By Sean Gallagher

COLUMBUS—Speaking on Feb. 4 at St. Bartholomew Church in Columbus before Catholics from across central and southern Indiana, Archbishop Joseph W. Tobin announced decisions regarding the Connected in the Spirit planning process for the Bloomington, Connersville and Seymour deaneries.

Read decisions, pages 9-14. For a summary of all the Connected in the Spirit decisions, go to www.archindy.org/

Catholics from across central and southern Indiana attend a Feb. 4 press conference at St. Bartholomew Church in Columbus in which Archbishop Joseph W. Tobin announced decisions regarding the Connected in the Spirit planning process for the Bloomington, Connersville and Seymour deaneries. (Photo by Sean Gallagher)

Archbishop Tobin announces changes for three deaneries; two parishes to be merged

Our Lady of Providence in Brownstown will be closed, and merged with St. Ambrose Parish in Seymour. Archbishop Tobin noted in his decision that St. Ambrose Parish may choose to maintain Our Lady of Brownstown Church as a worship site, “subject to a triennial evaluation by the archdiocese.”

St. Rose of Lima Parish in Knightstown will be closed, and merged with St. Anne Parish in New Castle. As with the other merger, Archbishop Tobin has allowed St. Anne Parish to use St. Rose of Lima Church for worship “if necessary.”

In addition, the three parishes in Richmond—Holy Family, St. Andrew and St. Mary—will be combined to create a single new parish with a new name.

The churches of the three current parishes will be maintained. The decision regarding the parishes will also not affect St. Elizabeth Ann Seton School and Seton Catholic High School, both in Richmond.

All of the decisions will be effective on July 1. They were the result of a 15-month involvement of the deaneys’ pastoral leaders and representatives of its lay members in the Connected in the Spirit planning process.

Archbishop Tobin said the process is “an effort to discern where God is leading the Catholic Church in central and southern Indiana, and determine how the Archdiocese of Indianapolis should recall that the Terre Haute, Batesville and Seton Catholic High School, both in Richmond are also experiencing sadness and loss, since their parishes will be combined into a single new parish with a new name. In addition to the merger of these parishes, other parishes are being asked to link and share a pastor. All of the linked parishes will also be establishing joint pastoral councils to coordinate planning, programs and outreach.

Fifteen months after the 31 parishes in the Bloomington, Connersville and Seymour deaneries will establish partnerships to enhance their ministry and avoid an unnecessary duplication of services.

Like so many other dioceses throughout our country, we have had to make some difficult decisions regarding the structures of the Church. Fifteen months after the parishioners of Holy Family, St. Andrew and St. Mary will be combined to create a single new parish with a new name. All of the linked parishes will also be establishing joint pastoral councils to coordinate planning, programs and outreach.

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Indianapolis parish to host 16th annual Lenten speaker series

By Sean Gallagher

Our Lady of the Holy Rosary Parish, 520 Stevens St. in Indianapolis, will host its 16th annual Lenten speaker series titled “Spaghetti and Spirituality,” on Wednesday evenings in Lent, starting on Feb. 17 and ending on March 9. Each speaker’s presentation, along with a service of adoration following the conclusion of the traditional Latin Mass at noon, will start at 5:45 p.m. in Msgr. Priori Hall. Each presentation will begin at approximately 7:15 p.m. and ordinarily concludes by 8:30 p.m.

James and Kathleen Littleton will begin the series on Feb. 17 with a presentation titled, “Raising Christian Children in an Unchristian World.” The parents of 19 children, including five who have died, the Littletons have authored three books on their adventures in raising a large family. They are also the founders of Forming Faithful Families, a ministry that seeks to support and honor the domestic Church, marriage and family life.

On Feb. 24, Joyce Coronel will speak on the topic, “Fearless Faith: Religious Persecution in Iraq.” A staff member of The Catholic Sun, the newspaper of the Diocese of Phoenix, Coronel has witnessed firsthand the persecution of Christians in Iraq, including a priest who died for his faith. The experience has helped her understand more of God’s will, and renewed her appreciation of her faith and freedom.

David Wilder will give a presentation on March 2 titled, “Catechist, therefore Apologist: Taking Catechesis from Devotion to Discipleship.” Wilder is the managing editor of The Northwork-based Lumen Institute, which provides formation for business, executives and cultural leaders in character, faith and leadership.

An experienced apologist of the Catholic faith, Wilder specializes in high-impact, bridge-building evangelization and parenting techniques that use logic, humor and the art of example to drive the methods of Catholic persuasion.

The last presentation in this year’s series, on March 9, will be given by Father Martin Rodriguez, associate pastor of St. Monica Parish in Indianapolis, and the world’s largest Orthodox Church, was a failed dream of St. John Paul II and an opportunity that escaped retired Pope Benedict XVI as well. Repeatedly after the Soviet bloc began dissolving in 1989 and the once-estranged Eastern Catholic Churches began functioning publicly again, Russian Orthodox leaders insisted there could be no meeting between a pope and a patriarch as long as Catholics were “proselytizing” in what the Orthodox considered their territory.

The Vatican insisted the Catholic Church projects proselytism, which it defines as actively seeking converts from another Christian community, including through pressure or offering incentives. The Russian Orthodox had insisted such types of proselytism occurred in both Russia and Ukraine, although the Vatican said that when asked, the Orthodox provided no proof.

St. John Paul re-established the Latin-Rite Catholic hierarchy in Russia in 2002, which led to the Russian Orthodox withdrawing from dialogue with the Vatican for several years. Even as tensions over the Catholic presence in Russia waned, the Russian Orthodox insisted a bigger example of proselytism was the loss of its churches in the newly independent Ukraine.

The Vatican recognized there were some instances of excessive zeal early on, but rejected the use of the term “proselytism” as a blanket description for the re-establishment of the Ukrainian Catholic Church. The Ukrainian Catholic Church was outlawed by the Soviet government in the 1940s, and its property was confiscated by the government, which in turn gave some churches to the Russian Orthodox. Byzantine-rite Catholics who could only worship in a Russian Orthodox church, returned to Catholic services and sought the return of Church property.

Father Lombardi said the fact that a meeting has been scheduled “allows one to think that, on various points, dialogue has matured and allowed some things that were once seen as obstacles to be overcome.”

“Every step toward dialogue, understanding, a will to draw closer to each other, understand each other and walk together” after “a past of distancing themselves and even of polemics and division is a positive sign for everyone,” especially considering the huge numbers of Catholics and Russian Orthodox in the world, the spokesman said.

Jesuit Father David Nazar, rector of Rome’s Pontifical Orientale Institute and a Ukrainian Catholic from Canada, told Catholic News Service, “If this were to take place, it would be big news in the [Holy] Year of Mercy. To make a step in this direction is beautiful, but also irreversible.”

Especially for Catholics in Russia and Ukraine, he said, relations with the Russian Orthodox are complicated, including because of the close relationship between the Russian Orthodox Church and the Russian government, which annexed Crimea and is supporting fighting in Eastern Ukraine.

Father Nazar described his reaction to the news as “cautiously optimistic,” and said he hoped it would mark “a new beginning” in Catholic-Russian Orthodox relations.

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—Jesuit Father Federico Lombardi, Vatican spokesman

POPE continued from page 1

50 years. Archbishop Joseph W. Tobin of Indianapolis is Catholic co-chairman of the North American Orthodox-Catholic Theological Consultation.

Archbishop Tobin told Catholic News Service he was sensitive to “the sort of delicacies that are involved here. Besides a theological landscape, there’s a whole geopolitical reality at work here, too.”

The archbishop said, “I would like to hear how from the Russian side, the ‘third Rome,’ speaks to the ‘first Rome,’ ” noting the ecclesial progression from Rome to Constantinople after the schism, to Moscow given its current standing in the Orthodox world.

“It would be interesting to hear just what the common ground Patriarch Kirill has found with the bishop of Rome,” Archbishop Tobin added.

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COLUMBUS—Philip and Clare Bradshaw have been members of St. Wenceslaus and Lourdes Parish in Knightstown for 34 years. It was in this Connersville Deanery faith community that they raised their seven children.

Philip participated in the Connected in the Spirit planning process, which resulted in Archbishop Joseph W. Tobin deciding to merge St. Rose Parish with St. Anne Parish in New Castle.

He said that the proposal was made, because that was the proposal that we had made,” he said. “I was hoping that it wasn’t going to be Jacob.” The thing that has gotten us through it is them [archdiocesan leaders] saying that we can continue as a weekly “we.”

Philip was a member of a cohort group made up of members of various Connersville deanery parishes and its pastoral leaders.

In deciding to merge St. Rose with St. Anne, Archbishop Tobin allowed for the continued use of the churches of both faith communities “if necessary.”

It’s “the mission of all of us to seek him out, no matter where we have to go to find him,” she said. “It’s nice to have it in a place that we’re comfortable with.” But change can be good, too. “We’ll try to keep praying and keep a positive attitude about it.”

Dean Russell Woodard has served as pastor of the parish since 1997, and both St. Anne, St. Rose, and St. Thérèse, both in Henry County, since 2010. He knows well the difficulty of the decision regarding the Knightstown faith community.

“We have to try to heal and preserve what we have, and then work together guided by the Spirit, good things will happen — things that we didn’t even foresee at the time,” he said. “But as with any transition, there is pain along the way.”

People involved in the Connected in the Spirit process, such as Parishes St. John the Baptist and St. Andrew, and Deacon Dan Krolke, are available to members of parishes affected by the decisions related to the planning process made by Archbishop Tobin, especially those that will be unaffected by the decision related to the parishes.

Archbishop Tobin has already announced his decisions regarding 31 parishes in the Bloomington, Connersville and Seymour deaneries. Father Daniel Staublin has announced that he will lead the parishes of Our Lady of Providence Parish in Brownstown and St. Ambrose Parish in Seymour for six years.

In the coming months, he will seek to carry for the pastoral needs of the members of Our Lady of Providence, which will be merged into St. Ambrose.

“In other words, we need to get to know one another,” he said. “Each other’s ministry is an equal part of the same mission.”

He is aware of the challenges that threaten sustainability, a decrease in the clergy needed to staff parishes and a review of parishes by the archdiocese. There’s definitely a mission field out there, he said.

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By Sean Gallagher

Father Daniel Staublin and Deacon Michael East attend a Feb. 4 press conference at St. Bartholomew Church in Columbus in which Archbishop Joseph W. Tobin announced decisions regarding the Connected in the Spirit planning process for the Bloomington, Connersville and Seymour deaneries. Father Staublin is pastor of Our Lady of Providence Parish in Brownstown and St. Ambrose Parish in Seymour. Deacon East ministers at both of the Seymour deanery faith communities.

(Foto by Sean Gallagher)

Several parishes in the three deaneries affected by the Feb. 4 decisions had already shared a priest for several years, and will continue to do so. However, establishing joint parish pastoral councils will be added in new steps.

Two new sets of linked parishes have been created. St. Anne Parish in New Castle, which will receive the merged St. Rose of Lima Parish in Knightstown, will be linked with St. Elizabeth of Hungary Parish in Cambridge City. The Holy Trinity Parish in Edinburgh, previously linked with St. Rose of Lima in Franklin, will now be linked with St. Bartholomew Parish in Columbus.

