



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



It's All Good

Columnist Patti Lamb reflects on allowing God to use you as an ambassador of faith, page 12

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A tradition of giving back



A choir sings during the New Albany Deanery Catholic Youth Ministries 50th jubilee Mass at Our Lady of Perpetual Help Church in New Albany on Jan. 11. (Photo by Natalie Hoefler)

New Albany Deanery Catholic Youth Ministries marks 50 years of faith

By Natalie Hoefler

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.

“There are people married today who met on one of our retreats, and now their kids are involved,” said NADCYM director Marlene Stammerman, who was led to youth ministry by her own involvement with the group as a youth.

“Through that volunteerism and the

youth minister at the time, I felt called into youth ministry,” she said. “I am definitely a minister today in the Church because of [New Albany Deanery] Catholic Youth Ministries.”

The ministry was started in 1965 as a separate branch of the archdiocesan Catholic Youth Organization (CYO).

“Back then, CYO was more social, like dances, not so much athletics like it is today,” Marlene said.

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.

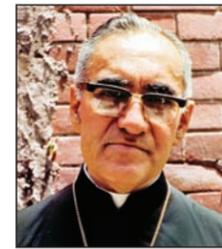
“We also offer indirect services, supporting our 18 parishes in their youth and young adult ministry efforts,” Stammerman said. “If you look at all the services we provide, there are 6,000-7,000 [people] involved.”

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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 as martyrdom the March 24, 1980, assassination of Archbishop Romero in a San Salvador hospital chapel as he celebrated Mass.



Archbishop Oscar Romero

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 must give his sign. If he wants to do so, he will.”

See ROMERO, page 8

‘I am your brother, Christopher,’ Burlington’s new bishop tells Vermont Catholics

BURLINGTON, Vt. (CNS)—The former auxiliary bishop of the Archdiocese of Indianapolis was installed as the 10th bishop of the Diocese of Burlington during a joyful celebration of the Mass on Jan. 29.

“To my new friends in Vermont I say, ‘I am your brother, Christopher.’” Bishop Christopher J. Coyne said to one of many rounds of applause during the nearly two-hour celebration at St. Joseph Co-Cathedral in Burlington.

The name “Christopher” means bearer of Christ, and that is what he wants to be for them.

He addressed the challenge faced in Vermont and elsewhere of declining membership in the Church, and a cultural trend “away from revealed religion to a personal spirituality at best or no belief at worst.”

Pointing out that Jesus did not stay in the synagogue, Bishop Coyne said that his voice did not simply ring out from a

See COYNE, page 2



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 Ligouri Parish in Pittsford, Vt. (CNS photo/Cori Fugere Urban, Vermont Catholic magazine)

COYNE

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place of worship like a bell stationary in a church steeple, calling people to come to him; he went out to them. He went out to spread the Good News of the kingdom of God and the offer of eternal salvation.

“My brothers and sisters, I challenge myself and you to follow the Lord’s lead to ‘go out.’ We are no longer the Church of the establishment in which if we just open our doors and ring the bells people will come. That is not happening,” he said.

“In fact, we are opening our doors and people are not coming. They are leaving,” he continued. “We have to change the paradigm from that of the Church of the establishment to that of a missionary Church, one that has to go out and engage the wider community in our ongoing acts of Christian mercy and in our words and conversation.”

Boston Cardinal Sean P. O’Malley presided over the installation, and said the bishop could count on his friendship and prayers as he embarked on his new ministry in Jesus’ name.

Msgr. Angelo Accattino, first counselor at the apostolic nunciature in Washington, read the apostolic mandate by which Pope Francis appointed Bishop Coyne to be bishop of Burlington, which covers the state of Vermont.

When Bishop Coyne accepted the mandate, he was led to sit in the bishop’s chair, known as a cathedra, and handed a crosier, a sign of his office. It belonged to the first bishop of Burlington, Bishop Louis De Goesbriand.

He succeeds Bishop Salvatore

R. Matano, who was installed last January as the ninth bishop of Rochester, N.Y.

A native of Woburn, Mass., which is in the Archdiocese of Boston, Bishop Coyne was a professor of sacred liturgy and homiletics at St. John Seminary in Brighton, Mass., from 1994-2003 and adjunct faculty from 2003-06.

He served as director of the Office of Worship for the Archdiocese of Boston from 2000-02 and secretary for communications/principal spokesman for the archdiocese from 2002-05.

When he was named to lead the Burlington Diocese in December, Bishop Coyne had been auxiliary bishop of the Archdiocese of Indianapolis since January 2011.

He was the archdiocese’s apostolic administrator from September 2011 to December 2012, after Archbishop Daniel M. Buechlein retired early for health reasons and until Archbishop Joseph W. Tobin was named to head the archdiocese.

Most recently, he served in episcopal ministry and assisted in special responsibilities in the New Albany, Seymour and Tell City deaneries and as administrator of Sacred Heart and St. Augustine parishes, both in Jeffersonville.

Bishop Coyne is chairman-elect of the communications committee of the U.S. Conference of Catholic Bishops (USCCB). He will succeed Bishop John C. Wester of Salt Lake City in November 2015 and serve a three-year term as chairman. He also is a member of the USCCB’s Committee on Evangelization and Catechesis, a subcommittee on lay ecclesial ministry and the subcommittee for the Catholic Communication Campaign.

Rita Coyne of Woburn said her son’s



Boston Cardinal Sean P. O’Malley leads Bishop Christopher J. Coyne to the cathedra, or bishop’s chair, during the Jan. 29 liturgy in which Bishop Coyne was installed as the 10th bishop of the Diocese of Burlington, Vt. (Photo by Cori Fugere Urban, Vermont Catholic magazine)

installation as bishop of Burlington is the “culmination of all I knew he could be and do.”

“He realizes his potential and wants to do so much good,” she told the Vermont Catholic, Burlington’s diocesan magazine.

Asked to name his three best qualities, she replied: “He is very open to new ideas. He believes in the future. And he trusts in God deeply.”

Father Timothy Naples, a pastor in the Burlington Diocese, said the bishop will “definitely be a good influence for reaching out in new ways and using more technology.”

He said because today’s technology makes it possible to reach out to more

people, he hopes Bishop Coyne can encourage all parishes and all Catholics to use it more, but added that not everyone can be reached by social media, so more traditional means are still necessary.

The bishop began using social media when he was a parish priest, finding it a successful way to communicate. “If you’re going to engage people and get the message out,” digital media is an effective tool, he said at a press conference before the Mass of Installation.

The night before his installation, Bishop Coyne participated in an Evening Prayer liturgy at the Cathedral of the Immaculate Conception in Burlington, attended by ecumenical and interfaith leaders. †

Priests from archdiocese participate in Bishop Coyne’s installation Mass

By Sean Gallagher

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 came to a close, 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, Bishop Coyne said to him and his brother priests, “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 feelings of joy for him, but also sadness for us. It

was a beautiful gesture,” said Father Hollowell, pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle.

Father Eric Augenstein, archdiocesan vocations director, also attended the liturgy and was impressed by how it displayed many connections tying 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 us, as 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 is 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 Augenstein described Bishop Coyne’s preaching as “one of the best homilies I have ever heard.”

“It was perfectly suited to his new diocese in Vermont, yet applicable to the Church universal,” Father Augenstein 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 has done for centuries in locales around the world.

“I am very thankful to have attended,” Father Meyer said. “It is great to see the Church doing 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 bishopcoyne.org/homily-from-the-mass-of-installation-january-29-2015/.) †



Bishop Christopher J. Coyne greets priests from the Archdiocese of Indianapolis who attended the Jan. 29 liturgy in which Bishop Coyne was installed as the new bishop of the Diocese of Burlington. (Photo by Cori Fugere Urban, Vermont Catholic magazine)

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

By John Shaughnessy

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 on 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 sex 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 2013 apostolic exhortation "Evangelii Gaudium" ("The Joy of the Gospel"). Sharing his views on how the problem impacts all people because it robs victims of their human dignity, the pope wrote:

"How I wish that all of us would hear God's cry: 'Where is your brother?' Where is your brother or sister who is enslaved? Where is the brother and sister whom you are killing each day in clandestine warehouses, in rings of prostitution, in children used for begging, in exploiting undocumented labor. Let us not look the other way. There is greater complicity than we think. The issue involves everyone!"

That message is echoed by Indiana Attorney General Greg Zoeller, the co-chair of the Indiana Protection



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 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)

for Abused and Trafficked Humans Task Force.

"It's not a subject that's easy to talk about, but one that needs attention," says Zoeller, a member of Christ the King Parish in Indianapolis. "I'm glad the Catholic Church is bringing this to global attention, and also to attention here in Indiana."

One of the solutions that Zoeller proposes in attacking human trafficking 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 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."

"You 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



St. Josephine Bakhita

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.) †



'It's not a subject that's easy to talk about, but one that needs attention. I'm glad the Catholic Church is bringing this to global attention, and also to attention here in Indiana.'

