some 200,000 representatives of Catholic lay movements in June 2013, he complained mildly and in “a brotherly way” about the welcome they accorded him when he entered St. Peter’s Square. He said: “All of you in the square shouted ‘Francis, Francis, Pope Francis,’ but where was Jesus? I should have preferred to hear you cry: ‘Jesus, Jesus is Lord, and he is in our midst’” From now on enough of ‘Francis,’ just ‘Jesus!’”

Faith, the pope added, “is an encounter with Jesus, and we must do what Jesus does: encounter others.”

The compelling story of the life of Christ heard during the weeks of Ordinary Time leading to Ash Wednesday will continue to unfold during the days of Lent that lead to Easter. The seasons of the liturgical year are not isolated from each other or in competition. They are interwoven and often point toward each other.

When Jesus restores a deaf man’s hearing and removes his “speech impediment” in the Gospel reading for Masses five days before Ash Wednesday (Mt 7:31-37), I find it difficult not to recall the Lenten reading when he opens the eyes of a “man blind from birth” (Jn 9:1-19). Jesus opens eyes and ears, along with minds and hearts.

The people who brought the deaf man to Jesus are heard exclaiming afterward that Jesus “has done all things well. He makes the deaf hear and the mute speak” (Mt 7:37).

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

By Daniel S. Mulhall

From their earliest days, humans have felt the need to chart the passing of time. Intricate calendars have been developed to mark the passing of seasons and the movements of the moon, sun and stars across the sky.

The title of the season called “Ordinary Time” comes from the word “ordinar,” or simply “counted time.” So Ordinary Time is the period of the Church’s year when the Sundays outside of other liturgical seasons are counted.

Perhaps the most important aspect of Ordinary Time is its length. Just as every day in life can’t be a birthday or an anniversary or some other special occasion, our spiritual lives not every day can be Christmas or Easter. Most of life is lived outside of major events. But it is in learning how to bring our faith daily into our normal routines over a long period of time that we truly learn to be disciples of Lord.

The weeks of Ordinary Time give us ample opportunities to hone our faith. Regardless of the name of the season, it is important to remember that each time we gather as the Church, we gather to recall Christ’s life and celebrate the Eucharist. We participate in something sacred, and we come into direct contact with God in some mysterious way. And there is nothing ordinary about that.

(Daniel S. Mulhall is a freelance writer and a catechist for adults. He lives in Laurel, Maryland.)

‘Mysteries of redemption’ are explored during Ordinary Time

By Daniel S. Mulhall

The Church’s own liturgical calendar, known as the liturgical year, is divided into two periods: the weeks between the feast of the Baptism of the Lord and Ash Wednesday, and the weeks between Pentecost and the first Sunday of Advent. The readings of the first period focus on Jesus’ beginning of his public ministry. The focus of the second period shows how Jesus’ ministry and teaching continued and expanded. We learn in both periods how we are to live as followers of Christ.

Oral traditions are recalled during this time.

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Father Edward Sheridan delivers a homily during Mass at St. Rosalie Church in Hampton Bays, N.Y., in October 2015. Ordinary Time, in which priests usually wear a green chasuble and stole, is a period when the Church reflects on the “mysteries of redemption” in Mass readings.

(CNS photo/Gregory A. Shemitz, Long Island Catholic)
Let’s consider the land where Jesus lived.

In the Book of Numbers, Moses sent 12 men into the Promised Land to scout it out. They returned to report that “it does indeed flow with milk and honey” (Num 13:27). I recently spent three months in the Holy Land studying in Jerusalem, I could never get used to the fact that, less than five minutes out of Jerusalem, you are in the desert. It could be cold and rainy in Jerusalem during the rainy season (and we had it once), but sunny and pleasant in Jericho.

Galilee, where Jesus lived most of his life, is actually 150 miles from Jerusalem. That’s longer than it is today during the winter, but bad in the summer: Galilee’s high altitude, and as a result, a high temperature during July and August of 99 degrees, makes it most unpleasant to walk, and there are high mountains throughout Galilee.