Several sets of partnerships among parishes that have been known for many years as the Richmond Catholic Community.

Father Kevin Morris has served as pastor of the three parishes which have been known for many years as the Richmond Catholic Community. Previously, he served as associate pastor there from 1997-99.

“I think we’re heading in this direction for so long that the decision will be welcome here,” he said.

I ask all the parishes in the archdiocese to remember the faithful who have taken part in Connected in the Spirit and need our prayerful support. All parishes must be especially attentive to those brothers and sisters who come from a parish that will close, offering them a warm and compassionate welcome, while showing great respect for their former parochial community and its history.

Let us ask the Holy Spirit to continue to accompany the planning process of Connected in the Spirit, so that all the members of the communities of the Archdiocese of Indianapolis may be loving disciples who give eloquent witness to the love of God that is manifest in Jesus Christ.

Sincerely yours in Christ,

Most Rev. Joseph W. Tobin, C.Ss.R.
Archbishop of Indianapolis

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 change its structures in order to carry out the mission of the archdiocese.

Other parishes will be linked together in such a way that they will share a priest and, according to Archbishop Tobin, “cooperate in as many ways as possible.” This will include the establishment of joint parish pastoral councils and other committees and commissions. Each parish will, however, maintain its own finance council, which is required by canon law.

With the help of God’s grace, we can move beyond our death, hope glimmers amid the pain of life’s journey.

The Criterion  Friday, February 12, 2016

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The corporal works of mercy are posted on a classroom door during Lent at St. Peter Indian Mission School in Bapchule, Ariz. Ash Wednesday, observed on Feb. 10 this year, marked the start of the penitential season of Lent, a time of reflection, prayer, fasting and charity before Easter. (Old photo/Marcy Wather)

Obeying Lent in the Holy Year of Mercy

When Pope Francis issued the bull “Misericordiae Vultus” (“The Face of Mercy”), he proclaimed a Holy Year of Mercy from Dec. 8, 2015, through Nov. 20, 2016. That means that every season of this liturgical year takes on the character of mercy in a special way.

But in his proclamation of this jubilee year, the Holy Father places particular emphasis on the season of Lent. Pope Francis writes, “The season of Lent during this Jubilee Year should also be lived more intensely as a privileged moment to celebrate and experience God’s mercy” (“Misericordiae Vultus,” #17). He goes on to say that during Lent we can rediscover the merciful face of God.

Most of us do not consider Lent “a privileged moment.” In fact, many of us regard Lent as something of a necessary evil. It’s a time of fast and abstinence that prepares us for the season of penance and sacrament. It’s a time of fast and abstinence that prepares us for the season of penance and sacrament.

This is a time of ascetic disciplines designed to hold us closer to the heart of the Trinity and to understand one another better; may it draw from it.”

During Lent, almsgiving, the generous sharing of ourselves (time, talent and treasure) with others, especially the poor and vulnerable, yields an afterlife. God is love. He proved it by the very fact that they have imported an alien view that demeans women, Americans don’t want that either.

Donald Trump says that Cruz can’t be a president because he is not the right kind of citizen. It all fits. But I really don’t like it. “Spirituality for Today/Father John Catoir

Our duty to those who doubt

It is something different. No one can prove that spiritual life exists. Members of the same species change certain features to meet the challenges of life, or of a new terrain on their way to becoming a leitmotif of the Republican primaries.

Spirituality for Today/Father John Catoir

Our duty to those who doubt

Recently, I received a letter from a person desperate because his brother left the Church in anger, saying a lot of what the Church teaches is a myth. I told the person I would pray for the situation. But I imagine there are a lot of similar situations out there. Here are a few thoughts to help you sort things out, if this is the case. It doesn’t take much to see that there is much hatred, fast of science, and vicious violence and warfare in the world. We are living in a flawed world. None of us fully understand our creator, set things in motion in some mysterious way so that we would have this experience of life on Earth. Yes, there is substantial evidence that life evolves. Members of the same species change certain features to meet the challenges of life, or of a new terrain or opportunity.

Some dismiss the mysteries we hear about in the Bible. But the essential answer is that God was at the beginning. The world as it is can be explained by evolution but before that evolution, there was God. I have been a Catholic priest for 50 years, and for me the Church is the mystical body of Christ. It is filled with sinners trying to be better.

Those who leave us to find a perfect church somewhere else are not far from being duped. They are filled with the ‘path of love toward them—and toward others—and not to let them disrupt what we have found in faith.

(John Garvey writes for Catholic News Service.)
Use Lent to celebrate, experience God’s mercy.

**D**uring this Lenten season in the Holy Year of Mercy, Pope Francis has invited and challenged us to reflect on the great gift of God’s mercy. In his official proclamation (or “papal bull”) titled “Misericordiae Vultus” (“The Face of Mercy”), the Holy Father calls our attention to the singular role that mercy plays in everything that God says and does throughout salvation history.

Mercy is not simply one of God’s many attributes such as being omniscient (all-knowing), omnipotent (all-powerful) or omnipresent (present everywhere).

God’s mercy is also not simply something he does periodically, the way a president or governor occasionally pardons a convicted criminal.

**Mercy is an essential feature of Who-God-Is. God is love, St. John the Evangelist tells us, and his very nature he is ready to forgive us always and everywhere no matter what we have done, or failed to do, as his children.**

Pope Francis goes further. He tells us: “Jesus Christ is the face of the Father’s mercy. These words might well sum up the mystery of the Christian faith. Mercy has become living and visible in Jesus of Nazareth, reaching its culmination in him. The Father, ‘rich in mercy’ (Eph 2:4), after having revealed his name to Moses as ‘a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness’ (Ex 34:6), has never ceased to show, in various ways throughout history, his divine nature. In the ‘fullness of time’ (Gal 4:4), when everything had been arranged according to his plan of salvation, he sent his only Son into the world, born of the Virgin Mary, to reveal his love for us in a definitive way. Whoever sees Jesus sees the Father (cf. Jn 14:9). Jesus of Nazareth, by his words, his actions and his entire person reveals the mercy of God (“Misericordiae Vultus,” #1). When we look to Jesus in prayer, when we listen to his words in sacred Scripture, and when we encounter him in ministry, in care for others or in holy Communion, we see the Father’s merciful face. The loving kindness of our merciful God is constant and unrelenting. Even in instances where God appears as a just and avenging God in the Old Testament, he is already manifesting his merciful heart. ‘As a father shows compassion to his children, so will I show compassion to you’ (Is 63:9).”

**La misericordia no es simplemente uno de los varios atributos de Dios, tales como la omnisciencia (todo lo sabe), la omnipotencia (es poderoso) o la omnipresencia (que está en todas partes).**

La misericordia divina tampoco es algo que Él hace periódicamente, como por ejemplo un presidente o un gobernador que perdonan ocasionalmente a algunos delincuentes sentenciados.

La misericordia es una característica esencial de la persona de Dios. San Juan Evangelista nos dice que Dios es amor y que dada su naturaleza está presto a perdonar siempre y en todo lugar como hijos suyos que somos, sin importar lo que hayamos hecho o dejado de hacer. En otras palabras, el papa Francisco también nos invita a ver que Dios jamás es arbitrario, caprichoso ni vengativo. Por el contrario, Dios no juzga mediante una ternura que no debe confundirse con debilidad sino que es, en efecto, un signo de la fortaleza de Dios.

**Es por esto que la liturgia, en una de las colectas más antiguas, invita a orar diciendo: “Oh Dios que revelas tu omnipotencia sobre todo en la misericordia y el perdón…” Dios será siempre para la humanidad como Aquel que está presente, cercano, providente, santo y misericordioso.” El papa nos dice que la justicia y la misericordia “No son dos momentos contrastantes entre sí sino dos dimensiones de una única realidad que se desarrolla progresivamente hasta alcanzar su ápice en la plenitud del amor” (“Misericordiae Vultus,” #6). “En “Misericordiae Vultus” el papa Francisco nos desafía a aprovechar la temporada de la Cuaresma durante este Año de Jubileo “como momento fuerte para celebrar y experimentar la misericordia de Dios.” También nos invita a valorar de las sagradas Escrituras durante la Cuaresma “para redescubrir el rostro misericordioso del Padre” (“Misericordiae Vultus,” #6). Deseo reforzar este enfoque especial para la Cuaresma y hacer del tema de la misericordia de Dios la constante de todas mis columnas del “The Criterion” durante la Cuaresma. Espero que mis reflexiones ayuden, al menos en un poco, a que la misericordia de Dios se tome visible en el rostro de Jesús, en las palabras de las sagradas Escrituras y en las obras de caridad de nuestra Iglesia.

El papa Francisco nos exhorta a repetir y a adorarles de las palabras del profeta Miqueas: “Tú, oh Señor, eres un Dios que cancelas la iniquidad y perdona el pecado, que no mantienes para siempre tu cólera, pues amas la misericordia. Tú, Señor, volverás a compadecer de nosotros y a tener paciencia de tu pueblo. Destruirás nuestras culpas y arreglarás en el fondo del mar todos nuestros pecados” (cf. Mt 7:8-19). ¡Qué imagen tan espectacular para esta temporada de Cuaresma! ¡Mediante nuestros actos de penitencia y caridad permitimos que Dios destruya nuestros pecados y se los lleve en el mar de su divina misericordia! Que nuestro Dios siempre misericordioso y siempre poderoso borre nuestros pecados. Que la ternura del Padre, la compasión del Hijo y la generosidad amorosa del Espíritu Santo llenen nuestros corazones en esta época de la Cuaresma y nos preparen para la alegría de la Pascua. 

Traducido por: Daniela Guanipa

**Aprovechamos la Cuaresma para celebrar y vivir la misericordia de Dios.**

Durante esta época de Cuaresma en el Santo Año de la Misericordia el papa Francisco nos ha invitado y nos ha desafiado a reflexionar acerca del preciado obsequio de la misericordia de Dios. En su proclamación (o bula papal) titulada “Misericordiae Vultus” (“El rostro de la misericordia”), el Santo Padre destaca el papel fundamental que desempeña la misericordia en todo lo que Dios dice y hace a lo largo de la historia de la salvación.

La misericordia no es simplemente uno de los varios atributos de Dios, tales como la omnisciencia (todo lo sabe), la omnipotencia (es poderoso) o la omnipresencia (que está en todas partes). La misericordia divina tampoco es algo que Él hace periódicamente, como por ejemplo un presidente o un gobernador que perdonan ocasionalmente a algunos delincuentes sentenciados. La misericordia es una característica esencial de la persona de Dios. San Juan Evangelista nos dice que Dios es amor y que dada su naturaleza está presto a perdonar siempre y en todo lugar como hijos suyos que somos, sin importar lo que hayamos hecho o dejado de hacer. En otras palabras, el papa Francisco también nos invita a ver que Dios jamás es arbitrario, caprichoso ni vengativo. Por el contrario, Dios no juzga mediante una ternura que no debe confundirse con debilidad sino que es, en efecto, un signo de la fortaleza de Dios.