—Greg Zoeller, Indiana Attorney General

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



Religious carry candles in procession at the start of a Mass celebrated by Pope Francis to mark the feast of the Presentation of the Lord on Feb. 2. The Mass in St. Peter's Basilica at the Vatican also marked the World Day for Consecrated Life. (CNS photo/Paul Haring)

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 and, 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 at a Mass in St. Peter's Basilica on Feb. 2 celebrating the feast of the Presentation of the Lord, which the Church marks as the World Day for Consecrated Life. The Mass also came during the Year of Consecrated Life, which, called by Pope Francis, opened on Nov. 30 and will close on Feb. 2, 2016.

The liturgy for the feast, once widely known as "Candlemas," began with dozens of sisters, brothers 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 communitarian wisdom and, 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.

"Reinvigorating 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 'deposit,' the charism of every religious family, is cared for by obedience and wisdom together," protecting members from a disembodied and superficial or "light" consecrated life, he said.

Religious life lacking this long, 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." †

Prayer intentions for 2015 archdiocesan pilgrimage to the Holy Land

Criterion staff report

Archbishop Joseph W. Tobin will join Catholics from across central and southern Indiana on a pilgrimage to the Holy Land from Feb. 4 through Feb. 15.

See related editorial, page 4.

Mass will be celebrated each day during the pilgrimage with each liturgy having a special intention connected to it.

All Catholics in the archdiocese are invited to pray for those intentions, which are listed below, during the time of the pilgrimage.

- Feb. 5—For all the faithful of the archdiocese.
- Feb. 6—For the women religious of the archdiocese.
- Feb. 7—For Pope Francis and all Catholic bishops.
- Feb. 8—For the families of the archdiocese.
- Feb. 9—For Holy Family Shelter in Indianapolis.
- Feb. 10—For the sick and dying of the archdiocese.

- Feb. 11—For an increase in religious vocations for the archdiocese.
- Feb. 12—For the priests and deacons of the archdiocese.
- Feb. 13—For the young adults of the archdiocese.
- Feb. 14—For all the faithful departed.

(Criterion reporter Natalie Hoefler is making the pilgrimage and will provide a daily blog at holylanarchindy.blogspot.com.) †



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Editorial

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 journey. One of our reporters, Natalie Hoefler, is making the trip and will provide a daily blog at holylanearchindy.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 in abundance there. So are poverty, religious animosity and political intrigue.

Guidelines issued by the U.S. Conference of Catholic Bishops (USCCB) urge pilgrims to the Holy Land not to be discouraged by "reports on the ongoing political instability in the region." The Holy Spirit guides—and protects—spiritual journeys such as this one, but that does not guarantee there will be no incidents sparked by the tensions that exist in this part of the world.

With this in mind, all pilgrims to the Holy Land must draw strength from the generations of Christians who have made this spiritual journey before them. When early Franciscan friars were sent to the Holy Land during the Crusades, it was an equally dangerous place. They were spared because of their trust in God's providence and because they carried with them the peace of Christ.

The USCCB guidelines also urge pilgrims to recognize that they "have a special calming gift to bring to the Holy Land in the mission of repentance, conversion and renewal."

Pilgrimages traditionally combine visits to sacred places with opportunities for prayer, worship and reflection. Celebration of the sacraments is a key element in Catholic pilgrimages. So is the chance to express solidarity with people who are poor, oppressed or refugees from their homeland. A pilgrimage to the Holy Land inevitably confronts travelers with roadblocks, checkpoints and the walls that separate Palestinians and Jews. In this land, the three great monotheistic religions coexist uneasily so that prayers for unity, solidarity and peace take on a special urgency.

When Archbishop Tobin announced this spiritual journey for pilgrims from the Archdiocese of Indianapolis, he noted his special reverence for the Word of God which was made flesh in



Kay Scoville, archdiocesan director of youth ministry, carries a cross in Jerusalem along the path that Jesus took to Calvary, also known as the Via Dolorosa, during a 2007 pilgrimage to the Holy Land of young adult Catholics from central and southern Indiana.

(*Criterion* file photo)

Jesus of Nazareth 2,000 years ago. The opportunity to follow in his footsteps—literally to walk where Jesus walked—is one of the main reasons for this archdiocesan pilgrimage.

Ever 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 Sepulchre, 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 cleft 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: *Christòs anesti* [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 which 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

Reflection/Sean Gallagher

Super Bowl commercial highlights basic human desire for good fathers

Super Bowl XLIX, played on Feb. 1 in Glendale, Ariz., probably didn't have viewers in central and southern Indiana sitting on the edges of their seats as it might have 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 ultrasound 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 giving him a kiss, and a bride looking glowingly at her father's face.

What links them all together is the child, in one way or another, 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, "Showing that he cares."

The advertisement then ends with a short reference to the sponsor. The implied message that Dove wants to put in the backs of our minds, of course, is that their 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 so often portrayed in many TV shows and movies as clueless and the butt of so

many jokes.

It would appear that this positive portrayal of fatherhood connected with viewers. According to an online *Advertising Age* article, the research company Spot Trender 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 during the section of the commercial where Dove's products were mentioned toward the end.

Such a reaction 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 troubled 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 to us out of the blue, we 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 they need and deserve.

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 and more like him.

(Sean Gallagher is a reporter for *The Criterion*, newspaper of the Archdiocese of Indianapolis.) †



'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

Letters 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 every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

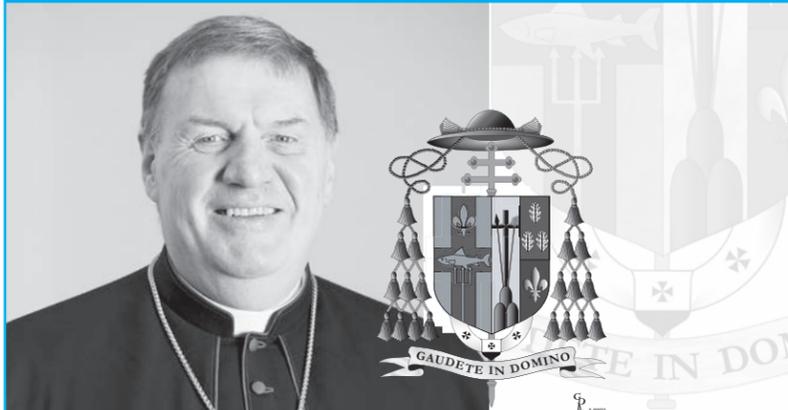
The editors reserve the right to select the letters that will be published and to edit letters

from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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 critterion@archindy.org. †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

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 able to speak.

St. John Paul showed us by his personal example what it means to surrender the gifts of youth and vibrant health. Over time, he became totally dependent on others for his every human need. He could not feed himself, bathe himself or dress himself. He who had been

so active, so independent and so strong became—before the eyes of the world—weak and immobile and helpless.

Contrast this story of one man’s acceptance of suffering and death with news reports last October of a woman who moved her family to Oregon so that she could end her life voluntarily and, so, avoid the pain and suffering of a terminal illness. “There isn’t a single person who loves me that wishes me more pain and more suffering,” the young woman was quoted as saying. With the assistance of a physician, she ended her life before the disease could end it for her.

Our hearts are filled with sadness when we read stories like this. It is surely true that no one who loves us 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.”

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 avoid painful suffering and humiliation, but to accept it—for our sake.

Christians believe that suffering can be an occasion of grace—for those who suffer and for those who are called to care for them.

In our archdiocese, the Little Sisters of the Poor provide powerful witness to this conviction. Their care for the aged and infirm quietly proclaims their belief that “dying with dignity” comes not through the avoidance of suffering, but with its humble acceptance.

St. John Paul II wanted us to see that the painful, often humiliating process of turning over our lives to God can be redemptive when conformed to the cross of Christ. He wanted us to experience the truth that people who are old, sick and severely handicapped matter more than ever. They are not “useless” or disposable. On the contrary, he wanted us to see that we can support them and learn from them

as they take their final steps in the journey to “the house of the Father.”

Some would say that, toward the end, the pope’s life had lost its meaning and should have been terminated mercifully. 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” (*Catechism of the Catholic Church*, #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 estaba 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: “Déjenme 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 atlético y “en forma” de la historia moderna, a convertirse en un hombre anciano, enfermo y débil, que no podía caminar, que temblaba incontrolablemente 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 nos enseñó el significado de entregar los dones de la juventud y de una salud 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, inmóvil e indefensa.

Contrastemos la historia de aceptación del sufrimiento y muerte de un hombre con las noticias de una mujer que, el pasado octubre, trasladó a su familia a Oregón para poder poner fin a su vida voluntariamente y, de esta manera, evitar el dolor y el sufrimiento de una enfermedad terminal. A esta joven se le atribuye la frase: “No existe una sola persona que me quiera que me desee más dolor y sufrimiento.” Con la ayuda de un médico, puso fin a su vida antes de que la enfermedad acabara con ella.

Cuando leemos historias como esta, nos embarga una gran tristeza. Por supuesto que es cierto que nadie que nos quiera desea que sintamos dolor y que suframos. Pero, tal como comentó recientemente el papa Francisco, debemos tener cuidado de no sucumbir a “un falso sentido de compasión.”

Si bien el papa Francisco jamás se expresaría duramente ni con reprobación de alguien que se siente tentado a acabar con su vida, nos recuerda con vehemencia que jamás podemos poner fin a una vida humana, incluso, o quizás especialmente, la propia. “Cuidado—nos exhorta el Santo Padre—porque este es un pecado contra el creador, contra Dios el creador.”