Mount Tabor, six miles from Nazareth and 11 miles from the Sea of Galilee, is 1,886 feet high. Many scholars believe that Jesus and his Apostles walked at night rather than during the heat of the day.†

**The Criterion  Friday, February 6, 2015**

### From the Editor Emeritus/John F. Fink

**The Land that flows with milk and honey**

Some people who visit the Holy Land for the first time are surprised at how mountainous it is. The Jordan Valley, which is separated from the Mediterranean coast by a ridge of mountains about 18 miles wide and 80 miles long, with the mountains rising to 1,640 feet. The Jordan Valley, where the Jordan River flows between the Sea of Galilee in the north and the Dead Sea in the south, is the lowest area of sea level. As you travel down the Jordan Valley, you will see the land change from fertile, green and lush fields to desert. Jesus and his Apostles must have had strong leg muscles because they walked everywhere. The distance from Nazareth to Jerusalem was 120 miles, and the 15 miles from Jericho to Jericho in up to 300 feet below sea level to about 2,500 feet above sea-level—a climb of 3,800 feet.

They could walk it quicker, about 90 miles, if they walked through Samaria, between Judea and Galilee. However, that meant traveling through an even more mountainous area. Besides, Jews didn’t like to walk through Samarina and Jesus and his Apostles did it at least once, though, when they stopped at Jacob’s Well and Jesus talked with the Samaritan woman.

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### Tuning out distractions to listen to God

I recently came across one of the best lines I have found in our tracks. I have not been able to find a reference to the original author but it is so right.

“Sometimes I want to ask God to take the poverty, famine, and injustice in the world away so I could do something about it. But I’m afraid that he might ask me the same question.”

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*(Debra Tomaselli writes from Altamonte Springs, Fl. She can be reached at dtomasseli@csf1.net)*
**Daily Readings**

**Monday, February 9**  
Genesis 1:1-19  
Psalm 104:1-2a, 5-6, 10, 12, 24, 35  
Mark 6:53-56

**Tuesday, February 10**  
St. Scholastica, virgin  
Genesis 1:20-2:4a  
Psalm 8:4-9  
Mark 7:1-13

**Wednesday, February 11**  
Our Lady of Lourdes  
Genesis 2:4b-9, 15-17  
Psalm 104:1-2a, 27-28, 29bc-30  
Mark 7:14-20

**Thursday, February 12**  
Genesis 2:18-25  
Psalm 128:1-5  
Mark 7:24-30

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**Question Corner**

**Support for the Church’s belief in purgatory can be found in the Bible**

Q: So far as I know, the Catholic Church is alone among the other Christian traditions in expressing a belief in purgatory. I’m wondering where purgatory is mentioned in the Bible or in Christ’s teachings. I would like to be able to discuss this topic with some clear references.  
A: Speaking generically, Catholics believe in purgatory while many other Christians do not. For some Christians, the atoning sacrifice of Jesus is absolute, perfect and final. It had a once-and-for-all quality and, because of it, believers are cleansed, forgiven and declared righteous.  
To think that any additional purification might be necessary after death would be, for one who does not profess a belief in this teaching, to deny the sufficiency of Christ’s redemptive death and resurrection.  
The Catholic belief, on the other hand, is summarized succinctly in the Catechism of the Catholic Church: “All who die in God’s grace and friendship, but still imperfectly purified, are assured of definitive salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.” (1030)  
This Catholic position builds on the belief of God’s chosen people shortly before the coming of Christ. In the Second Book of Maccabees, written toward the end of the second century before Christ, we learn that Judas Maccabeus “made atonement for the dead that they might be absolved from their sin” (2 Mc 12:46).  
To have prayed for his fallen comrades (who had worn in battle forbidden sacred amulets) showed his belief that the deceased could still be helped by the intercession of the living.  
In the New Testament, arguably the clearest reference to purgatory comes in St. Matthew’s Gospel, where Jesus declares that “whoeverspeaksa word against the Son of Man will be forgiven; but whoever speaks against the holy Spirit will not be forgiven, either in this age or in the age to come” (Mt 12:32)—a statement that implies there are at least some sins that can be forgiven in the next life.  
Exactly what this transitional state of purgatory consists of, in how long it lasts, whether it might even be instantaneous, are, of course, beyond our reckoning as long as we are on this side of eternity.