Cierto a santo Tomás de Aquino, el papa Francisco escribe que “El propio Dios usa misericordia y especialmente en esto se manifiesta su omnipotencia.” El papa nos dice que “La misericordia de Dios, en lugar de ser un signo de debilidad es la marca de su poder. ‘Es por eso que la liturgia, en una de las colectas más antiguas, invita a orar diciendo: ‘Oh Dios que revelas tu omnipotencia sobre todo en la misericordia y el perdón…” Dios será siempre para la humanidad como Aquel que está presente, cercano, providente, santo y misericordioso.” El papa nos dice que la justicia y la misericordia “No son dos momentos contrastantes entre sí sino dos dimensiones de una única realidad que se desarrolla progresivamente hasta alcanzar su ápice en la plenitud del amor” (“Misericordiae Vultus,” #6). “En “Misericordiae Vultus” el papa Francisco nos desafía a aprovechar la temporada de la Cuaresma durante este Año de Jubileo “como momento fuerte para celebrar y experimentar la misericordia de Dios.” También nos invita a valorar de las sagradas Escrituras durante la Cuaresma “para redescubrir el rostro misericordioso del Padre” (“Misericordiae Vultus,” #6). Deseo reforzar este enfoque especial para la Cuaresma y hacer del tema de la misericordia de Dios la constante de todas mis columnas del “The Criterion” durante la Cuaresma. Espero que mis reflexiones ayuden, al menos en un poco, a que la misericordia de Dios se tome visible en el rostro de Jesús, en las palabras de las sagradas Escrituras y en las obras de caridad de nuestra Iglesia.

El papa Francisco nos exhorta a repetir y a adorarles de las palabras del profeta Miqueas: “Tú, oh Señor, eres un Dios que cancelas la iniquidad y perdona el pecado, que no mantienes para siempre tu cólera, pues amas la misericordia. Tú, Señor, volverás a compadecer de nosotros y a tener paciencia de tu pueblo. Destruirás nuestras culpas y arreglarás en el fondo del mar todos nuestros pecados” (cf. Mt 7:8-19). ¡Qué imagen tan espectacular para esta temporada de Cuaresma! ¡Mediante nuestros actos de penitencia y caridad permitimos que Dios destruya nuestros pecados y se los lleve en el mar de su divina misericordia! Que nuestro Dios siempre misericordioso y siempre poderoso borre nuestros pecados. Que la ternura del Padre, la compasión del Hijo y la generosidad amorosa del Espíritu Santo llenen nuestros corazones en esta época de la Cuaresma y nos preparen para la alegría de la Pascua.

Traducido por: Daniela Guanipa
Retreats and Programs

Retreats Booked

Friday, February 12
Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. “Breeders: A Subclass of Women?” film and discussion, sponsored by pro-life ministry of Holy Rosary and St. John the Evangelist parishes, 6:30 p.m. Information: St. Joseph Church and Parish, 319 E. South St., Lebanon, Ind. (Lafayette Diocese).

Indianapolis and Lafayette
Cursillo Community
Ultima, Mass 4:30 p.m., lunch and dinner 6 p.m., Ultima, 7 p.m., Jim Amies speaker. Information: Mark Scheler, 317-733-4146.

February 14
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Mass in French, 1 p.m. Information: 317-523-4193 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4775 W. 35th St., Indianapolis. Class of ’63 monthly gathering, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

February 14-16
St. Mary, Naples, Ossington; and Immaculate Conception, Milltown parishes; and Passion mission, “Mercy: God’s Gift,” Father James Farrell, presenter, opportunities for the sacraments of healing, confession and anointing each evening.

• Feb. 14, St. John the Baptist Church, 331 S. Buckeye St., Ossington, 7 p.m.
• Feb. 15, Immaculate Conception Church, 2001 E. County Road 820 S., Greensburg, 7 p.m.
• Feb. 16, St. Maurice Church, 8734 Harrison St., Naselle. Information: 317-372-4948 or hustedd2@gmail.com.

February 16
St. Lawrence Parish, 6944 E. 46th St., Indianapolis. Catholic Charisms and Renewal of Indianapolis. Life in the Spirit Seminar, session four of seven, 7-9 p.m. Information: Joseph Valpo, 317-546-7328 or valpo-edmunds@comcast.net.

February 17
Calvary Mausoleum Chapel, 455 W. Troy Ave., Indianapolis. Monthly Mass, 2 p.m. Information: 317-784-4439 or appeal@archindy.org.


St. Joseph University Parish, 115 S. Fifth St., Terre Haute. Lenten Fish fry dinner fundraiser, 4:30-8 p.m. Information: shartlep@saintlawrence.edu.

February 18
St. Joseph Parish, 1375 S. Main St., Indianapolis. Third Thursday Adoration, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Church, 1901 Westview, and Mausoleum, 901 Havenwick Road, Indianapolis. Monthly Fish Fry dinner, 4:30-8 p.m., dinner starts 5:30 p.m., $20 for dinner tickets. Registration and information: www.catholiccemetery.cc.

February 19

Helpers of God’s Precious Infants, Indianapolis. Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 90th St., followed by prayer at a local abortion center and continued prayer at the church for those who wish to assist. Information: 317-992-4077.

February 21-24
St. Susanna Church, 1210 E. Main St., Indianapolis. Lenten Mission, led by Deacon Ralph Poyos of New Evangelization Ministries, 7:30-8:30 p.m. each evening. Information: invitéed@saintsunits.com.

February 22
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Serra Club dinner meeting, “Status of Vocations,” Father Eric Augustin, presenter, 6 p.m., $15 per person. Information: 317-546-7328 or valpo-edmunds@comcast.net.

VIPS

Dan and Susie (Thompson) Torzewski, members of St. Pink X Parish in Indianapolis, will celebrate their 50th wedding anniversary on February 19. The couple was married on Feb. 19, 1966, in Holy Spirit Church in Indianapolis. They have four children, Molly Pierce, Christy, Kerry and Kevin Torzewski. They also have two grandchildren.

St. Divine family conference set for March 12-13 in Kokomo

The Indiana Holy Family Conference will take place at Kokomo High School, 2501 S. Berkley Road, in Kokomo, Ind., in the Lafayette Diocese on March 12-13. Check-in begins at 7:45 a.m. on March 12, with Mass celebrated by Bishop Emeritus William L. Higi of the Lafayette Diocese at 8:30 a.m. The first end at 5:30 p.m. On March 13, the Mass will begin with Mass celebrated by Father Ted Dudzinski of the Lafayette Diocese at 8:30 a.m. The day will end at 3 p.m.

Sixteen sessions will be offered, including renowned Catholic speaker and author Dr. Edward Sri; Father Scott Traynor, rector of St. John Vianney Theological Seminary in Denver; Dominican Father Nicholas Monaco; Lafayette Diocese Office of Family Life director Dora Tohar; Mercy Sister Mary Gretchen Hoffman; and internationally acclaimed musician Danielle Rose.

In addition to the Masses, the conference will also feature speakers for March 12-13 in Kokomo

Christopher West to speak at 6th Catholic Men’s Conference in St. Leon on March 5

Christopher West, a renowned author and speaker on Theology of the Body, is among the featured speakers at the 6th (short for Eph 6:10-18) Catholic Men’s Conference at the East Central High School Performing Arts Center, 2101 N. State St., Suite A, in St. Leon, from 9 a.m.-3 p.m. on March 5. Also speaking will be Mark Houck, co-founder of The King of Men, a group that builds up men’s faith by providing leadership, protector and provider through education, formation and action; Father John Hollowell, pastor of St. Paul the Apostle Parish in Greencastle and Annunciation Parish in Brazil; and Father Jonathan Meyer, pastor of All Saints Parish in Dearborn Parish in Greencastle and Annunciation Parish in Brazil; and Father Jonathan Meyer, pastor of All Saints Parish in Dearborn Parish in Greencastle and Annunciation Parish in Brazil; and Father Jonathan Meyer, pastor of All Saints Parish in Dearborn Parish in Greencastle and Annunciation Parish in Brazil.

Archbishop Joseph W. Tobin will celebrate Mass, and the sacrament of reconciliation and adoration will be available. Advance individual tickets are $45, or $50 at the door. Advance tickets for groups of 10 or more are $35. For high school and college students ages 16-25, tickets are $15, and clergy and religious are welcome at no charge.

For more information or to register, log on to www.efacatholicministers.org.

Struggling couples invited to Retrouvaille weekend on Feb. 26-28 in Indianapolis

A Retrouvaille weekend retreat designed to help unhappy marriages will be offered at the Lenten Fish fry dinner fundraiser at a local abortion center, and a new and positive way, and in complete privacy. Volunteers will be offered for middle-school and high school age children, A Corner features activities, stories and music will be offered in age-appropriate groups for children ages 3-11, and a nursery will be available for children ages 1-2.

Registration for the Kids’ Corner is required by Feb. 29.

For those who register by Feb. 22, the cost is $135 for a couple and all of their children under 7, $250 for married couple or family of two, $50 for a single adult, and $80 for an individualteen not registered with their family.

For more information or to register, contact Melody Lopez at mlopez@archindy.org, or log on to www.hollyfamconference.org, or contact Kelli Conlon at 765-452-6021 or kellij@stfranciscosomerset.org.

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Grief seminar focusing on family members to take place on March 14

A day of reflection titled “A Family’s Grief: Recognizing and Responding to Each Member’s Loss,” will be held at Our Lady of Fatima Retreat House, 5355 E. 56th St., in Indianapolis, from 8:30 a.m.-3:30 p.m. on March 14. 

When one member of a family dies, the entire family is affected—members mourn their personal losses. This conference will address the diversity of grief experiences within the family, how to recognize different grief patterns, and how to help family members communicate and show support.

It will also explore how parishes can best respond to the unique spiritual needs of family members.

The cost, which includes lunch and materials, is $30. All are welcome to attend. Registration is required by March 7. To register, log on to www.archindy.org/shl/memories-bereavement.html. For more information, contact Deb VanVelse at dvanvels@archindy.org, or call 317-236-1586 or 800-382-9386, ext. 1586.

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events. For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.
Women’s conference offers speakers on ‘Mercy for All’

By Natalie Hoefer

The Indiana Catholic Women’s Conference, organized by the Marian Center of Indianapolis and sponsored by the Archdiocese of Indianapolis, will take place at the Indianapolis Marriott Downtown hotel from 8:30 a.m. to 4 p.m. on March 19. The theme of this year’s conference is “Mercy for All.”