Las personas de fe creen que el

sufrimiento tiene cualidades redentoras. Tan solo tenemos que ver a Cristo en la cruz para recordar que el mismo Dios eligió no evitar el doloroso sufrimiento y la humillación, sino aceptarlos ... para nuestro bien.

Los cristianos creen que el sufrimiento es una ocasión de gracia, tanto para el que sufre como para los que están llamados a atenderlo.

En nuestra arquidiócesis, las Hermanitas de los Pobres nos dan un poderoso testimonio de esta convicción. La atención que dispensan a ancianos y enfermos es una proclamación silenciosa de su creencia de que “la muerte con dignidad” no procede de evitar el sufrimiento, sino de aceptarlo con humildad.

San Juan Pablo II quería demostrarnos que el proceso doloroso y a veces humillante de entregarle 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 viéramos que podemos apoyarlos y aprender de su experiencia mientras dan sus últimos pasos en el camino a la “casa del Padre.”

Algunos podrían argumentar que,

hacia el final, la vida del papa ya no tenía sentido y que debieron ponerle fin por misericordia. Juan Pablo no lo habría aceptado por ningún motivo. Mediante su ejemplo nos enseñó que, independientemente de los motivos y de los métodos, la eutanasia directa siempre será moralmente inaceptable.

San Juan Pablo II sabía que a menudo las decisiones hacia el final de la vida resultan dolorosas y complicadas. La vida no debe prolongarse por medios que sean “peligrosos, extraordinarios o desproporcionados a los resultados” (*Catecismo de la Iglesia Católica*, #2278). Con la autorización de la Iglesia, se negó a aceptar tratamientos “excesivos.” Eligió morir con dignidad, no tomando cartas en el asunto sino permitiendo que solamente Dios especificara el día y la hora.

Nuestra Iglesia tiene muchas razones para agradecerle a San Juan Pablo II, inclusive por la forma en que sufrió y murió. No nos lo mostró como algo sencillo o exento de dolor; no ocultó su frustración o hasta qué grado estaba indefenso.

En lugar de ello, nos mostró cómo un hombre asumió su cruz y siguió a Cristo. Que su testimonio no sirva de inspiración a todos. †

Traducido por: Daniela Guanipa

Events Calendar

February 6

St. Monica Church, 6131 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 group, Mass and monthly meeting**, 7-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

February 7

St. Michael the Archangel Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

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

Holy Family Parish, 815 W. Main St., Richmond. **Chocolate Fest and silent auction**, 5-8 p.m., \$10 adults advance sale, \$15 at the door, \$5 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 acfadi2014@gmail.com.

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. **Human trafficking awareness event**, Life Teen Mass, 5:30 p.m., Jessica Thorne, founder of the local human trafficking awareness organization "Purchased" will speak at 6:30 p.m. Information: mrobinson@ss-fc.org or ghines@ss-fc.org.

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

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **St. Nicholas Valentine's Breakfast and Raffle**, whole hog sausage, biscuits and gravy, scrambled eggs, pancakes, 7:30 a.m.-noon

St. Clare Convent, 60 Compton Road, Cincinnati, Ohio. **Franciscan Sisters of the Poor, open house**, 1:30-4 p.m. Information: 513-761-9040, ext. 101 or rtusler@sfp-vocations.org.

February 10

Sacred Heart Parish Hall,

1125 S. Meridian St., Indianapolis. **Euchre party**, seniors and retirees, 12:30 p.m. Information: 317-788-0522.

February 11

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 12

St. Jude School, cafeteria, 5375 McFarland Road, Indianapolis. **Kindergarten open house for parents and incoming kindergarten students**, 12:30-2 p.m. Information: eschutz@sjsindy.org.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Rosary walk**, noon. Information: 317-356-7291.

St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

Knights of Columbus Hall, 511 E. Thompson Road, Indianapolis. **Southside Catholic Business Professionals Breakfast Series**, speaker Pete Wojtowicz, Mass 7 a.m., breakfast and speaker following Mass, \$5 non-members, \$3 members. Information: Christy Wright, cmw_76_99@yahoo.com.

February 13

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Rosary**

walk, 7 p.m. Information: 317-356-7291.

February 14

Our Lady of Lourdes Parish, Lyons Hall, 5333 E. Washington St., Indianapolis. **Movie, The Song of Bernadette**, following 6:30 p.m. Mass. Information: 317-356-7291.

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors meeting**, 1 p.m., age 50 and over. Information: 317-784-4207.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **"Celebrate Romance in Marriage," dinner and dance**, 7 p.m., \$40 per couple. Information: 317-888-2861 or olgmarriageinistry@gmail.com.

St. John Paul II Parish, St. Paul Campus, 216 Schellers Ave., Sellersburg. **"End-of-Life Decision Making and Care and Respect for Dying,"** presented by Fr. Tad Pacholczyk, director of education and ethicist for the National Catholic Bioethics Center, Mass 9:30 a.m., talk will follow Mass. Information: 812-246-2252 or 502-345-0271.

Marian Inc. Ballroom, 1011 E. Saint Clair St., Indianapolis. **Dinner and Dueling Piano Show**, featuring pianists Liz Fohl and Andrew Witchger, sponsored by Tamarindo Foundation, \$50 per person,

all welcome to 5 p.m. Mass at St. Mary Church, 311 N. New Jersey St. in Indianapolis, event starts at 6:30 p.m. Information: Edie Witchger at 317-577-2694 or DinnerandPianos@gmail.com.

February 15

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Exposition of The Blessed Sacrament with candle light procession, Anointing of the Sick, and Benediction**, 3 p.m. Information: 317-356-7291.

Mount Saint Francis Friary, 101 St. Anthony Drive, Mt. St. Francis. **Open house, "Celebrate Consecrated Life,"** 1-4 p.m. Information: 812-923-8817.

February 16

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Sacred music concert featuring the new baby grand piano**, Angel Robertson Soper, pianist, 7 p.m. Information: 317-356-7291.

February 17

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.

February 18

St. Luke the Evangelist Parish, 7575 Holliday 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 dcarollo@stluke.org.

February 19

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

St. Michael Church, 11400 Farmers Lane, NE, Greenville. **Lenten Renewal**, Jesse Manibusan, performer, family friendly, 7-8:30 p.m. Information: 812-923-8355 or nadyouth.org.

February 20

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "Community Safety and the Faith Community: How We All Can Help," Troy Riggs, Director of Public Safety of the City of Indianapolis, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

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

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 conceived 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.

Seating for both dinners starts at 6 p.m., with dinner and the program running from 6:45-9 p.m.

The cost of the meal has been generously underwritten. Registration is required. To register, contact Verda Redman at 317-847-3825 or by e-mail at verda@goangels.org.

The Gabriel Project is also seeking certified nurses to volunteer every other Thursday (less, if enough volunteers are found) from 8:30 a.m.-1:30 p.m. to operate the ultrasound on their mobile ultrasound unit. The mobile unit offers onsite assistance to women seeking an ultrasound or considering abortion at the Planned Parenthood abortion facility at 421 S. College Ave. in Bloomington.

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 Siefker at 812-330-1535. †

Bishop Simon Bruté College Seminary senior class offers Lenten Reflection booklet

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

The booklet can be ordered by logging on to www.archindy.org/vocations/files/LentenReflectionOrderForm.pdf, then click on the words "click here."

The pricing scale is as follows:

1-100 booklets \$2 each
 101-200 booklets..... \$1.90 each
 201-300 booklets..... \$1.80 each
 301-400 booklets..... \$1.70 each
 401-500 booklets..... \$1.60 each
 501 booklets and up \$1.50 each

For more information, contact Andrew Thomas at 812-890-1053, or by e-mail at athomasamt@outlook.com. †

VIPs



Charles J. and Elaine (Wallpe) 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. †



K of C essay winners

Winners of the Lawrenceburg Knights of Columbus Council #1231 Catholic Citizenship Essay Contest hold the certificates they were awarded on Jan. 14. The theme of the contest was "Religious Freedom." All essays were evaluated and ranked by members (retired educators) of Knights Council #1231. Pictured from left are Knights of Columbus Council #1231 Community Director Brandon Abdon, runner-ups Adam Vandenberg and Karenza Kent, first place winner Eleanor Lehmann, principal of St. Lawrence School in Lawrenceburg Michael Odar and Knights of Columbus Council #1231 Grand Knight Jeff Lacey. (Submitted photo)

Faith-based organizations would receive exemption through bill

By Brigid Curtis Ayer

A bill to ensure that faith-based institutions can enter into state contracts while maintaining fidelity to their mission passed a Senate panel by a 7-0 vote.

The measure, Senate Bill 127, would clarify a question 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 service contract with the government.

Sen. Travis Holdman, R-Markle, author of the measure, presented his bill to the Senate Civil Law Committee during a



Sen. Travis Holdman

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 foreign corporations doing business in the U.S. said they needed their people working here to abide by their tenants of 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 around 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



'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.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference

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 act 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 [exemption] or an opportunity for religious institutions to have an exception 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 contracts that protect all involved.