Q: Does the pope write his own speeches or, like the U.S. president, does he have a speechwriter? If he does not write a papal speech, would the pope edit its contents before delivering it? It seems to me that the pope’s busy schedule would not allow him time to compose all of the speeches he must give—both at the Vatican and when on a foreign trip.  
A: I cannot answer with absolute certainty, since no one is designated publicly as “the pope’s speechwriter.” But I would think that, as with any modern head of state, there are people who assist the pope in drafting his talks. The pure volume would seem to necessitate this; on most days, the pope delivers several talks, particularly on foreign trips when the speeches tend to be lengthier and more numerous.  
I do know that some years ago when I was working in Rome as a journalist, I learned on good authority that an American monsignor on the staff at the Vatican had been charged with the initial drafts of the talks Pope John Paul II would give on an upcoming trip to the United States.  
The pope, of course, would edit the talks before delivery, both for content and to impart his personal style to the phrasing. In November 2013, the Italian daily newspaper La Stampa claimed to have identified the newly named “coordinator of papal speech and homily writing,” Msgr. Paolo Luca Braida, but I never read that the Vatican confirmed this.

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**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 46206 or e-mail to nhoefer@archindy.org.

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

**Sunday Readings**

Sunday, February 8, 2015

• Job 7:1-4, 6-7  
• Jn 6:46-51  
• Mark 1:29-39  
• Genesis 1:1-2:3  
• Psalm 104:1-2a, 5-6, 10, 12, 24, 35  
• Mark 6:53-56

The Book of Job is the source of this weekend’s first reading. This book furnishes few details about the identity of Job. It is nonetheless, one of the great literary works in the Old Testament because it remarkably captures the struggle experienced by many believers as they try to match their faith in the merciful God to problems in their lives. Scholars disagree as to when this book was written.  
A misreading of Job has led to a phrase that has gone into English common speech. It is reference to the “perverse of Job.” It is clear in many places in this book, however, that Job was not always so patient with God.  
In this weekend’s reading, Job vents his impatience. He asks if life on Earth is not in reality drudgery. Each human being, Job cries out, is a slave. Personally, Job says he has been assigned “months of misery” (Jb 7:3). “I shall not see happiness again,” he laments drearily (Jb 7:7).  
St. Paul’s First Letter to the Corinthians provides the second reading. The same source has given earlier weekend liturgies this winter their second readings. In this passage from First Corinthians, Paul insists that he was free to accept the call to be an Apostle or to spurn the call. He chose to accept the call. He evangelizes. He proclaims the Good News. He explains the identity and mission of Jesus. Paul’s faith in Christ compels him to bring to humanity God’s mercy and perfection.  
The condition of Peter’s mother-in-law, and the anxiousness with which Peter and the others search for Jesus, tell us about ourselves. Conditions as overwhelming as those faced by Job or Peter occur in our lives. We are powerless to overcome them. Jesus overcomes them. We need the Lord.  

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**My Journey to God**  
By Norbert Krafp

**Pilgrim Journey to Holy Lands**  
By Norbert Krafp

I fold my hands near my heart, close my eyes, and wait for the light to fill me with vision so that my feet can find their way on the path that, with help from beyond, I pray to discover.

Norbert Krafp, a member of St. Mary Parish in Indianapolis, is a poet, author and former Indiana Poet Laureate. Currently, Archbishop Joseph W. Tobin has identified the newly named “coordinator of papal speech and homily writing,” Msgr. Paolo Luca Braida, but I never read that the Vatican confirmed this.†


Franciscan Sister Carol Ann Angermeier(ministered in education for 34 years in Catholic schools)

Franciscan Sister Carol Ann Angermeier died on Jan. 5 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 94. The Mass of Christian Burial was celebrated on Jan. 9 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters’ cemetery.