This year’s speakers include:
• Back by popular demand, national speaker and retreat leader Society of Our Lady of the Most Holy Trinity Father James Blount. He returns to share his message that “through the power of the Holy Spirit, God’s Church can make a difference in the world today.”
• Michelle Faehnle, co-author of Divine Mercy for Moms: Sharing the Lessons of St. Faustina. Faehnle gave up her job as a labor and delivery nurse to raise her four children at home, and to answer the call to the new role as a national speaker and retreat leader Society of Our Lady of the Most Holy Trinity Father James Blount. He returns to share his message that “through the power of the Holy Spirit, God’s Church can make a difference in the world today.”
• Emily Jaminet, co-author of Divine Mercy for Moms: Sharing the Lessons of St. Faustina. Jaminet hosts “Mother’s Moments” on Gabriel Catholic Radio in Columbus, Ohio. After a brief stint working for a Christian non-profit in Pittsburgh, Pa., she returned home to raise her six children and be a “worker in the vineyard of the Lord.”
• Anthony Mullen, national coordinator for the international Flame of Love Movement of the Immaculate Heart of Mary, which promotes the Church-approved late-20th century messages of Jesus and Mary to a Hungarian woman. The messages promise the triumph of the Immaculate Heart of Mary. Mullen is also chairman of McConsecration.org, one of the world’s largest providers of materials on consecration to Mary, promoting a life dedicated “to Jesus through Mary.”

Also returning are:
• Archbishop Joseph W. Tobin, who will celebrate Mass at 11 a.m., and singer/songwriter Annie Karto.
• “The Church chose our theme for us this year,” says Kathy Denney, director of the volunteer-run Marian Center of Indianapolis. “With this being the [Holy] Year of Mercy, we wanted to focus on God’s mercy for all.”

Denney feels the annual conference, now in its 11th year, once again has something for women of all ages.

“We’ve got two young mothers who wrote a book on mercy,” she says, stating the book contains a forward by Marian of the Immaculate Conception Father Michael Gaitley, author of 33 Days to Morning Glory and Consoling the Heart of Jesus.

As for Father James Blount, S.O.L.T. Denney says, “I had so many women request him to come back, and I heard from women who didn’t get to come who said they were so sorry they missed him. He’s in such demand, I was amazed that he came back.”

New to this year’s conference is Mullen, a speaker on the international Flame of Love Movement of the Immaculate Heart of Mary. The movement has spread through Europe and the eastern part of the United States. It’s very interesting.”

Marilynn Ross, a member of Our Lady of the Greenwood Parish in Greenwood, attended the conference last year and said she looks forward to going again.

“It’s a joyful, joy-filled day,” she said. “In the midst of Lent, it’s a time of inspiration, of providing hope, a message of ‘let’s look to the Resurrection, look to the power of the Holy Spirit and the Church, and all that they have to offer us.’

“It’s a time of sharing with other women, and it’s a shot in the arm to keep us going through Lent to Easter. Like Father Blount said last year, we are an all-leaflet people. That’s a message we need to hear in the midst of these crazy times.”

In addition to the speakers, the conference will offer a catered lunch, vendors, music by Karto, and the opportunity for adoration, Benediction, Mass and confession.

Women who do receive Communion and the sacrament of reconciliation “might consider driving the short distance to the [SS. Peter and Paul] Cathedral to go through the holy doors of mercy for the indulgence,” says Denney, noting that the two sacraments are part of the requirements for the holy year plenary indulgence.

“The conference should end by 4 p.m., so there’d be plenty of time afterward to drive over to the cathedral. I hope many women take advantage of that opportunity.”

Denney says the goal of this year’s conference is the same: for women to “go deeper into the mystery of God. We don’t do this [conference] for any other reason. It’s a lot of work, and it’s completely voluntary. We don’t get paid—we do it in hopes that we’re doing something to bring about the kingdom of God.”

(Tickets for the Indiana Catholic Women’s Conference from 8:30 a.m. to 4 p.m. on March 19, with registration at 8 a.m., are $50, or $25 for students and religious. For groups of 10 or more, tickets are $45. Members of the largest group will receive a prize and VIP seating in the front row. The conference will be held at the Indianapolis Marriott Downtown, 305 W. Maryland St. Parking is available across the street in the Government Center Parking Garage, 401 W. Washington St., for less than $10. To register for the conference, log on to www.indianaecatholicwomen.com, or mail a check and number of attendees to: Marian Center of Indianapolis, P.O. Box 474362, Indianapolis, IN 46247 (checks made out to St. Michael Foundation). For questions, call 317-858-0573 or e-mail mariansr@aol.com.)

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Religious liberty, LGBT rights legislation fails to advance

By Brigid Curtis Ayer

Legislation to expand lesbian, gay, bisexual and transgender (LGBT) rights and provide some protections for religious liberty died on the Senate floor on Feb. 3. Following a private meeting among Senate Republican leadership, Sen. Travis Holdman, R-Marlboro, author of Senate Bill 344, told lawmakers on the Senate floor he didn’t have the votes for his bill to pass, so he was not going to call it for a second reading.

Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC), who serves as the legislative and public policy spokesperson for the Church in Indiana, said he was not surprised the bill lacked the necessary support to pass. “This is a very complex issue, and the solution is not clear cut,” he said. “While we were appreciative of Sen. Holdman’s efforts to find common ground in balancing civil rights of the LGBT community with religious liberty, the Church was unable to support the bill.”

Tebbe added that while the bill did provide some protections for religious institutions, the bill failed to recognize religious liberty as an inherent and fundamental right, and did not provide protection for individuals and businesses on matters of conscience.

Holdman’s bill would have provided civil rights expansions for sexual orientation, but not gender identity. The bill prohibited discriminatory practices in acquisition or sale of real estate; housing; education; public accommodations; employment; the extending of credit; and public contracts based on military active duty status; or sexual orientation. The bill also would have provided some protections for religious liberty for institutions.

“After several months of honest, good faith discussion, it is apparent that SB 344 lacks the support in the Senate to move forward,” Holdman said, “and as a result, I will not be calling the bill for further debate.”

The senator said he is “greatly, greatly disappointed,” and added, “We have let down our LGBT friends and our . . . friends in the faith community.” Holdman described his bill as a balanced approach, which he felt would have been a step forward for Indiana.

“No one supports unjust discrimination of anyone, which includes discrimination regarding one’s exercise of faith,” Tebbe said. “No one should be coerced or forced to participate in or facilitate behavior contrary to one’s conscience.

“The proponents of LGBT civil rights appear to have the understanding that religious freedom only extends to worship in one’s congregation or in one’s home,” he continued. “Catholics and all Christians are called to put our faith into practice in our daily lives. Religious freedom requires the opportunity to live and conduct one’s private and public life in accord with one’s conscience and faith. One must be able to walk the talk.”

Holdman said that it did not appear the time was right to move this issue forward, and he deeply regretted it. “The underlying issue is not going to go away,” he said, but added he was hopeful that all those involved could come together to reach a compromise. Holdman warned that if lawmakers fail to reach a compromise, there is a real possibility that the courts could make the determination without them. Sen. David C. Long, R-Fort Wayne, who serves as Senate president pro tempore, echoed Holdman’s remarks, saying, “If we don’t forge a solution, the courts will. I fear religious freedom and liberty will be the loser if the courts decide the issue.”

Long said that courts are “aggressively stepping in” when the legislature fails to act. He attributed the demise of the legislation to “extreme messaging” from those on both sides of the issue. Long said an attitude of “my way or the highway” doesn’t work in the legislative process. He said that as a result of this kind of thinking, nothing is happening on the issue this year. But he added, “Our state is better for having had this discussion.”

Sen. Tim Lanane, D-Anderson, who serves as Senate minority leader, said a solution is “not that complicated.” He added that he felt the issue was not moving forward because of concerns that were “fuelled by fear.” “The issue requires thoughtful and respectful dialogue,” Tebbe said. “We urge all people of good will to show mutual respect for one another,” he continued, “so that dialogue and discernment can take place to ensure that no one in Indiana will face discrimination whether it is for their sexual orientation or for living their religious beliefs.”

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On Feb 4, 2016, Archbishop Joseph W. Tobin announced changes in the Bloomington, Connersville and Seymour deaneries that are restructuring the offices of Our Lady of Providence Parish in Brownstown and St. Rose of Lima Parish in Knightstown.

The three parishes—Holy Family, St. Andrew and St. Mary—will be closed, and one new parish with a new name will be established out of the three former parishes’ boundaries.

The decisions were the result of the months-long involvement of the deaneries’ pastoral leaders and representatives of its lay members in the Connected in the Spirit planning process.

Archbishop Tobin said the goal of Our Lady of Providence Parish in Brownstown and St. Rose of Lima Parish in Knightstown was to provide for the pastoral needs of its people demonstrated that:

Whereas the information concerning the Indianapolis; and

Whereas information concerning both the current condition and pastoral needs of the three parishes linked by a common pastor and commonly known as the “Richmond Catholic Community” of Indianapolis; and

Whereas the planning commission proposed the merger, canonically known as an extinctive union, between St. Andrew Parish, Holy Family Parish, and St. Mary Parish with the extinction of all three parishes and the erection of a new parish to be comprised of the members and territory of the extinguished parishes; and

Whereas the unification of the parishes would allow for stronger evangelization, faith formation, and vocations programs, as well as more effective administration and stewardship of the resources of the unified parish; and

Whereas the unification of the parishes would also allow for a prudent allocation of limited resources and personnel, parish unity and participation; and

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Whereas the unification of the parishes would also allow for a prudent allocation of limited resources and personnel, parish unity and participation; and

While some parishes will close, other parishes will be linked together in such a way that they will share a priest, other staff members and create joint programs, ministries and committees. All of the linked parishes are being asked to establish joint pastoral councils to coordinate planning.

Finally, some parishes will create a partnership. While they will retain their own pastor or sacramental minister, they will collaborate in implementing shared programs and office structures in order to carry out their mission today and in the future.

Whereas I convened the Presbyteral Council of the Archdiocese and sought its counsel concerning the manner in which the pastoral needs of the people of Holy Family Parish might best be addressed; and

Whereas my predecessor, Bishop Daniel Buechlein, OSB, instituted a process to assess the pastoral needs of the parishes of the Archdiocese of Indianapolis; and

Whereas information concerning the pastoral needs of the people of Holy Family Parish, one of the three parishes of the Richmond Catholic Community, was made available to all of the Archdiocesan Planning Commission and to myself as the Archbishop and Ordinary of the Archdiocese of Indianapolis; and

Whereas the information concerning the condition of the parish and the pastoral needs of its people demonstrated that:

• Holy Family Parish has been part of the Richmond Catholic Community for approximately two decades; and

• as a member of the Richmond Catholic Community, Holy Family Parish has shared a pastor, parochial vicar, and pastoral team with St. Mary Parish and St. Andrew Parish; and

• the three parishes of the Richmond Catholic Community have functioned de facto as a single parish for approximately two decades; and

• the system in place, while having many pastoral advantages, imposes serious administrative burdens upon the parish and staff, including:

  —difficulties in administering the funds received in Sunday collections, since the members of the three parishes of the Richmond Catholic Community are members of any of the three churches and monies collected at one of the three parishes are often designated for another of the three parishes, thus requiring the expenditure of considerable time in separating funds designated for the parishes that they are credited to the correct parish;

  —the maintenance of separate financial councils per the norms of canon law;

  —the maintenance of separate bank and financial accounts for each of the three parishes; —the necessity of apportioning to each parish the expenses incurred by the entire Richmond Catholic Community; and

  —it is pastorally advantageous to the members of the three parishes of the Richmond Catholic Community, and specifically to the members of the current Holy Family Parish, that the de facto functioning of the Richmond Catholic Community as a single parish be recognized by the creation of a single parish out of the three parishes of the Richmond Catholic Community; and

Whereas the Archdiocese of Indianapolis generally, and to myself as the Archbishop of Indianapolis, and

Whereas my predecessor, Archbishop Daniel Buechlein, OSB, instituted a process to assess the pastoral needs of the parishes of the Archdiocese of Indianapolis; and

Whereas information concerning the condition of the parish and the pastoral needs of its people demonstrated that:

• there are very limited ministries at Our Lady of Providence; and

• Our Lady of Providence has no catechetical program and few resources to support catechesis; and

• Our Lady of Providence has few liturgical ministries; and

• Our Lady of Providence has few social outreach programs;

• the number of members of the parish is small and is continuing to decline even as the population of the county in which it is located is growing;

• the extinctive union of Our Lady of Providence and the merger of the people of the parish into St. Ambrose Parish of Seymour will provide the opportunity for an increase in ministry, evangelization, and outreach in Jackson County; and

• such a merger of Our Lady of Providence should be readily accepted as both parishes already share a common pastor.