"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 or had a contract 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. Brigid Curtis Ayer is a correspondent for The Criterion.) †



Our Lady of Fatima Retreat House

5353 E. 56th Street • Indianapolis, IN 46226 • (317) 545-7681 • Fax (317) 545-0095 • www.archindy.org/fatima



"Return to the Lord your God, for he is gracious and merciful. He is not easily angered. He is filled with kindness and is eager not to punish you."

~Joel 2:13

2015 Lenten Retreat Calendar

- Feb 9—Apr 13: Retreat in Daily Life (the 19th Annotation)
- March 4: Seven Deadly Sins, Seven Lively Virtues—A Day of Reflection with Denise McGonigal
- March 6-8: Rest, Conversion & Renewal—A Weekend with Fr. Joe Moriarty
- March 9: Quenching Your Spiritual Thirst, an FBI Evening of Reflection with Sr. Betty Drewes
- March 17: The Passion According to Mark—A Day of Reflection with Fr. Mike McKinney
- March 18: An Evening of Reflection with Fr. Ben Hawley
- March 20-22: The Gift of Friendship—A Weekend with Fr. Jim Farrell
- March 26: The Spirituality of Aging—A Day of Reflection with Fr. Jeff Godecker
- March 29—April 2: Silent Days & Nights of Reflection for Holy Week with the option to add Spiritual Direction

Full details for each program as well as registration information can be found by visiting us at www.archindy.org/fatima

Questions: Call us at (317) 545-7681 or cmcsweeney@archindy.org



Scan the QR code to view the full calendar of events and more information.



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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 works, 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 on Jan. 29 during the homily at his early morning Mass in the chapel of the Domus Sanctae Marthae where he lives.

"This is a very big mistake; it is what we call and see as 'ecclesial elites.' When these little groups are created among the people of God," he said, "they think they are good Christians, and perhaps they have good intentions, but they are little groups that have privatized salvation."

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—the experience that "the Lord looked 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, which is what the reading underlines when it talks about the need "to rouse one another to love and good works," and not "stay away from our assembly, as is the custom

of some, 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; I'm on the wrong path. The privatization of salvation is the wrong way," he said.

Sometimes "when we are in a meeting—at the parish, with a group—we judge others," he said, and "there is a kind of contempt for the others. And this is not the door, the new and living way that the Lord opened."

By "scorning others, deserting the whole community, deserting the people of God," these Christians "have privatized salvation" thinking it is exclusive to their inner circle of "elites," he said. But "God saves us as a people, not as elites that we, with our philosophies or our way of understanding the faith, have created."

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? I speak, do I communicate hope? I do something, do I communicate charity?"

"If you don't speak in a community, if you do not give encouragement to one another in these three virtues, the members of that community have privatized the faith" and are only looking out for themselves, and "not the salvation of everyone, the salvation of the people," he said. †



'They think they are good Christians, and perhaps they have good intentions, but they are little groups that have privatized salvation.'

—Pope Francis

NADCYM

continued from page 1

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 500 young Catholics from around the United States were followed for more than 15 years.

“They were from good Catholic families,” the bishop said. “[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 at home they prayed. Their parents tried to live out the ethics and morality of the faith.”

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

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

“We need to be joyful and welcoming and filled with Christ, and filled with authentic discipleship, and filled with the Holy Spirit that comes from baptism, is 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 they had received, and to do what they can to see that the organization is around for another 50 years.

“It’s that sense of giving back,” said Stammerman. “It’s kind of ingrained here in this deanery. I was definitely a recipient of that, and have passed it along. I got into [youth ministry] thinking if I could make a difference in one kid’s life God has blessed that most definitely.”

She has seen NADCYM help numerous people in various ways, from turning lives



Auxiliary Bishop Christopher J. Coyne celebrates a special Mass marking the 50th jubilee of New Albany Deanery Catholic Youth Ministries at Our Lady of Perpetual Help Church in New Albany on Jan. 11. Eleven priests concelebrated with the bishop, and two deacons participated in the liturgy.

(Photos by Natalie Hoefler)

around to simply providing a Catholic home for newcomers to the area, like Jesse and Catie Eichhorn.

The couple, in their mid-20s, are members of Our Lady of Perpetual Help Parish. They moved from Missouri to the New Albany area for work three years ago.

“Having the ability to meet people our own age with our faith and values has definitely made the transition easier,” said Catie. “I don’t know what we would have done without them. They’ve really blessed us.”

The Eichhorns have already started showing the “ingrained” tendency of those involved in NADCYM to give back. Jesse is now leading a young adult Bible study, the couple has chaperoned retreats and they help out “wherever we’re needed.”

Josh Book, a 24-year-old member of St. Michael Parish in Bradford, has also benefited from the group and enjoys giving back in return.

Since high school, he has participated and led in many aspects of NADCYM, including retreats, mission trips, service opportunities and one summer as an intern for the ministry.

“It’s a good place to go to be able to talk about God and be a good practicing Catholic,” said Book. “I get camaraderie with other people my age that want to be involved in the same things. It’s given me a place to belong, and I enjoy giving back.”

Like Stammerman, Book’s experience with Catholic Youth Ministries in the New Albany Deanery has nurtured in him a desire to one day be a youth minister.

“I don’t have time right now,” said Book, who is working and going to school full time. “But I hope to keep [NADCYM] going along another 50 years and pass it to the next generation.”

(For more information on New Albany Deanery Catholic Youth Ministries, log on to www.nadyouth.org.) †



Luz Elena, left, and Myriam Gudino Niño sing, and Maria Mirsha plays the tambourine during the New Albany Deanery Catholic Youth Ministries 50th jubilee Mass at Our Lady of Perpetual Help Church in New Albany on Jan. 11.



Before the closing hymn, New Albany Deanery Catholic Youth Ministries director Marlene Stammerman addresses those in attendance at the organization’s special 50th jubilee Mass at Our Lady of Perpetual Help Church in New Albany on Jan. 11.

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.

- Lenten Renewal concerts by Catholic singer, songwriter and speaker Jesse Manibusan, Feb. 19-21.
- 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 Friar Run, May 16.
- Belle of Louisville Family Cruise, June 20.
- Holiday World Outing, July 17.
- Louisville Bats Night, Aug. 14.
- Work of Angels Dinner to close the jubilee year, Sept. 10.

(For more information on times, locations and costs, log on to www.nadcymjubilee.weebly.com.) †

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

“VATICAN CITY—Pope Paul VI has advised the 27 newly named cardinals not to bother getting fitted for silk robes, hinting that a change in the attire of cardinals is to come after the end of the ecumenical council. . . . These announcements by Vatican officials came in the wake of rumors saying that the pope was preparing a new decree, or ‘motu proprio,’ on the dress of cardinals. The officials said that no such decree is imminent, but that the pope’s wishes were made known privately in Vatican circles. A ‘motu proprio,’ though issued on a pope’s own initiative, is a public document usually changing Church law.”

• Indicate early reform of the curia

• Brighter outlook seen for Latin America

• Lay cardinal? It’s possible

“Bonn—Auxiliary Bishop Walther

Kampe of Limburg, Germany, has applauded 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, Msgr. Joseph Cardijn [of Belgium], have been elevated to be cardinals. Will it someday occur,’ he continued, ‘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

• Indianapolis-bound? Prior is interviewed on monastery move

• Chancery 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 draft on missions completed

• Poverty meet set Feb. 9-10 at St. Meinrad

• CYO cage interest reaching fever pitch

• Papal car to aid the poor

• Cardinal Mindszenty press report denied

• Is Legion of Decency exercising ‘censorship’?

• Requiem Mass offered for ND’s Stuhldreher

• Catholic schools in dropout plan

• Pope lauds hymn singing

• Pre-marriage course slated at Richmond

• New cardinal probes statement on Jews

• Denies approving birth control plan

• Pope Paul gives reason for naming cardinals



Read all of these stories from our February 5, 1965, issue by logging on to our archives at www.CriterionOnline.com.) †

ROMERO

continued from page 1

During his general audience on Jan. 7, Pope Francis quoted words that Archbishop Romero had spoken at the funeral Mass of a priest assassinated by Salvadoran death squads: “We must all be willing to die for our faith even if the Lord does not grant us this honor.”

Although not seen as exercising any pressure to move the cause forward, St. John Paul II made it a point of praying at Archbishop Romero’s tomb in the San Salvador cathedral during visits to the city in 1983 and again in 1996.

During his first visit, he told people gathered in the cathedral, “Within the walls of this cathedral rest the mortal remains of Archbishop Oscar Arnulfo Romero, a zealous pastor whose love of God and service to his brothers and sisters led to the very sacrifice of his life in a violent way as he celebrated the sacrifice of forgiveness and reconciliation.”

When Pope John Paul returned 13 years later, he told the people that he wanted to pray again at the tomb of Archbishop Romero, “brutally assassinated while he offered the sacrifice of the Mass.” The pope said he was pleased that the archbishop’s memory “continues to live among you.”