Gertrude Mary Angermeier was born on Sept. 5, 1920, in Evansville, Ind. She entered the Sisters of St. Francis on Sept. 9, 1943, and professed final vows on Aug. 12, 1949.

During 71 years as a Sister of St. Francis, Sister Carol Ann ministered as an educator for 42 years in Catholic schools in Indiana, Missouri and Ohio. In the archdiocese, she ministered in Indianapolis at the former Holy Trinity School from 1945-50 and at St. Mark the Evangelist School from 1963-65, at St. Mary School in North Vernon from 1963-70, at the former St. Andrew School in Richmond from 1972-75, at the former Holy Family School in Oldenburg from 1977-82 and at St. Mary School in Aurora from 1982-85.

Sister Carol Ann also ministered at the former St. John the Baptist Parish in Dover from 1988-97. From 1997 until her retirement in 2013, she served at Michaela Farm at her congregation’s motherhouse.

Sister Carol Ann is survived by a sister, Rita Greder of Newburgh, Ind., and two brothers: Leonard Angermeier of Evansville and Walter Angermeier of Indianapolis. Memorial gifts may be sent to the Sisters of St. Francis, PO Box 100, Oldenburg, IN 47036-0100.

Providence Sister Edwardine McNulty(ministered in education for 33 years at motherhouse)

Providence Sister Edwardine McNulty died on Jan. 18 at Mother Theodore Hall at St. Mary’s-of-the-Woods. She was 96. The Mass of Christian Burial was celebrated on Jan. 24 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters’ cemetery.

Veronica Eileen McNulty was born on March 15, 1918, in Chicago. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 16, 1936, and professed final vows on July 15, 1945. She taught at the motherhouse and in California.

Msgr. Duddy Angermeier of Indianapolis. Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, motherhouse from 1972-75, at the former Holy Family School in Oldenburg from 1977-82 and at St. Mary School in Aurora from 1982-85.

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Archbishops to receive palliums at home with their flock

VATICAN CITY (CNS)—When Pope Francis celebrates the feast of Sts. Peter and Paul in June, he will set aside an element that has been part of the Mass for the past 32 years. The Vatican confirmed he will not confer the pallium on new archbishops during the liturgy.

Msgr. Guido Marini, the papal master of liturgical ceremonies, said on Jan. 29 that the new archbishops will come to Rome to receive the feast day Mass with Pope Francis on June 29 and will be present for the blessing of the palliums, underlining their bond of unity and communion with him.

The actual imposition of the pallium, however, will take place in the archbishop’s archdiocese in the presence of his faithful and bishops from neighboring dioceses, he said.

The change will “better highlight the relationship of the metropolitan archbishops with their local Churches, giving more faithful the possibility of being present for this significant rite,” Msgr. Marini said.

Archbishop Blase J. Cupich of Chicago, who was installed in the archdiocese in November, is expected to be among the concelebrants in Rome.

St. John Paul II had begun many of the Vatican practices that now seem like venerable traditions—first placed the woolen bands around the shoulders of metropolitan archbishops at the feast day Mass on June 29, 1983.

A truly ancient tradition, dating back probably at least to the sixth century, the pallium does not change. Other archbishops named during the year received their palliums from the nuncio or papal representative in their countries.

In his homily, Pope John Paul had explained, “during this celebration the blessing and the imposition of the pallium on certain, recently named archbishops will take place.”

The blessing of the pallium near the tomb of St. Peter and by his successor, the pope, “has always been seen as a participation in the ‘feed my sheep’” [Jn 21:17] said by Jesus to Peter,” Pope John Paul said.

In fact, the pallium bands, which are about 3 inches wide and have 14-inch strips hanging down from the front and back, are topped with black silk to recall the dark hoof of the sheep the archbishop is symbolically carrying over his shoulders.

Personally placing the palliums on the archbishops, Pope John Paul said, “signifies that the pallium imposed on you, dear brothers in the episcopate, is a symbol of privileged communion with the successor of Peter, principle and visible foundation of unity in the field of doctrine, discipline and pastoral work. It

At the same time, he said, the pallium shall signify “a greater commitment to love for Christ and for souls. Such love for the flock of Christ, shepherd and guardian of our souls, will help you carry out your ministry of service,” he said.