Whereas the planning commission proposed the merger, canonically known as an extinctive union, of Our Lady of Providence Parish into St. Ambrose Parish and

Whereas the unification of the parishes would allow for stronger evangelization, faith formation, and vocations programs, as well as effective administration and stewardship of the resources of the unified parish; and

Whereas, while such a unification is sufficiently justified for the reasons in von related above, it also allows for the prudent allocation of limited resources and personnel, particularly priests; and

Whereas I convened the Presbyteral Council of the Archdiocese and sought its counsel concerning the manner in which the pastoral needs of the people of Our Lady of Providence Parish might best be addressed; and

Whereas the Presbyteral Council, after fully considering the issue, recommended by unanimous vote that the Holy Family Parish be extinguished and merged into a newly erected parish; and

Whereas, upon my own consideration of the facts and the recommendation of the Archdiocesan Presbyteral Council, I have reached the conclusion that the recommendations are sound and supported by the facts:

1. Joseph W. Tobin, C.Ss.R., Archbishop of the Archdiocese of Indianapolis, having considered the advice of the Archdiocesan Planning Commission and the Archdiocesan Presbyteral Council, and having in my personal responsibility to best meet the spiritual needs of the people of Holy Family Parish of Richmond in specific and the spiritual needs of the Connersville Deanery and the Archdiocese of Indianapolis generally, now hereby decree:

1. Holy Family Parish of Richmond, Indiana is to be merged into a parish to be erected consisting of the people and territory of the currently existing parishes of the Richmond Catholic Community on July 1, 2016.

2. The public juridical person of Holy Family Parish is to be extinguished on the same date, or, if the matter should be appealed, upon the resolution of any such appeal.

3. Upon the extinction of the public juridical person of Holy Family Parish and the unification of its people into the parish to be erected, the civil corporation of Holy Family Parish shall immediately transfer all assets and liabilities of the corporation, whether legal or equitable, to the civil corporation of the newly erected parish.

4. Upon the completion of the transfer of such assets and liabilities, the civil corporation of Holy Family Parish shall take such actions at civil law as are necessary to dissolve itself.

5. This decree is to be published to the pastor of Holy Family Parish.

6. The parishioners of Holy Family Parish and the parishioners of St. Andrew Parish and St. Mary Parish are to be given notice of this decree upon its receipt by the pastor of the parishes. Copies of this decree are to be made available for inspection at the offices of all three parishes, and the parishioners shall be given notice as soon as is possible after its receipt by the pastor. This decree is to be published to the website of the Archdiocese.

Given under my hand and the seal of this Archdiocese on this 4th day of February, 2016.

Most Reverend Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis

Michael Leitz
Chancellor

Our Lady of Providence—Brownstown

Decree

Whereas my predecessor, Bishop Daniel Buechlein, OSB, instituted a process to assess the pastoral needs of the parishes of the Archdiocese of Indianapolis; and

Whereas this process, known as Connected in the Spirit, was designed to consider the needs of the parishes according to deansities; and

Whereas it was deemed beneficial to consider parishes of the Seymour Deanery; and
Whereas, as part of this process, information was elicited concerning both the current condition and pastoral needs of the three parishes linked by a common pastor and community, as the “Richmond Catholic Community” of Richmond, Indiana; and
Whereas the Presbyteral Council, after considering the responses recommended by consultative vote that St. Andrew Parish be extinguished and merged into a newly erected parish; and,
Whereas, upon my own consideration of the facts and the recommendation of the Archdiocesan Presbyteral Council, I have reached the conclusion that the recommendations are sound and supported by the facts;
1. Joseph W. Tobin, C.Ss.R., Archbishop of the Archdiocese of Indianapolis, having considered the advice of the Archdiocesan Planning Commission and the Archdiocesan Presbyteral Council, and having in mind the responsibility to best meet the spiritual needs of the people of Our Lady of Providence Parish of Brownstown, in specific and the spiritual needs of the Seymour Deanery and Archdiocese of Indianapolis generally, now hereby decree that:

1. Our Lady of Providence Parish of Brownstown, Indiana, is to be merged into St. Ambrose Parish of Seymour, Indiana on July 1, 2016.
2. The public jurisdictional person of Our Lady of Providence Parish and the unification of its people into St. Ambrose Parish, the civil corporation of Our Lady of Providence Parish shall immediately transfer all assets and liabilities of the corporation, whether legal or equitable, to the civil corporation of St. Ambrose Parish.
3. Upon the conclusion of the transfer of such assets and liabilities, the civil corporation of Our Lady of Providence Parish shall take such actions at civil law as are necessary to dissolve itself.
4. This decree is to be published to the public jurisdictional person of Our Lady of Providence and St. Ambrose parishes.
5. The parishioners of Our Lady of Providence Parish and the unification of its people into St. Ambrose Parish are to be given notice of this decree upon its receipt by the pastor of the parishes. Copies of this decree are to be made available for inspection at the offices of both parishes, and the parishioners shall be given notice as soon as is possible after its receipt by the pastor.
6. This decree is to be published in the Archdiocesan newspaper, The Criterion.
7. This decree is to be posted to the website of the Archdiocese.

Given under my hand and the seal of the Archdiocese on this 4th day of February, 2016.

Most Reverend Joseph W. Tobin, C.Ss.R. Archbishop of Indianapolis
Annette “Mickey” Lentz Chancellor
I, Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis, do hereby decree that:

1. The three parishes of Richmond, Indiana and surrounding areas were presented to the Archdiocesan Planning Commission by the three parishes of that area that are currently linked by a common pastor and are commonly known as the Richmond Catholic Community; and

2. Whereas, my predecessor, Archbishop Daniel Buechlein, OSB, instituted a process called Connected in the Spirit that was designed to assess the pastoral needs of the parishes in the Archdiocese of Indianapolis, and

3. Whereas this process, known as Connected in the Spirit, was designed to consider the needs of the parishes according to deaneries; and

4. Whereas its was deemed beneficial to consider the pastoral needs of the parishes of the Connersville Deanery; and

5. Whereas, in the course of this process, information concerning both the current condition of St. Rose of Lima Parish of Knightstown, Indiana, and the pastoral needs of the people of the parish was made available to both the Archdiocesan Planning Commission and to myself as the Archbishop and Ordinary of the Archdiocese of Indianapolis; and

6. Whereas the information concerning the condition of the parish and the pastoral needs of its people demonstrated that:

   a. since 2009, St. Rose of Lima Parish has experienced a steady decline in both gross and net income and has incurred deficits in four of the six years from 2009 through 2015;

   b. the Planning Commission reached the conclusion that the income problems of the parish could be ameliorated by an extinctive union with St. Anne Parish of New Castle;

   c. the parish church has a capacity of two hundred, but the average weekend attendance for the period surveyed was only eighty;

   d. the extensive union of the parish would allow for an enhanced staff, a residential pastor, and increased administrative efficiency, thus enhancing the pastoral service available to the people of Knightstown;

   e. the Planning Commission proposed the merger, canonically known as an extinctive union, of St. Rose of Lima Parish into St. Anne Parish of New Castle, Indiana; and

   f. whereas the cohort representatives agreed with this proposal; and

7. Whereas, in my responsibility as the Archbishop of Indianapolis, I have the authority to decree, upon the resolution of any such appeal, such an extinctive union of the parish could be ameliorated by an extinctive union with St. Anne Parish of Knightstown in specific and the spiritual needs of the Connersville Deanery and Archdiocese of Indianapolis generally, now hereby decree that:

   a. St. Rose of Lima Parish of Knightstown, Indiana is to be extinguished and merged into a newly erected parish; and

   b. the parishioners of St. Rose of Lima Parish is to be extinguished on the same date, or, if the matter should be appealed, upon the resolution of any such appeal.

8. Whereupon, I, Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis, hereby decree:

   a. the three parishes, and the parishioners shall be extinguished and merged into a newly erected parish; and

   b. this Archdiocese on this 4th day of February, 2016.

Most Reverend Joseph W. Tobin, C.Ss.R.
Archbishop of Indianapolis

Annette ‘Mickey’ Lentz
Chancellor

St. Rose of Lima—Knightstown

Decree

Whereas my predecessor, Archbishop Daniel Buechlein, OSB, instituted a process called Connected in the Spirit that was designed to assess the pastoral needs of the parishes in the Archdiocese of Indianapolis, and

Whereas this process, known as Connected in the Spirit, was designed to consider the needs of the parishes according to deaneries; and

Whereas it was deemed beneficial to consider the pastoral needs of the parishes of the Connersville Deanery; and

Whereas the information concerning the condition of the parish and the pastoral needs of its people demonstrated that:

   a. since 2009, St. Rose of Lima Parish has experienced a steady decline in both gross and net income and has incurred deficits in four of the six years from 2009 through 2015;

   b. the Planning Commission reached the conclusion that the income problems of the parish could be ameliorated by an extinctive union with St. Anne Parish of New Castle;

   c. the parish church has a capacity of two hundred, but the average weekend attendance for the period surveyed was only eighty;

   d. the extensive union of the parish would allow for an enhanced staff, a residential pastor, and increased administrative efficiency, thus enhancing the pastoral service available to the people of Knightstown;

   e. the Planning Commission proposed the merger, canonically known as an extinctive union, of St. Rose of Lima Parish into St. Anne Parish of New Castle, Indiana; and

   f. whereas the cohort representatives agreed with this proposal; and

Whereas, in my responsibility as the Archbishop of Indianapolis, I have the authority to decree, upon the resolution of any such appeal, such an extinctive union of the parish could be ameliorated by an extinctive union with St. Anne Parish of Knightstown in specific and the spiritual needs of the Connersville Deanery and Archdiocese of Indianapolis generally, now hereby decree that:

   a. St. Rose of Lima Parish of Knightstown, Indiana is to be extinguished and merged into a newly erected parish; and

   b. the parishioners of St. Rose of Lima Parish is to be extinguished on the same date, or, if the matter should be appealed, upon the resolution of any such appeal.