An official decree of martyrdom removes the beatification requirement of a miracle attributed to the candidate’s intercession. Generally, a miracle after beatification would still be needed for canonization. †

WEDDING ANNOUNCEMENTS



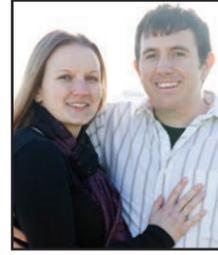
Andrews-Campbell

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.



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.



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 Jan Parmer and Ann Smolinske. The groom is the son of John and Peggy Degelow.



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.



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.



Riley-Elam

Meredith Rose Riley and Gabriel Stewart Elam will be married on June 20 at the Bishop Chartrand 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.



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 Dori Dodson. The groom is the son of Mike and Kathy Birk.



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 Suzetta Jensen. The groom is the son of Merle and Nancy Garber.



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.



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.



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.

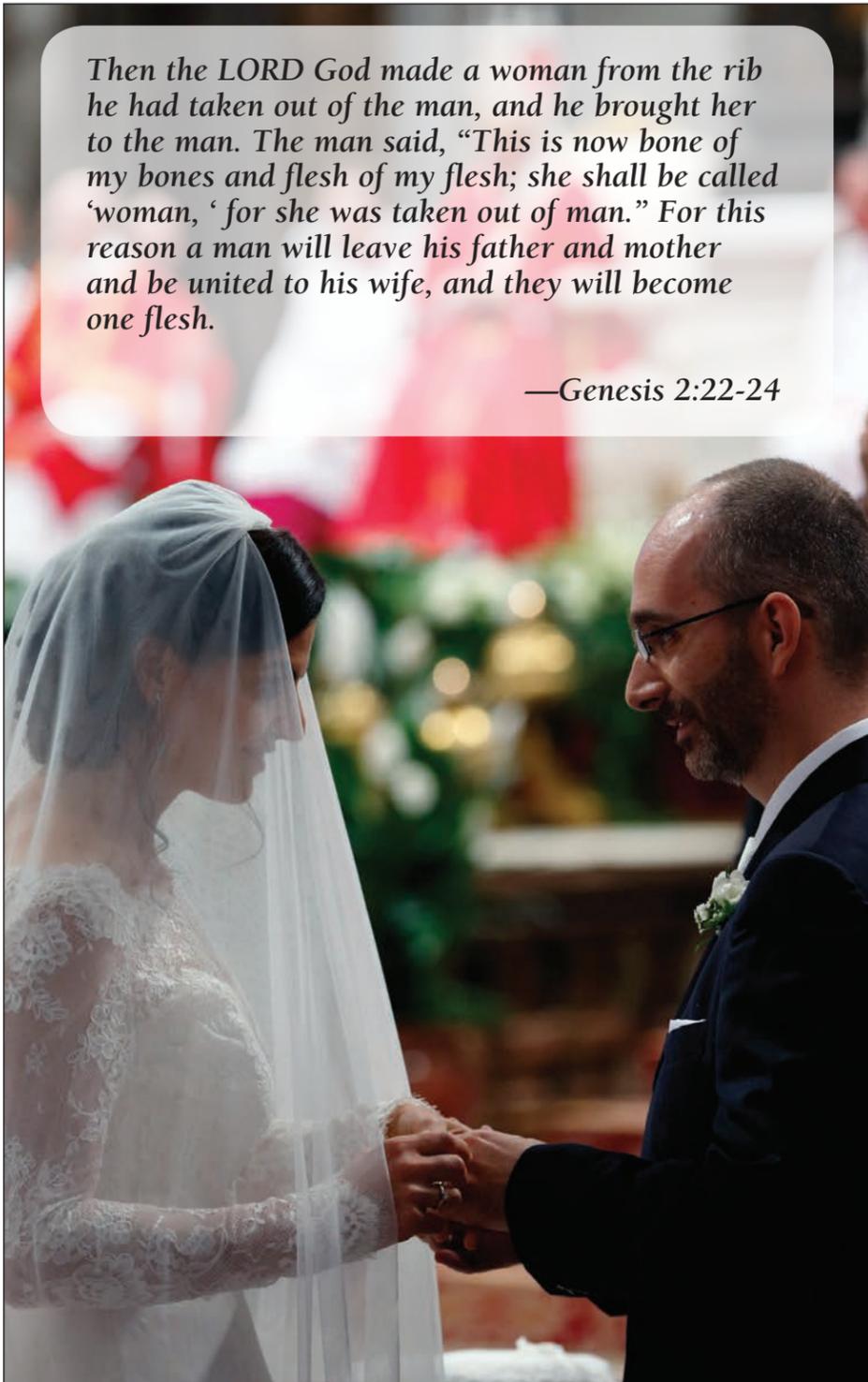


Woodburn-Burke

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. †

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



New spouses exchange rings as Pope Francis celebrates the marriage rite for 20 couples during a Mass in St. Peter's Basilica at the Vatican on Sept. 14. (CNS photo/Paul Haring)

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 2015 on May 15-17, June 26-28, July 24-26, Sep. 18-20 and Oct. 23-25.

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. †

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.

“We recognize our responsibility all the more to spread the Gospel message to all who come our way,” he said.

Father Fisher took over the promotion of the shrine’s cause after the parish’s former pastor, Msgr. William Easton, died in December 2012.

The vast majority of the nearly 1,670 basilicas around the world

are classified as “minor.” Only four major basilicas exist, all in Rome: the major basilicas of St. John Lateran, St. Peter, St. Paul Outside the Walls and St. Mary Major.

The only other church in Michigan with the title of minor basilica is the Basilica of St. Adalbert in Grand Rapids, which received the designation in 1980.

“By honoring the National Shrine of the Little Flower with the designation as a minor basilica, Pope Francis has blessed all of us in the Archdiocese of Detroit,” Archbishop Vigneron said in a statement. “As a basilica, the national shrine helps to express our own relationship to the Holy Father and to enrich the liturgical life of the entire archdiocese. This honor carries with it a responsibility to share our love of Jesus with more fervor.”

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



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)

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 see 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

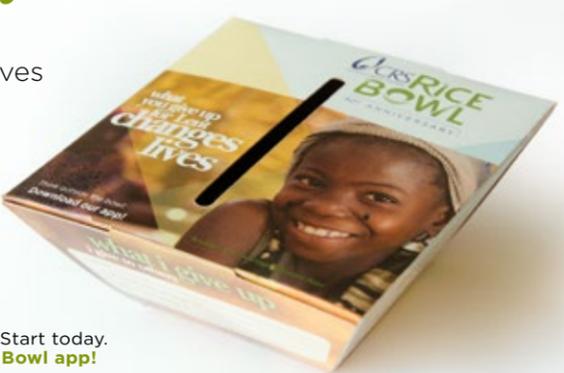
the French Carmelite nun known as the “Little Flower” for her simple ways and spiritual habits.

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 “Crucifixion 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. †

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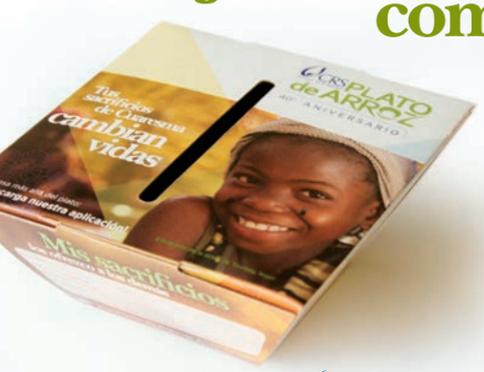
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~Saint John Paul II, The Gospel Life

Ordinary Time helps Catholics enter into life of Christ

By David Gibson

Take care not to disembody Jesus. That advice is derived from “The Joy of the Gospel,” Pope Francis’ 2013 apostolic exhortation.

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 dines 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 physician, 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 wish, 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 summons his disciples, saying:

“If I send them away hungry to their homes, they will collapse on the way, and some of them have come a great distance” (Mk 8:3).

Confused, the disciples ask, “Where can anyone get enough bread to satisfy them here in this deserted place?” (Mk 8:4). What Jesus does next is well-known and constitutes a lasting call to his followers.

The feeding of so many with seven loaves and a few fish



Gregorio Guglielmi’s fresco “The Multiplication of the Loaves and Fishes” is seen during an exhibition at the former convent of Sant’Agostino in Rome. Many of the Gospel readings for Mass during Ordinary Time focus on Jesus’ compassion for people by illustrating his miracles. (CNS photo/Max Rossi, Reuters)

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 (Mk 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 9:1-39). 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” (Mk 7:37).

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

‘Mysteries of redemption’ are explored during Ordinary Time

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.



Father Edward Sheridan delivers a homily during Mass at St. Rosalie Church in Hampton Bays, N.Y., in October 2010. 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)

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 “ordinal,” or simply “counted time.” So Ordinary Time is the period of the Church’s year when the Sundays outside of the other liturgical seasons are counted.

The use of the English word “ordinary” for the majority of the Church 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.

Ordinary Time 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.

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 another special occasion, in 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 the 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.) †

From the Editor Emeritus/John F. Fink

The land that flows with milk and honey

Let's consider the land where Jesus lived.

In the Book of Numbers, Moses sent 12 men into the Promised Land, and they returned to report that "it does indeed flow with milk and honey" (Nm 13:12). Properly understood, this is an apt description because it reflects a wide difference in climate, fertility and elevation in a country that measures only 150 mile long and 50 miles wide.