“The doctrine you offer will be fruitful if nourished with love,”

Already this year, Pope Francis has kept part of the tradition connected to the palliums. On the Jan. 21 feast of St. Agnes, he blessed two lambs raised by Trappist monks outside Rome. Benedictine nuns at the Monastery of St. Cecilia in Rome will use wool from the blessed lambs to make the bands, which will be kept by St. Peter’s tomb until the pope blesses and distributes them.

The change Pope Francis decided for 2015 was not a complete surprise given his suggestion that Argentine bishops and faithful not spend huge sums to come to Rome for their own installation as pope in 2013—and that they use the money they would have spent for the poor—and his encouragement to new cardinals to keep celebrating their new roles to a dignified minimum.

In June 2013, Archbishop Michael O. Jackels of Dubuque, Iowa, was in the first group of archbishops to receive their palliums from Pope Francis. At the time, he told Catholic News Service, “To be quite honest, I was kind of hoping that maybe he would send the pallium by way of FedEx and say, ‘Save the money and give it to the poor.’”

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Black History Month opens with Mass at St. Patrick’s Cathedral

NEW YORK (CNS)—Hundreds of men, women and children, many in the traditional, colorful clothing of their African and Caribbean ancestral homelands, opened Black History Month at St. Patrick’s Cathedral with an exuberant Mass on Feb. 1.

“It was a form of family reunion” that reflected the diversity of the black Catholic community in New York, said Christian Brother Tyrone A. Davis, director of the Office of Black Ministry for the Archdiocese of New York.

Cardinal Timothy M. Dolan of New York was the main celebrant of the Mass, which also marked the 26th National Day of Prayer for the African-American and African Family and the Year of Consecrated Life.

As he processed up the main aisle, accompanied by joyful music and rhythmic bass drumming, Cardinal Dolan was followed by a man who twirled an African drum. The liturgy also marked the National Day of Prayer for the African-American and African Family. (CNS photo/Gregory A. Shemitz)

The cardinal said faith inspired the liberated slave and saint candidate Pierre Toussaint, whose remains are buried in the cathedral’s crypt. “And Jesus, the new Moses, rescued the African slave Josephine Bakhita from tortured servitude to the freedom of the children of God, and she is now a jewel in the crown we call the communion of saints,” Cardinal Dolan said.

The Sudanese-born St. Josephine was kidnapped into slavery as a child. She won her freedom in Italy in 1898, became a Canossian sister and served for 45 years until her death in 1947. She was canonized in 2000.

Cardinal Dolan said Moses, Jesus, Toussaint and St. Josephine “urge us now to embrace the immigrants who arrive today, embarrassingly scarred by some nativists within our country—immigrants who only want to ‘pass over’ into new life.”

Cardinal Dolan started the call-and-response prayer, “God is good/All the time/All the time/God is good.”

When the congregation responded, he said, “So we must be good to those immigrants who come to us today. We must be good to those in Africa who probably suffer at this very moment a threat of assassination or seeing their churches burned down or their women sold into trafficking and servitude simply because they believe in Jesus Christ.”

Brother Tyrone told Catholic News Service that Cardinal Dolan’s comments on immigration resonated with the congregation because “black Catholics, even those people born here, have experienced challenges with hospitality and welcome and some more serious than that. This is an ideal community to speak about the importance of welcoming the stranger.”

Black Catholics in the archdiocese have backgrounds in Africa, Central America and the Caribbean, Brother Tyrone said.

The annual Mass to open Black History Month and celebrate the national day of prayer for Africans-Americans “is a critical part of our ministry. It’s not some sense of performance, but a moment in time for people on a pilgrimage journey. We need to have a moment to refresh ourselves and come together with fellow travelers to prepare for the next leg of the journey, which for us is the next 364 days,” he said.

The Mass included prayers in several African and Caribbean languages and music from a choir comprised of people from various schools and parishes in the archdiocese.

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