Whereas the Archdiocesan Planning Commission reached the conclusion that the income problems of the parish could be ameliorated by an extinctive union with St. Anne Parish of New Castle, Indiana; and

Whereas the cohort representatives agreed with this proposal; and

Whereas, in my responsibility as the Archbishop of Indianapolis, I have the authority to decree, upon the resolution of any such appeal, such an extinctive union of the parish could be ameliorated by an extinctive union with St. Anne Parish of Knightstown in specific and the spiritual needs of the Connersville Deanery and Archdiocese of Indianapolis generally, now hereby decree that:

   a. St. Rose of Lima Parish of Knightstown, Indiana is to be extinguished and merged into a newly erected parish; and

   b. the parishioners of St. Rose of Lima Parish is to be extinguished on the same date, or, if the matter should be appealed, upon the resolution of any such appeal.

Whereas the parishioners of St. Rose of Lima Parish and the parishioners of St. Anne Parish are to be given notice of this decree upon its receipt by the parish life coordinator, and the parishioners shall be given notice as soon as is possible after its receipt by the pastor.

7. This decree is to be published in the Archdiocesan newspaper, The Criterion.

8. This decree is to be posted to the website of the Archdiocese.

Given under my hand and the seal of this Archdiocese on this 4th day of February, 2016.

Most Reverend Joseph W. Tobin, C.Ss.R.
Archbishop of Indianapolis

Annette ‘Mickey’ Lentz
Chancellor
NEW PARISH
continued from page 11

Whereas I convened the Archdiocesan Presbyteral Council to advise me concerning the question of whether a new parish should be created pursuant to the recommendations of the Archdiocesan Planning Commission, or whether some other course of action should be taken to address the pastoral needs of the people and territory of the three existing parishes;

and Whereas the Presbyteral Council, after full discussion and opportunity to suggest alternatives, recommended that a new consultation vote recommended to me the creation of a new parish in Richmond consisting of the people and territory of the three existing parishes;

I, Joseph W. Tobin, C.Ss.R., in my capacity as Archbishop and Ordinary of the Archdiocese of Indianapolis, having in mind my responsibility to best address the spiritual needs of the people of Richmond, specifically the people of the Archdiocese of Indianapolis and the Connersville Deanery generally, hereby decree:

1. A new parish is to be erected that will be comprised of the territory of the currently existing St. Andrew, St. Mary, and Holy Family parishes.

2. The new parish will come into being on the 1st day of July, 2016.

3. The public juridical person of the parish, which is created by operation of law, shall take such actions at law as are necessary to create a civil society and to incorporate pursuant to the current practice of the Archdiocese of Indianapolis and the law of the State of Indiana.

4. The status of the currently existing parishes and the disposition of the assets and liabilities of those parishes will be determined by the provisions of canon and civil law and by decrees specific to each of the three existing parishes.

5. The new parish will receive such assets and liabilities of the currently existing parishes as are apportioned to it by the provisions of canon and civil law and by the specific decrees concerning each of those parishes.

6. Prior to the date upon which the new parish will come into existence, representatives of the currently existing parishes are, in cooperation with the designation of the new parish, to propose to the Archbishop of Indianapolis a name for the new parish.

7. The number and location of the parish weekend Masses, holy day Masses, and other parish functions shall be determined by the pastor of the newly erected parish, after hearing the faithful.

8. This decree is to be published to the pastor of the three currently existing parishes, and, immediately upon receipt of this decree, the pastor is to notify the parishioners of the contents of this decree and to make this decree available for inspection and copying at the parish offices of the Richmond Catholic Community.

9. This decree is to be published in the Archdiocesan newspaper, The Criterion.

10. This decree is also to be published to the Archdiocesan website.

Given under my hand and the seal of this Archdiocese on this 4th day of February, 2016.

[Signature]

Most Reverend Joseph W. Tobin, C.Ss.R.
Archbishop of Indianapolis
HOLY FAMILY
Annette "Mickey" Lentz
Indianápolis, por medio del
parroquia de la Sagrada Familia
y a mi persona, en calidad de Arzobispo
febrero de 2016.

Otorgado de mi puño y letra, y con el sello
este Arquidiócesis.

Reverendísimo Joseph W. Tobin, C.S.R.
Arzobispo de Indianápolis

St. Mary—Richmond

Decreto
Considerando que mi predecesor, el
Annette "Mickey" Lentz

recomendaciones son sensatas y se
considerando que este proceso, conocido como Conectados en el Espíritu
(Connected in the Spirit), fue diseñado para evaluar las necesidades de las
comunidad Católica de Richmond,

considerando que este decreto debe publicarse en el sitio web de la Arquidiócesis.

Otorgado de mi puño y letra, y con el sello de esta Arquidiócesis, el día 4 del mes de
febrero de 2016.

Reverendísimo Joseph W. Tobin, C.S.R.
Arzobispo de Indianápolis

St. Mary—Richmond

Decreto
Considerando que mi predecesor, el
Annette "Mickey" Lentz

recomendaciones son sensatas y se
considerando que este proceso, conocido como Conectados en el Espíritu
(Connected in the Spirit), fue diseñado para evaluar las necesidades de las
comunidad Católica de Richmond,

considerando que este decreto debe publicarse en el sitio web de la Arquidiócesis.

Otorgado de mi puño y letra, y con el sello de esta Arquidiócesis, el día 4 del mes de
febrero de 2016.

Reverendísimo Joseph W. Tobin, C.S.R.
Arzobispo de Indianápolis

St. Mary—Richmond

Decreto
Considerando que mi predecesor, el
Annette "Mickey" Lentz

recomendaciones son sensatas y se
considerando que este proceso, conocido como Conectados en el Espíritu
(Connected in the Spirit), fue diseñado para evaluar las necesidades de las
comunidad Católica de Richmond,

considerando que este decreto debe publicarse en el sitio web de la Arquidiócesis.

Otorgado de mi puño y letra, y con el sello de esta Arquidiócesis, el día 4 del mes de
febrero de 2016.
a menudo va destinado a otra de las parroquias, y un gasto considerable de tiempo para repartir los fondos y garantizar que acabe en la parroquia correspondiente;

—el requisito impuesto por el derecho canónico de que unas y otras parroquias tengan su propio Consejo económico;

—el requisito de que cada una de las tres parroquias tenga cuentas bancarias y financieras separadas;

—el requisito de que los bienes, los activos y los inmuebles sean realizados para beneficio de toda la Comunidad Católica de Richmond y se reparta proporcionalmente entre cada una de las tres parroquias; y

—que resulta pastoralmente beneficioso para los integrantes de las tres parroquias que conforman la Comunidad Católica de Richmond, y específicamente para los de la actual parroquia de Santa María, que el funcionamiento de facto de la Comunidad Católica de Richmond como parroquia única está reconocido en la ley y la práctica, y que el Consejo presbiteral, denominado Connected in the Spirit (Connected in the Spirit) para evaluar las recomendaciones también facilitará la distribución pastoralmente necesaria de los recursos de la parroquia unificada; y

considerando que la Comisión de planificación arquidiocesana propuso dicha fusión, conocida canónicamente como una unidad pastoral, que vinculó a las parroquias de San Andrés, Sagrada Familia y Santa María, que supone la extinción de las tres parroquias y la creación de una sola parroquia que fusiona las tres parroquias que conforman la Comunidad Católica de Richmond; y

considerando que la unilateralidad de las parroquias también facilitará la inclusión pastoralmente necesaria de los recursos limitados y del personal, especialmente los sacerdotes; y

considerando que convocado al consejo presbiteral de la Comunidad Católica de Richmond, y solicitó su orientación en cuanto a la forma de poner en práctica la fusión; y

considerando que tras ponderar correctamente los hechos y las recomendaciones del consejo presbiteral de la Arquidiócesis, he llegado a la conclusión de que las recomendaciones son sensatas y se fundamentan en los hechos; y

considerando que, tras proponer correctamente los hechos y las recomendaciones del consejo presbiteral de la Arquidiócesis, he llegado a la conclusión de que las recomendaciones son sensatas y se fundamentan en los hechos.

Yo, reverendo Joseph W. Tobin, C.Ss.R. Arzobispo de Indianápolis,

otorgo de mi puño y letra, y con el sello

Nueva parroquia—Richmond

Decreto

Considerando que mi predecesor, el arzobispo Daniel Buechlein, OSB, había instituido un proceso conocido como Consecutivos en el Espíritu (Connected in the Spirit) para evaluar las necesidades parroquiales de las parroquias de la Arquidiócesis de Indianápolis, y

considerando que el Deanato de Connersville participa actualmente en este proceso y que

considerando que como parte de este proceso las tres parroquias de Richmond vinculadas actualmente mediante un mismo proceso y consultando con la Comunidad Católica de Richmond, presentaron información ante la Comisión de planificación arquidiocesana (Archdiocesan Planning Commission) en cuanto a las necesidades pastorales de las feligresías de Richmond, incluidas y zonas aledañas; y

considerando que la información demostró que la disposición actual de las parroquias de Richmond resulta inadecuada para atender las necesidades pastorales actuales y futuras de los feligreses de Richmond puesto que:

• en la actualidad las tres parroquias de Richmond —San Andrés, Santa María y la Sagrada Familia— son parroquias independientes de jure, pero funcionan de facto como una sola parroquia en la mayoría de los aspectos;

• las tres parroquias comparten un mismo pastor, han compartido en lo que se refiere a un mismo vicario parroquial y tienen personal pastoral común; y

• no obstante, dada su condición de parroquias independientes se han visto obligadas a implementar onerosas pruebas administrativas y económicas, a saber:

—si bien funcionan como una sola parroquia en la mayoría de los aspectos, las parroquias se han visto obligadas a tener cuentas bancarias y financieras separadas, y los gastos conjuntos deben repartirse proporcionalmente entre dichas parroquias; las parroquias tienen un mismo pastor y personal pastoral, pero cada parroquia tiene sus propios consejos financieros y pastoral, lo que ocasiona que el trabajo del pastor se multipique; —los parroquianos acuden a la misma catedral en la que más les convenga durante el fin de semana, aunque los donativos deben trasladarse a la parroquia de la cual son miembros, lo que provoca una carga administrativa y gastos para las parroquias; —las parroquias mantienen en conjunto una escuela primaria y secundaria; —una nueva parroquia conformada por los parroquianos, activos y el territorio que ocupan las tres parroquias existentes actualmente y el mantenimiento de las iglesias parroquiales que existen en la actualidad podrá razonablemente cumplir con las necesidades pastorales litúrgicas de toda la población católica de Richmond y zonas aledañas, sin que esto ocasione una carga excesivamente pesada para aquellos responsables de la atención pastoral y la administración de dicha parroquia; y

considerando que la Comisión de planificación arquidiocesana fundamentó sus recomendaciones en la información recopilada de las parroquias, los representantes de las cohortes y la Arquidiócesis; y

considerando que la Comisión de planificación arquidiocesana, tras analizar la información, me presentó la recomendación de que las tres parroquias existentes se unifiquen en una sola; y

considerando que dicha recomendación era coherente con los deseos expresados por los líderes parroquiales; y

considerando que convocado al Consejo presbital de la Arquidiócesis para que me asesore en relación con el asunto de si debería crearse una nueva parroquia de conformidad con la recomendación de la Comisión de planificación arquidiocesana o si debería emprender medidas para atender las necesidades pastorales de la parroquia católica de Richmond, y

considerando que el Consejo presbital, tras explorar a fondo la propuesta y haber considerado la oportunidad de sugerir cursos de acción, me recomendó por votación consensuada unirme a la creación de una nueva parroquia de Richmond, que conforma la Comunidad Católica de Richmond integrada por las personas y el territorio que conforman las tres parroquias existentes.