"Milk" means goats' milk. The parts of the Holy Land that flow with milk are the desert areas, mainly in the southeast with its low elevation, dry atmosphere and nomadic shepherds. Olive and fig trees abound, and not even those in the desert.

"Honey" means fruit—citrus trees, bananas, grapes. The Land of Honey is in the northwest, along the Mediterranean Sea and in Galilee. There is plenty of rain, but only during the rainy season (January through April), so there is

excellent agriculture.

Some people who visit the Holy Land for the first time are surprised at how mountainous it is. The Jordan Valley 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 all below sea level. As you travel down the Jordan Valley to Jericho before turning west to go up to Jerusalem, you 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 between Nazareth to Jerusalem was 120 miles and the last 15 miles, from Jericho to Jerusalem, was uphill from 1,300 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 Samaria. Jesus and his Apostles did it at least once, though, when they stopped at Jacob's Well and Jesus talked with the Samaritan woman.

During the three months I spent in the Holy Land studying in Jerusalem, I could never get used to the fact that, less than five minutes out of Jerusalem, we were in the desert. It could be cold and rainy in Jerusalem during the rainy season (and we had snow once), but sunny and pleasant in Jericho.

Galilee, where Jesus lived most of his life, is usually 15 to 20 degrees warmer than Jerusalem. That's good during the winter, but bad in the summer. Galilee's high humidity, and its average 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. †



It's All Good/Patti Lamb

Let God use you as an ambassador of faith

My beloved 86-year-old aunt, on whom rheumatoid arthritis has already wreaked havoc, recently suffered a stroke. After intensive rehabilitation, she is finally back in her apartment at an assisted living facility, but she requires more care these days.

When I visited her last week, an aide had just left after assisting her with bathing. When I asked my aunt if she felt better after the shower, she said, "Oh, I don't feel much better, but I think my aide did."

My aunt went on to explain that the aide was a young woman with four children and a stressful home life. The two got to talking, and my aunt shared a few stories about how God saw her family through some rough times. The young aide was inspired by the stories, and she smiled when my aunt kept saying, "God bless you, honey," during the bathing process, a simple routine my aunt wasn't up to without assistance.

"Will you pray for me?" the aide asked my aunt before she left her room. My aunt assured her of heartfelt prayers.

I commented that I thought the aide needed my aunt more than my aunt needed her.

I'm realizing more and more that God doesn't always use us in the ways we expect.

My girlfriend, a bright and talented professional, was recently reassigned to a new supervisor at work. Her new boss tends to micromanage. He's a troubled soul under a lot of work pressure, in addition to some apparent distress at home. Unfortunately, this boss allows his unhappiness to seep out on his work colleagues, especially his direct reports. A star performer in the past, my girlfriend can't do anything to please this new supervisor.

"It must be frustrating to work so hard and have your efforts met with nothing but criticism," I said to my friend.

My friend's reply surprised me. "Maybe we are meant to work together so I can introduce him to God," she said.

"I try to show him kindness and weave the importance of faith into conversation when I get the opportunity," she continued.

God isn't just using my friend at a pharmaceutical company. He's also using her as an ambassador for himself.

God Calling, one of my favorite books, has a passage titled "The Roundabout

Way." The passage talks about God leading us to unexpected places, but not for our own need. The passage ends with: "I am not choosing ways to fret and tire—just to fret and tire; We are out to save. You may not always see the soul we seek. I know."

Life throws us times when we want to throw our hands up and say, "This is not what I signed up for."

When I face times like that, I imagine hearing the young voice of our Blessed Mother saying, "I understand how you feel, but God is only good and faithful."

Whether we are custodians or surgeons; parents or without children; rich or poor; old or young—it doesn't matter. God is at work in all of us. I'm noticing how God uses us in unexpected ways to show his heart to the world. I think this is especially true when we find ourselves in circumstances very different than we had hoped.

That passage from *God Calling* that I quoted above also says: "We are seeking lost sheep; We are bringing the kingdom into places where it has not been known before."

So I say to myself, "Keep calm and witness on." It will all be worth it.

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



Emmaus Walk/Debra Tomaselli

Special dinner with pastor provides a lifelong lesson

Sometimes ordinary actions make profound statements.

Like the day I arrived home from school and found my mother at work in the kitchen, wearing an apron. Puzzled, I cocked my head. Aprons were typically reserved for holidays.

She hugged me. "Hurry and do your homework," Mom said, wiping her hands on a checkered dish towel. "Father Ryan is coming over tonight."

My heart jumped. Really? Our pastor was coming to visit us?

We'd just moved to Las Cruces, N.M., and joined Holy Cross Parish, where my brothers and I attended school. My parents had invited Father Ryan to dinner.

I threw my books on the sofa, and followed my nose into the kitchen. There, Mom, glancing at a cookbook, was preparing chicken.

"What's that?" I asked.

"Apricot chicken," she said. She squared her shoulders. "It's a new recipe I found."

I frowned.

"You'll like it," she promised. "Don't you and your brothers eat the last piece. Leave some in case our guest wants a second helping."

I scanned the countertop. There were fresh rolls waiting to bake, real butter, and makings for a chocolate cream pie, my personal favorite.

Dad came home from work early. It's the only time I remember him helping set the table, as he and Mom arranged linens, fine silver and china plates.

The doorbell rang and Father Ryan arrived, wearing a broad brimmed cowboy hat, which he removed upon entering our home. My brothers and I stared at him like he was a movie star while he and my parents exchanged greetings.

Later, we took our places at the dining room table. My brothers and I remembered our manners. My parents and Father Ryan found much in common, and their conversation was sprinkled with laughter.

When Father Ryan left, he donned his hat. Smiling, he welcomed us to the parish and thanked my parents for the enjoyable evening. It felt like a holiday. I got to stay up

late on a school night.

Now, decades later, that evening remains a vivid memory.

While it wasn't distributed in a single meal, that evening represented the faith my parents treasured and offered to me. I'm thankful for that. We attended Mass every Sunday and holy day of obligation, stood in confessional lines on Saturdays, celebrated sacraments, and prayed as a family. My parents showed us how to listen, help, forgive and sacrifice for each other. They taught us to help others by donating clothes we'd outgrown and stocking food pantries for the needy.

Looking back, I learned never to underestimate the value of your actions of faith. Simple, everyday deeds, like that of a meal, can be a powerful witness to a child, a co-worker, a neighbor or a priest.

Wherever you find yourself, whatever you are doing, you can reach people with the Gospel message. There's nothing more important than that.

(Debra Tomaselli writes from Altamonte Springs, Fla. She can be reached at dtomaselli@cfl.rr.com.) †

Faith, Hope and Charity/

David Siler

Tune out distractions to listen to God

I recently came across one of those quotes that can just stop us in our tracks. I have not been able to find a reference to the original author



but it reads, "Sometimes I want to ask God why he allows poverty, famine and injustice in the world when he could do something about it, but I'm afraid that he might ask

me the same question." Although initially perhaps a bit startling, this quote contains a great deal of food for thought and reflection. I would suggest that we don't have to be afraid that God might ask us this question, but in fact God has most assuredly already done so. It is absolutely part of our baptismal call to do something about suffering in our world.

And we don't have to be afraid, but rather embrace this call. For our faith tells us that it is in the giving that we receive, and Jesus made it perfectly clear that it is in the poor, the suffering and the lost where we will find him. We should actually rejoice and run toward our baptismal call because it is there that we will find life's greatest joy—and our salvation!

Scripture is replete with references to God's call for us to serve the poor and vulnerable. However, the call that causes us to respond often comes in the still, small voice of God.

Recall the story of Elijah in First Kings, where God is not found in a strong wind, an earthquake or a fire, but in a gentle blowing breeze. Like Elijah, we have to actually be listening carefully for God speaking to us directly.

Listening quietly for the still, small voice of God is by no means an easy task in today's world. With television, radio, billboards, computers, smart phones and tablets, finding quietness now takes incredible intention. Distractions have entered into nearly every aspect of our lives. On my way into the office recently, I took note that at least half of the people I passed in traffic were looking down at their cell phones!

I am afraid that the smart phone may be contributing to the greatest spiritual crisis of our time, especially among our young people. Just what if the enemies of God were to embrace a device that would fill every free minute of our time, thus distracting us from the voice of God and keeping us from knowing our own, individual call to serve God?

On the other hand, it is encouraging to see the growing popularity of eucharistic adoration. I believe that this growth is directly tied to our desire to shut out the distractions in order to truly be in relationship with Jesus.

With Lent beginning later this month, how about considering a different kind of fast—a fast from distractions? How about setting aside some personal and family time for absolute quiet? Sure, you might have reason to be afraid of what God might ask, but you will find yourself in the embrace of the very source of love.

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

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

Sunday Readings

Sunday, February 8, 2015

- Job 7:1-4, 6-7
- 1 Corinthians 9:16-19, 22-23
- Mark 1:29-39

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 so 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 "patience 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 evangelize. It is an act of service, and of love, given to people who otherwise would not know Jesus. The need of people who haven't heard the Gospel is so great that Paul's obligation, correspondingly intense, makes him the people's slave.

For its final reading, the Church offers us a selection from St. Mark's Gospel. It is the story of the Lord's curing of Peter's

mother-in-law. Matthew and Luke have their versions of the same story.

The story is clear. Jesus cured the woman merely by touching her hand. She was so fully cured, in fact, that she immediately rose from her sickbed and began to wait on Jesus and the disciples. She was healthy again, but she used her health to care for others. For all Christians, the impulse to serve others is true health.

While the cure is extraordinary, Mark does not make the fortunate mother-in-law the centerpiece of this reading. Rather, Jesus is the focus of the story. Christians have remembered the miracle to this day. Indeed, archeologists have found traces of this mother-in-law's house in Capernaum. They confirmed their discovery by the fact that ancient Christian inscriptions were found on the walls.

As the story continues, Jesus heals the sick and drives demons away. He ordered the demons not to speak, and they obeyed.

Jesus then went by himself to a distant place to pray. Since there are no deserts in the vicinity of Capernaum, Jesus must have gone some distance, or at least to a barren place. Simon and the others pursue Jesus, longing to be near the Lord, needing the Lord.

When at last they find Jesus, the Lord reminds them that his mission as the Messiah is to reach all people.

Reflection

The Church continues to introduce us to Jesus, a process begun weeks ago at Christmas and underscored in the lessons of the feasts of the Epiphany and the Baptism of the Lord.

Jesus is Lord, the Son of God, with all the power thus implied. His role is 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. †

Daily Readings

Monday, February 9

Genesis 1:1-19
Psalm 104:1-2a, 5-6, 10, 12, 24, 35c
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 7:14-23

Thursday, February 12

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

Friday, February 13

Genesis 3:1-8
Psalm 32:1-2, 5-7
Mark 7:31-37

Saturday, February 14

St. Cyril, monk
St. Methodius, bishop
Genesis 3:9-24
Psalm 90:2-4c, 5-6, 12-13
Mark 8:1-10

Sunday, February 15

Sixth Sunday in Ordinary Time
Leviticus 13:1-2, 44-46
Psalm 32:1-2, 5, 11
1 Corinthians 10:31-11:1
Mark 1:40-45

Question Corner/Fr. Kenneth Doyle

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 either in the Bible or in Christ's teachings. I would like to be able to defend my faith with some clear references. (Virginia)



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 doesn't 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 indeed assured of their eternal 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 "whoever speaks a 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 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 particular 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. (New Jersey)

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.

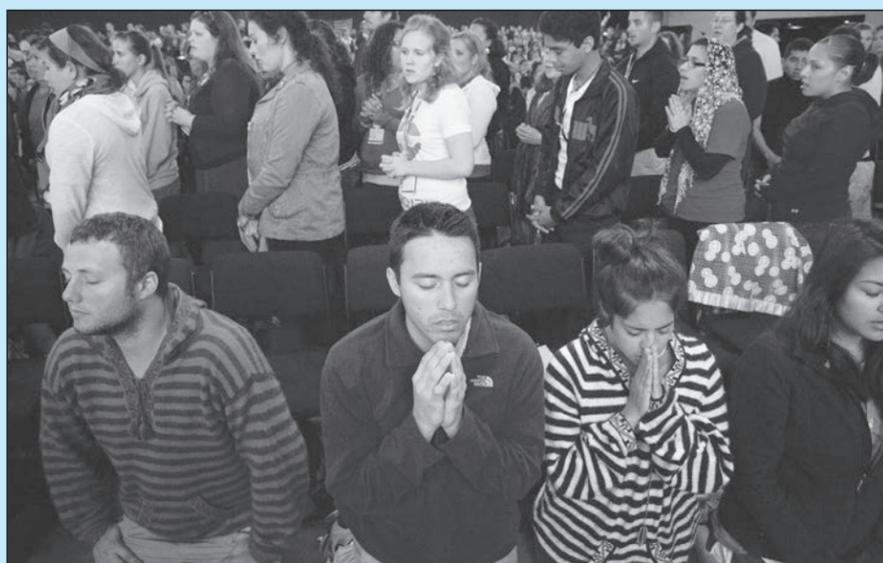
The pure volume would seem to necessitate this; on most days, the pope delivers several talks, particularly on foreign trips when the speeches tend to be lengthier and more numerous.

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 Braidia, but I never read that the Vatican confirmed this. †

My Journey to God



Pilgrim Journey to Holy Lands

By Norbert Krapf

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 Krapf, a member of St. Mary Parish in Indianapolis, is a poet, author and former Indiana Poet Laureate. Currently, Archbishop Joseph W. Tobin and 51 other members of the archdiocese, including Krapf's wife, Katherine, are on a pilgrimage to the Holy Land. World Youth Day pilgrims pray after receiving Communion from New York Cardinal Timothy M. Dolan during a Mass at the Rio Vivo Welcome Center in Rio de Janeiro on July 24, 2013. (CNS photo/Tyler Orsburn)

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. †

Rest in peace

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

AUGUSTIN, Charles Richard, 49, Prince of Peace, Madison, Jan. 22. Son of Joseph and Helen Augustin. Brother of Nancy Fitton, Linda, James and Roy Augustin.

BAKER, Brooke Leighanne, 21, St. Lawrence, Indianapolis, Dec. 20. Mother of Jacob Hudelson. Daughter of Glenn Dickerson and Marti Baker. Sister of Gavyn Richardson, Celestin, Glenn and Owen Dickerson.

BEIER, Adeline Marie, 74, St. Boniface, Fulda, Jan. 7. Wife of Richard Beier. Mother of Denise Gehlhausen, Carla Libbert, Joyce Merkley, Daniel and Stephen Beier. Sister of Carol Vaal, Eugene, Kenneth and Richard Waninger. Grandmother of 17. Great-great-grandmother of two.

BRIGGEMAN, Nathan John, 33, St. Michael the Archangel, Indianapolis, Dec. 27. Husband of Stephanie Briggeman. Son of Fred Briggeman and Sher Zimmer. Brother of Hailey, Lauren, Isaac and Jason Briggeman.

COOK, Elaine, 69, St. Andrew, Richmond, Jan. 12. Aunt of several.

DICKERSON, Michael, 69, St. Anne, New Castle, Dec. 28. Husband of Rita Dickerson. Father of RitaAnne Hartsock, Cory and Todd Dickerson. Brother of Margaret Haley and Steve Dickerson. Grandfather of seven.

DOMINICK, Floyd Edward, 73, St. Patrick, Terre Haute, Jan. 10. Husband of Barbara Dominick. Father of Kimberly Swaner, Kristina and Marc Dominick. Grandmother of three.

ETIENNE, Casper L., 85, St. Paul, Tell City, Jan. 12. Husband of Glenda Etienne. Father of Susan King, Sarah Wheatley, Denny, Randy and Scott Etienne. Brother of Elsie Flamion, Marcella Ward and Ivo Etienne. Grandfather of nine. Great-grandfather of two.

FERRARO, Helen M., 74, St. Malachy, Brownsburg, Jan. 2. Mother of Lynda Brackin and Lori Keeton. Sister of James Straine. Grandmother of two.

HARTMAN, Catherine, 80, St. Bridget, Liberty, Dec. 16. Wife of David Hartman. Mother of Sandy Frank, Pam Smedley, David and Randy Hartman. Sister of Marge Luken, Clara Bushelman, Paul and Pete Bushelman. Grandmother of 11. Great-grandmother of four.

HENDRIX, Ardis Ann, 62, St. Simon, Indianapolis, Dec. 22. Wife of Thomas Hendrix. Mother of Kyle and Sean Hendrix. Sister of Mary Marcus and Robin Robson. Grandmother of two.

HUGHES, Patricia Louise, 66, Our Lady of Perpetual Help, New Albany, Dec. 11. Wife of Howard Hughes. Mother of Christopher and Troy Hughes. Sister of Barbara and John Zoller. Grandmother of four.

JOYCE, Mary Frances Eleanor, 86, St. Charles Borromeo, Bloomington, Jan. 8. Mother of Patricia Joyce. Stepmother of Catherine Cooper, Richard and Robert Joyce.

KRUER, Frank J., 76, Holy Family, New Albany, Dec. 22. Husband of Shirley Krueer.

LEE, Kathleen, 92, St. Malachy, Brownsburg, Jan. 3. Mother of Susan Fischer, Mary Jolgren, Dennis, John, Philip and Terry Lee. Grandmother of 15. Great-grandmother of 11.

MOODY, Beverly J., 82, St. Joseph, Corydon, Jan. 6. Wife of Robert Moody. Mother of Debbie Hale, Stacey Lott and Robert Moody. Sister of Martha Greenwell. Grandmother of several. Great-grandmother of several.

NOEL, Joan Louise, 76, Most Sacred Heart of Jesus, Jeffersonville, Jan. 3. Wife of John Noel. Mother of Barbara Chapman, Lisa Gill, Francis, Jamey and Leon Noel. Grandmother of 13. Great-grandmother of three.

RAINBOLT, Barbara Carol (Pfeffer), 72, Holy Family, New Albany, Dec. 20. Wife of Paul Rainbolt. Mother of Susan Jeffries, Beth Roberts, Chris and Mark Rainbolt. Grandmother of six. Great-grandmother of four.