Yo, reverendo Joseph W. Tobin, C.Ss.R. Arzobispo de Indianápolis,

otorgo de mi puño y letra, y con el sello de la Arquidiócesis, el 4 de abril de 2016.

R reverendo Joseph W. Tobin, C.Ss.R. Arzobispo de Indianápolis

otorgado de mi puño y letra, y con el sello de la Arquidiócesis, el 4 de abril de 2016.
Lenten acts of mercy draw Catholics out of indifference

By Mike Nelson

As we Catholics are well aware, Lent is a season of sacrifice and good works. In the minds of some, perhaps, it is a season of drudgery. This is not because of the Lenten call to sacrifice or “give up” something, although I would guess many of us relish going without something we like for six weeks. (I have been known to reply, when asked what I am giving up for Lent, “Making commitments I can’t possibly keep.”)

The drudgery comes from believing that we do the same-old, same-old, year after year: fasting on Ash Wednesday, no meat on Fridays, purple everywhere.

The reality, though, is that we are not doing the same thing—not, that is, if we are truly people of faith. People of faith know they are not the same people this year that they were last year or three years ago.

Let’s take, as an example, excerpts from the liturgical readings for Wednesday of the fourth week of Lent, this year on March 9. They include:

- From an Old Testament reading: “The Lord comforts his people and shows mercy to his afflicted” (Is 49:13).
- From the responsorial psalm: “The Lord is gracious and merciful … good to all and compassionate toward all his works” (Ps 145:8-9).
- And from the Gospel reading: “Whoever hears my word and believes in the one who sent me has eternal life” (Jn 5:24).

These are inspiring messages of hope—as they should be—because Lent leads us to Easter, the season of new hope and new life.

But now let’s think about our lives during the fourth week of understanding Lent—and how we received the word of God on that day.

- March 18, 2015: The Bardo National Museum in Tunisia was attacked by gunmen who killed more than 20 and wounded 50, almost all of them tourists.
- April 2, 2014: A soldier at Fort Hood in Texas shot and killed four people before killing himself.
- March 13, 2013: Cardinal Jorge Mario Bergoglio, archbishop of Buenos Aires, was elected to the papacy.
- April 27, 2013: A gunman opened fire at Washington Navy Yard, killing 12 and injuring 4 others.
- March 18, 2015: The Bardo National Museum in Tunisia was attacked by gunmen who killed more than 20 and wounded 50, almost all of them tourists.

These were different events, inspiring different feelings.

But now let’s think about our lives during the fourth week of understanding Lent—and how we received the word of God on that day.

Let’s take, as an example, excerpts from the liturgical readings for Wednesday of the fourth week of Lent, this year on March 9. They include:

- From an Old Testament reading: “The Lord comforts his people and shows mercy to his afflicted” (Is 49:13).
- From the responsorial psalm: “The Lord is gracious and merciful … good to all and compassionate toward all his works” (Ps 145:8-9).
- And from the Gospel reading: “Whoever hears my word and believes in the one who sent me has eternal life” (Jn 5:24).

These are inspiring messages of hope—as they should be—because Lent leads us to Easter, the season of new hope and new life.

Yet, we can look at these events and still say to ourselves, “Well, that’s the way of the world, events beyond my control. I see what happens. I think about it and move on with my life. Same-old, same-old.”

That suggests an attitude of complacency, indifference and self-sufficiency—something Pope Francis addressed pointedly in his Lenten message of 2015.

“Today, this selfish attitude of indifference has taken on global proportions, to the extent that we can speak of a globalization of indifference. It is a problem which we, as Christians, need to confront.”

How do we confront it? Performing acts of charity is certainly a worthy activity during Lent, the pope suggested.

But if the good works we do during Lent do not continue throughout the year, can we say that we have been truly renewed in our faith?

Beyond good works done and sacrifices made during one period of the year, Pope Francis suggests that we are called to be people with hearts of mercy—“all the time.”

“A merciful heart does not mean a weak heart,” he added in that Lenten message, anticipating his call to be people with hearts of mercy.”

The image of God as merciful is not unique to Jesus. It is found frequently in the Old Testament, and in many examples in the Psalms.

The prophet Isaiah proclaimed God’s never-ending love for us, in one of the most beautiful passages in the Bible:

“Sing out, heavens, and rejoice, Earth, break forth into song, you mountains, for the Lord comforts his people and shows mercy to his afflicted. But Zion said, ‘The Lord has broken me; my Lord has forgotten me.’ Can a mother forget her infant, be without tenderness for the child of her womb? Even should she forget, I will never forget you” (Is 49:13-15).

So for Lent this year, perhaps our focus should be on practicing that teaching of Jesus found in the Gospel of Luke:

“…but to you who hear I say, love your enemies, do good to those who hate you, bless those who curse you, and pray for those who mistreat you.”

“Give to everyone who asks of you, and from the one who takes what is yours do not demand it back. Do to others as you would have them do to you. …” (Lk 6:30-31).

But rather, love your enemies and do good to them, and lend expecting nothing back; then your reward will be great and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked. Be merciful, just as [also] your Father is merciful” (Lk 6:35-36).

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The prophet Isaiah proclaimed God’s never-ending love for us in one of the most beautiful passages in the Bible:

Scriptures filled with examples of God’s mercy that can be imitated during Lent

By Daniel S. Nuñez

Lent is a penitential season. It is a time for reflecting on our lives, and seeking to understand how we can grow closer to God.

“During the Holy Year of Mercy, perhaps our focus should be on understanding what God has done and will do for us, and then consider what changes we must make in our lives so that we can imitate what he does for us in our relationship with others.”

As Jesus says in the Gospel of St. John, “If I, therefore, the master and teacher, have washed your feet, you ought to wash one another’s feet. I have given you a model to follow, so that as I have done for you, you should also do it” (Jn 13:14-15).

Following his baptism, Jesus went into the desert to pray. The Gospel of Mark says that “the Spirit drove him out into the desert” (Mk 1:12). Following this time of 40 days of fasting and prayer, Jesus emerged from the desert with a passionate message of God’s love and mercy.

In his teaching about the good news of the kingdom, Jesus used parables to explain God’s great love for us. The message in the parable of the Prodigal Son in Luke 15:11-32 is of a father who welcomes his wayward son back with open arms. He offers a message of God’s great mercy. Many of Jesus’ parables make a similar point.

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Reflecting on new meanings for the March for Life

Even though the day was overcast, bone-chilling and the usual number of marchers was down, this year’s March for Life was down, this year’s March for Life was indeed a resounding statement about the dignity of life.

After the march ended, the historic Arch of Friendship was washed with a cloudless life. grinding life to a halt.

As I experienced this, an additional meaning of the March for Life struck me: It is a tribute to those whose lives are stirred from living a normal life, and it is a tribute to those who reach out to them. An example of this is a child with a rare disease in the woman who never sees the light of day, or in those who suffer from life-defeating racism because of prejudices.

March for Life is that it serves as a rally for those who serve others deprived of living noble, dignified, joyful lives.

Winning the Powerball lottery.

Love may also last a lifetime.

Sometimes love means sacrificing one’s time or money or whatever it takes to serve another. In marriage, it means taking the vow “in sickness and in health” literally, maybe including years of caring for a loved one, caring for a child with depression, dementia or cancer. And it also means believing the vow to be faithful “for richer, for poorer” through failed business ventures or lost jobs or bankruptcy. Paradoxically, it may even mean surviving together through unprecedented violence.

Love is not solely a sexual relationship, although it may include it if couples are married. It is love of friends, of family, and love as we love ourselves, although we may not love ourselves very much, not to mention how we may feel about the “others.”

So we sift through the various possibilities of love, and love is the only thing that can be said to be the primary emotion. Love is not a lot of fun.

We recognize romantic falling in love, that wonderful, exciting emotion that overpowers us at times.

March for Life is that it serves as a rally for those who serve others deprived of living noble, dignified, joyful lives.
Jews and gentiles alike. Crucifixion indeed was a fate that Jesus is the Lord. From the dead is the ultimate confirmation through faith in Jesus. His resurrection had doubts. Paul urged these people to Surely many of the Christian Romans that utterly was at odds with the Gospel. As was the case with the other communities to which Paul sent letters, the Church in Rome was living in a culture that utterly was at odds with the Gospel. Surely many of the Christian Romans had doubts. Paul urged these people to be strong by uniting themselves to God through faith in Jesus. His resurrection from the dead is the ultimate confirmation that Jesus is the Lord. This reference would have had an impact. Crucifixion indeed was a fate that might have awaited them. Surely many were afraid since, after all, the popular mood and the political order were against Christians. The penalty for being a Christian was death. Finally, Paul insisted, God’s mercy and life, given in Christ, are available to all, Jews and gentiles alike.

Lent is the Time

By Thomas J. Rillo

Lent is the time
To allow our faith to manifest itself
Deep within our hearts
Lent is the time
To let the power of our faith
Take hold of us and guide us
Lent is the time
To relive the passion of Jesus Christ
To walk the way to Calvary
Lent is the time
To place our feet on the via dolorosa
To feel Jesus’ pain on his journey
Lent is the time
To reflect on the magnitude of Jesus’ ministry
To relive the teachings of Jesus
Lent is the time
To walk the shores of Galilee with Jesus
To emulate the disciples’ wonderment
Lent is the time
To renew our covenant with God
To reflect and to wonder on His Word
To grow closer to God through prayer
Lent is the time
For making sacrifices imitating Jesus
Forsaking the things that tempt us
Lent is the time
To imitate the courage of Jesus in all things
To prefer nothing to Jesus Christ
Lent is the time
For complete giving or receiving forgiveness
Just as Jesus forgave on the cross

First Sunday of Lent/ Msgr. Owen F. Campion

Sunday Readings
Sunday, Feb. 14, 2016

- Deuteronomy 26:4-10
- Romans 10:8-13

The Book of Deuteronomy provides the first reading for this first Sunday of Lent. Deuteronomy looks to the days when the Hebrews were freed from Egyptian slavery, and made their uncertain way across the treacherous Sinai Peninsula. Yet Deuteronomy is not a story of doom and gloom. It is hopeful. All will be well for God’s people if they simply love God and follow his commandments. God already had proven to be merciful and protective. He would not change.

The decision to obey God, therefore, and truly to be his faithful people rests solely with the people themselves.