REEVES, Joyce E., 80, Holy Family, New Albany, Dec. 26. Wife of Bernie Reeves. Mother of Debra Brodfuehrer, Chip and Ted Reeves. Grandmother of four. Great-grandmother of two.

ROESCH, Fern, 98, St. Matthew the Apostle, Indianapolis, Dec. 17. Mother of Christine Carey, Robin Marks, Susan McDowel and Edward Roesch. Grandmother of eight. Great-grandmother of three.

SCHUMACHER, Paul A., 88, Our Lady of Perpetual Help, New Albany, Dec. 27. Husband of Wava (Dooley) Schumacher. Brother of Paula Paugh and Gerald Schumacher. Grandfather of four. Great-grandfather of one.

SUNDLING, John A., 78, Christ the King, Indianapolis, Jan. 6. Brother of Peter Sundling.

ULSH, Carol E., 95, Holy Family, New Albany, Jan. 8. Mother of Rose Augustine, Mary Osterman and Patricia Thompson. Grandmother of 10. Great-grandmother of 29. Great-great-grandmother of two.

WILLIAMS, William Joe, 73, St. Malachy, Brownsburg, Jan. 2. Husband of Sandra Williams. Father of Robert Williams. Stepfather of Chris, David, Scott and Tony Keen and Greg and Spencer Wesler. Brother of Nancy Feely, Beverly Squires, Denny and Jimmy Williams. †



Life's a ball A circus artist presents balls to Pope Francis during his general audience in Paul VI Hall at the Vatican on Jan. 28. (CNS photo/Paul Haring)

Franciscan Sister Carol Ann Angermeier ministered in education for 42 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 1965-70, 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, P.O. 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-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 Jan. 23, 1945.

Sister Francine earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at Indiana State University in Terre Haute.

During her 78 years as a member of the

Sisters of Providence, Sister Edwardine ministered in education for 33 years in schools in California, Illinois, Indiana and Washington, D.C. She also held several leadership positions within the Sisters of Providence and ministered in administration at the motherhouse and in California.

In the archdiocese, Sister Edwardine ministered in Indianapolis at Holy Cross Central School from 1939-44, at the former St. Anthony School from 1950-56, at Our Lady of Providence Jr./Sr. High School in Clarksville from 1963-64 and at the motherhouse from 1972-76 and 1984-89.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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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 concelebrate 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—who began many of the Vatican practices that now seem like venerable ancient 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, will not change: The pope blesses the pallium and concedes its use by certain bishops. The current *Code of Canon Law* stipulates that within three months of their appointment or consecration all metropolitan archbishops—residential archbishops who preside over an ecclesiastical province—must request a pallium from the pope.

"The pallium signifies the power which the metropolitan, in communion with the Roman Church, has by law in his own province," it says. The code, however, does not specify that the pallium be received from the hands of the pope.

In 1982 on the eve of the feast day, Pope John Paul went down to the grotto of St. Peter's Basilica to pray before the tomb of St. Peter and bless the palliums that were to be given "to the metropolitan archbishops to be created by the Holy Father," according to a description in *Attività della Santa Sede* (Activity of the Holy See), an annual publication that includes a day-by-day description of the activities of the pope.

The next year, Pope John Paul made the change. After the homily, five archbishops who had been named in the previous year to archdioceses in Italy, Wales and Chile, approached the pope, knelt and received the wool bands marked with crosses. Other archbishops named during the year received their palliums from the nuncio or papal representative in their countries.



Archbishop Joseph W. Tobin of Indianapolis walks away after receiving a pallium from Pope Francis during a Mass marking the feast of Sts. Peter and Paul in St. Peter's Basilica at the Vatican on June 29, 2013. Beginning this year, Pope Francis will not confer the pallium on new archbishops during the feast of Sts. Peter and Paul in June. The actual imposition of the pallium will take place in the archbishop's archdiocese in the presence of his faithful and bishops from neighboring dioceses. (CNS file photo/Paul Haring)

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 woolen bands, which are about 3 inches wide and have 14-inch strips hanging down the front and the back, are tipped 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."

At the same time, he said, the pallium should 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 his 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 celebrations of 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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Indianapolis, Indiana

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Saint Barnabas Catholic Church on the south-side of Indianapolis is seeking a full time Administrator of Youth Ministry. St. Barnabas is a 1300+family community in need of an Administrator of Youth Ministry to implement and supervise youth ministry for youth in 6th-12th grades. The position will also work collaboratively with the Director of Faith Formation in preparing youth for the sacrament of confirmation.

Applicants should be practicing Catholics with knowledge of church teachings, and be passionate about ministry with the youth. Applicants should also have excellent verbal and written communication skills, planning and organizational skills and the ability to be professional, compassionate and a role model while ministering to the young people. The applicant must have the ability to coordinate and work well with volunteers and exhibit good leadership skills, creativity and initiative and be detailed oriented and organized. Bachelor's Degree in Theology or Pastoral Ministry is required and Youth Ministry programming experience is preferred. Some evening and weekend work is required.

Please e-mail or mail a cover letter, resumé, and list of references before February 20th in confidence to:

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This position requires exceptional oral and written communications skills and proficiency with all aspects of information technology. The position requires strong finance, accounting, management and interpersonal skills.

A minimum of a B.S. in accounting or finance is required.

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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 open, fringed umbrella over his head, in the manner reserved for chiefs and kings in West Africa.

"For a moment there, I was worried the roof was leaking, but thank God, it's just a magnificent African custom," Cardinal Dolan said. St. Patrick's Cathedral is undergoing an extensive renovation. Scaffolding blocks many pews and obscures familiar details of the soaring interior.

In his homily, Cardinal Dolan asked, "Is it any wonder at all that Moses and the Exodus was the favored image of black American preachers, like the Rev. Dr. Martin Luther King Jr.?"



Cardinal Timothy M. Dolan

The cardinal said faith inspired the liberated slave and sainthood 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 1889, 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



Cantor Kim R. Harris leads the assembly in song on Feb. 1 during an annual Black History Month Mass at St. Patrick's Cathedral in New York. The liturgy also marked the National Day of Prayer for the African-American and African Family. (CNS photo/Gregory A. Shemitz)

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 African-Americans "is a critical part of our ministry. It's not some sense of performance, but a moment in time for people on a pilgrim 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.

W. Mark Howell, director of music at St. Charles Borromeo Parish in Harlem, organized the music for the Mass. "Music is such a rich part of our heritage and lends itself to our whole cultural and worship experience," he said.

The congregation sang along and kept the beat by waving special white handkerchiefs printed to commemorate the Mass and its celebrant, "Timothy Kojo Cardinal Dolan." Brother Tyrone said Kojo is a Ghanaian name that Ghanaian Catholics in New York gave to the cardinal to acknowledge he was born on a Monday.

One of the Mass concelebrants, Conventual Franciscan Father James E. Goode, founded the national day of prayer in 1989. He told CNS that he got the idea during a meeting in Atlanta of the former National Office of Black Catholics. "Everyone was talking about drugs and broken homes and I said, 'No one has talked about God and prayer. Why don't we get together and pray as families?'"

"Now we celebrate the day as a country and a blessing, and we make a commitment to be 'family,'" he added. "We have to invite people to become a part of our experience." †

As part of Year of Consecrated Life, Oldenburg Franciscans to host several events



As part of its recognition of the Year of Consecrated Life, the Sisters of the Third Order of St. Francis in Oldenburg, 22143 Main St. in Oldenburg, are hosting several events.

- On Feb. 8, there will be a liturgy at 9:30 a.m., followed by coffee and donuts, and tours of the sisters' motherhouse.

- On March 8, there will be a liturgy at 9:30 a.m., followed by coffee and donuts, and tours of the motherhouse for

board members at Marian University in Indianapolis and Oldenburg Academy in Oldenburg, the sisters' sponsored institutions.

- On Aug. 22, the public is invited from 2-3:30 p.m. to pack health kits for institutions in the Oldenburg area.

- On Sept. 13, there will be a liturgy and coffee and donuts at 9:30 a.m., then eucharistic adoration for an hour. In the evening, the sisters will be attending a Vespers service at SS. Peter and Paul Cathedral in Indianapolis with Archbishop Joseph W. Tobin.

- On Sept. 19, the sisters will host a Family Fun Day on their grounds. The event runs from 10 a.m.-4 p.m., and is open to the public with picnic food and games.

For more information, call 812-934-2475. †



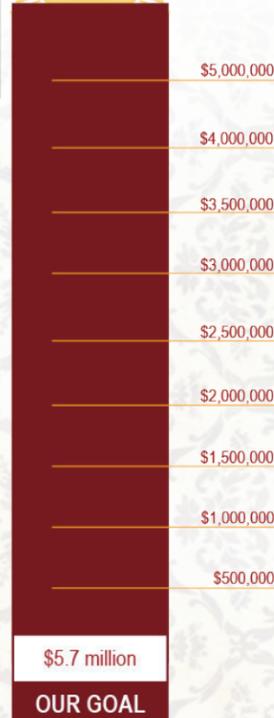
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