For its second reading this weekend, the Church provides us with a reading from St. Paul’s powerful Epistle to the Romans. The Apostle wrote this epistle to the Christians living in Rome, the imperial capital and the center of the Mediterranean world in the first century. For its second reading this weekend, the Church advocates balance between its twofold moral responsibility to protect refugees from the slavery and hopelessness of sin. God had promised them. We are in flight from slavery to the land of prosperity and peace that are absolutely at odds with the Gospel of Jesus. We are similar in so many ways to the Hebrews as they fled from Egypt and slavery to the land of prosperity and peace God had promised them. We are in flight from slavery and hopelessness of sin. The first Christians to whom Paul wrote his letters and Luke wrote his Gospel were also in flight from sin and death. They were weak. We are weak because self-sufficiency attracts us. They could not do everything. Neither can we.

God alone gives courage and insight. Lent gives us the opportunity to strengthen our own resolves to resist sin, to be with God and in him to find our way. "Lord, I have heard your call. I'm coming home."

Reflection
On Ash Wednesday, the Church invited us to use the season of Lent as a means to our great holiness. Never deluding us by implying that the path to holiness is a walk along an imagined primrose path, the Church frankly tells us that holiness requires discipline, focus, and unfailing faithfulness to God despite difficulties and the forces, very real in the world, that are absolutely at odds with the Gospel of Jesus. We are in flight from slavery and hopelessness of sin. The first Christians to whom Paul wrote his letters and Luke wrote his Gospel were also in flight from sin and death. They were weak. We are weak because self-sufficiency attracts us. They could not do everything. Neither can we.

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The Church advocates balance between national security and care for refugees

It is my understanding that the Catholic Church, along with other religious organizations, is helping to relocate Syrian and other Middle Eastern refugees, of whom more than 90 percent are Muslim. This is deeply troubling to me. I lost an acquaintance in the San Bernardino, Calif., massacre. It seems probable to me that some of these Muslims may participate in terrorist acts. I have written to Catholic Charities, my diocesan newspaper and the bishops’ conference expressing my concerns, but have received no response.

Does the Bible, or do the teachings of Jesus, ever tell us that we should willfully give aid to those who seek to do us harm? (City of origin withheld)

Normally, I would not choose to run letter like this because of its blatant bias. But realism causes me to worry that there may be other readers who share some of the feelings expressed, so I prefer to respond.

No, we are not required to help those who we know for a fact seek to harm us. In this case, though, it is far from clear if we have knowledge that refugees from the Middle East will carry out any attacks here. In any case, Pope Francis, in an address to diplomats last month, called for nations to “find the right balance between its twofold moral responsibility to protect the rights of its citizens, and to ensure assistance and acceptance to migrants.” In the past five years, at least 4 million Syrians have fled their country as a consequence of their country’s civil war and the rise of the Islamic State terrorist group. Children make up more than half of those displaced, and they have paid the heaviest price.

According to data gathered by Catholic Relief Services (CRS), “many have witnessed violence and the loss of homes or loved ones; the vast majority have been out of school for years.”

Christian humanitarian groups such as CRS and World Vision, which are on the ground helping refugees, do not distinguish between Christians and non-Christians; they simply serve all who are desperately seeking a home. Jesuit Father Tom Smolich is an American who serves as the international director of Jesuit Refugee Services. He said, “The idea of only taking Christian refugees is contrary to what we stand for as an immigrant nation.” To view Muslims generically as terrorist sympathizers is not only irresponsible, but wildly inaccurate.

“These refugees are fleeing terror themselves,” said Auxiliary Bishop Eusebio Elizondo of Seattle, chairman of the U.S. bishops’ Committee on Migration last November. “They are extremely vulnerable families, women and children who are fleeing for their lives. We cannot and should not blame them for the actions of a terrorist organization.

Seven Servite Founders

13th century feast - February 17

In 1233, seven Florentine laymen—two married, two widowed, three single, all well-known merchants and members of a Marian confraternity—abandoned homes, jobs and wealth for a life of poverty, prayer and penance at Monte Sanario, where they built a chapel and hermitage. Within a few years, they had formed the Order of Friar Servants of Mary, or Servites, a mendicant order that received formal papal approval in 1304. The seven founders, jointly canonized in 1888, are: Bonfilius, Bonajuncta, Amadeus, Hugh, Manettus, Sostene and Alexis, who out of modesty refused ordination, served the order in various ways as a lay brother; he outlived the other founders and reportedly died at age 110.

Daily Readings

Monday, February 15
Leviticus 19:1-2, 11-18
Psalm 19:8-10, 15
Matthew 25:31-46

Tuesday, February 16
Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

Wednesday, February 17
The Seven Holy Founders of the Servite Order
Jonah 3:1-10
Psalm 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, February 18
Esther C. 12, 14-16, 23-25
Psalm 138 1-3, 7c-8
Matthew 7:7-12
Garrison, Audrey; Zerr, Jennifer; Elizabeth Falcone, Mary; St. Joan of Arc, Indianapolis, 90, Brother of Patricia King, Clifford. Father of Denise Kilgus, Jan. 13. Husband of Donna (Little Flower), Indianapolis, St. Therese of the Infant Jesus of 12. Great-grandfather of 11.

BAECHER, William J. Rouse, Brian, David, Kevin and Augustine. Brother of Debbie Father of Sarah and Nickolas, 43, Danny, Jeff and Terry Allen.


WYATT, Abner, Jr., St. Mary, Indianapolis, Jan. 27. Father of Theresa Desautels, Donna and Jerry. Grandfather of six. Great-grandfather of eight.


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Wagner, Robert L. 94, St. Theresa of the Infant Jesus (Little Flower), Indianapolis, Jan. 27. Father of Theresa Desautels, Donna and Jerry. Grandfather of six. Great-grandfather of eight.


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New Catholic-Muslim dialogue formed; Chicago archbishop named co-chair

WASHINGTON (CNS) — The U.S. Conference of Catholic Bishops’ (USCCB) Committee on Ecumenical and Interreligious Affairs announced on Feb. 8 that it is launching a new National Catholic-Muslim Dialogue, and Chicago Archbishop Blase J. Cupich has been named its first national co-chairman.

“As the national conversation around Islam grows increasingly fraught, coarse and driven by fear and often willful misinformation, the Catholic Church must help to model real dialogue and goodwill,” said Bishop Mitchell T. Rozanski of Springfield, Mass., who is chairman of the committee.

For over two decades, the bishops’ ecumenical and interreligious committee has co-sponsored three regional Catholic-Muslim dialogues, and Bishop Rozanski said the time is right to begin a national dialogue.

“Our current dialogues have advanced the goals of greater understanding, mutual esteem and collaboration between Muslims and Catholics, and the members have established lasting ties of friendship and a deep sense of trust,” he said in a statement.

He also thanked Archbishop Cupich for agreeing to represent the USCCB “in this crucial conversation.” The Chicago prelate’s tenure as dialogue co-chair will begin on Jan. 1, 2017.

The current regional Catholic-Muslim dialogues are:

• The mid-Atlantic dialogue, which partners with the Islamic Circle of North America.
• The Midwest, which partners with the Partnership for Inclusive Social Justice in North America.
• The West Coast, which partners with the Islamic Shura Council of Southern California and the Islamic Educational Center of Orange County, Calif.

Each is co-chaired by a bishop and a Muslim leader from the corresponding regional organization.

According to a USCCB news release, the three dialogues will continue to meet and “will work collaboratively with the members of the new national dialogue.”

The launch of a new Catholic-Muslim dialogue follows a 2014 statement from the ecumenical and interreligious committee stating that the Catholic Church remained committed to dialogue with leaders of other religions and Muslims in particular.

It said the Church’s mandate to engage in dialogue with Muslims comes from the Second Vatican Council’s “Declaration on the Relationship of the Church to Non-Christian Religions.”

The document Rozanski noted, “states unequivocally that the Church urges its members to ‘enter with prudence and charity into discussion and collaboration with members of other religions.’”

Regarding Islam, the council document said “the Church has also a high regard for the Muslims,” and that “despite centuries of conflict urged ‘that a sincere effort be made to achieve mutual understanding’” (#3).

The bishops’ committee statement said that “Airport Anteate” “has been consistently upheld by recent popes.”

“Sadly, in recent years, there has been a deliberate rejection of this call for dialogue,” the bishops said, noting the “constant threat to our Muslim brothers and sisters in some of the Catholic Church and in other ecclaisial families,” the 2014 statement said.

“We understand the confusion and deep emotions stirred by real and apparent acts of aggression and discrimination by certain Muslims against non-Muslims, often against Christians abroad.”

Director of Music Ministry

Little Flower Parish

Little Flower Parish, a vibrant faith community of almost 1,000 households on the Eastside of Indianapolis, is seeking a full-time (approx. 20 hrs. per week) Director of Music Ministry to lead a well-developed liturgical ministry.

Responsibilities include: providing for music at four Masses per weekend, including personal direction and/or performance for at least three Masses, recruiting and training volunteer musicians, directing adult and youth choirs, training cantors, and assisting with liturgical music for school liturgies.

This dynamic person of faith should have a Bachelor’s Degree, preferably with a music major, including knowledge and training in music theory, improvisation, or equivalent experience, a strong sense of Roman Catholic liturgy, and proficiency in keyboards and choral direction. Salary commensurate with education and experience.

E-mail cover letter, resume, and references, to: musicdirectorsearch@littleflowerparish.org by Feb. 29, 2016.
Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following list of services was reported to The Criterion.

Batesville Deanery • Feb. 25, 7 p.m. for St. Anthony of Padua, Morriss; St. Nicholas, Ripley County; and St. Louis, Batesville at St. Louis • March 4, 10 a.m.-10 p.m. at All Saints, Dearborn County, St. Martinus • March 4, 8 a.m.-6 p.m. for Immaculate Conception, Millihausen; St. Catherine of Siena, Decatur County; St. Maurice, Napoleon; and St. Mary, Greensburg at St. Mary, Greensburg • March 7, 6:30 p.m. at St. Lawrence, Lawrenceburg • March 9, 7 p.m. at St. Peter, Franklin County • March 16, 7 p.m. at St. Michael, Brookville

Bloomington Deanery • Feb. 23, 7 p.m. at St. Agnes, Nashville • March 7, 7 p.m. at St. Martin of Tours, Martinsville • March 15, 7 p.m. at St. Vincent de Paul, Bedford • March 16, 6:30 p.m. at St. Jude, Spencer • March 17, 6 p.m. at St. John the Apostle, Bloomington • March 23, 4 p.m. at St. Paul Catholic Center, Bloomington

Connersville Deanery • Feb. 23, 7 p.m. at St. Elizabeth of Hungary, Cambridge City • Feb. 24, 6:30 p.m. at St. Bridget, Liberty • March 10, 7 p.m. at St. Mary (Immaculate Conception), Rushville • March 15, 6 p.m. Richmond Catholic Community at St. Mary, Richmond • March 16, 7 p.m. at St. Anne, New Castle

Indianapolis East Deanery • Feb. 25, 7 p.m. for Philip Neri and Holy Cross at Holy Cross • Feb. 29, 7 p.m. for Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)

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