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'You see how precious life is'

A child's need for a transplant leads a faith community to give from the heart

By John Shaughnessy

For a child, there are moments in life when all that matters is the desire to be accepted, to belong.

For parents, there are times in life when their greatest longing is to share their deepest beliefs with their child—and to have those beliefs embraced by their child.

That desire of a child and that longing of parents blended in a special moment during this school year when 9-year-old Michael Deiter and his parents—John Deiter and Jennifer Gray—approached the altar at Our Lady of Lourdes Church in Indianapolis.

In many ways, the scene reflected the timeless Catholic tradition that will unfold again this spring when countless number of children around the archdiocese and the world will receive their first holy Communion.

Yet as Michael—in his blue suit, white shirt and white tie—prepared to receive a host from Father Michael Welch, everyone in the crowded church understood there was an extra special quality to

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For most of his nine years, Michael Deiter has faced the continuing prognosis that he "could die at any time." Here, the third-grade student at Our Lady of Lourdes School in Indianapolis is all smiles shortly after he celebrated a major moment in his spiritual life—receiving his first Communion. (Submitted photo)

Antonin Scalia was longest-serving justice on current Supreme Court

WASHINGTON (CNS)—Supreme Court Justice Antonin Scalia, who died of apparent natural causes on Feb. 13 while in



Justice Antonin Scalia

Texas on a hunting trip, once said in an interview that while he took his Catholic faith seriously, he never allowed it to influence his work on the high court.

"I don't think there's any such thing as a Catholic judge," Scalia

told *The Catholic Review*, Baltimore's archdiocesan newspaper, in 2010. "There are good judges and bad judges. The only article in faith that plays any part in my judging is the commandment 'Thou Shalt Not Lie.'"

Scalia said it wasn't his job to make policy or law, but to "say only what the law provides."

On the issue of abortion, for example, he told the *Review* that "if I genuinely thought the Constitution guaranteed a woman's right to abortion, I would be on the other [side]", said Scalia, who long held that abortion is not guaranteed in the Constitution. "It would [have] nothing [to do] with my religion," he said. "It has to do with my being a lawyer."

He was widely regarded as an "originalist," who said the best method for judging cases was examining what the Founding Fathers meant when writing the Constitution.

"My burden is not to show that originalism is perfect, but that it beats the other alternatives," he said in a 2010 lecture.

Nominated to the high court in June 1986 by President Ronald Reagan and confirmed by the Senate that September, Scalia was the longest-serving member of the current Supreme Court. He was 79.

With his death, there are now five Catholics among the remaining eight justices.

According to an AP story, Scalia's body was flown on a private plane from Texas to Virginia, arriving late on the night of Feb. 14. No funeral arrangements had been announced

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In crime-plagued periphery, pope preaches conversion

ECATEPEC, Mexico (CNS)—Pope Francis began his travels to Mexico's "peripheries" by visiting an overcrowded, sprawling settlement known internationally as a hunting ground to force girls into prostitution and boys to enlist in the drug trade.

Ecatepec, on the northern edge of Mexico City, also has tidy gated communities and a new shopping mall with department stores like Sears, a big WalMart, Starbucks and dozens of other shops and restaurants.

Pope Francis celebrated Mass on Feb. 14 on a vast open field with some 300,000 people. The high altar platform was decorated with Aztec designs—flowers and birds—made of

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People wave the flags of Mexico and the Vatican as they wait for Pope Francis' arrival to celebrate Mass in Ecatepec near Mexico City on Feb. 14. (CNS photo/Paul Haring)

MEXICO

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flowers and petals.

More than 1.7 million people live in Ecatepec, which, Vatican Radio described as “a lawless neighborhood where organized crime, pollution and poverty reign and where most people fear to tread.” Like Ciudad Juarez in the north was a decade ago, Ecatepec has now become famous as a place where it is particularly dangerous to be a woman because of murders, kidnappings and human trafficking.

Sister Angelica Garcia Barela, a member of the Servant Missionaries of the Word, was thrilled the pope was visiting. “He comes to show the faith and to change hearts. The pope’s faith, his enthusiasm and joy, isn’t fleeting and it’s contagious. Much can change.”

With other members of her order, Sister Angelica spent the night at the Mass site so she would be in place early to watch over the pre-consecrated hosts she would help distribute during Communion to people far from the papal altar.

Her main ministry is going door to door sharing the Bible with families. She knows how to evangelize, and said Pope Francis is the perfect example of “evangelization through presence.”

After Mass, Pope Francis recited the Angelus with the thousands gathered on the dusty field. Before leading the prayer, he recognized “how much each one of you

has suffered to reach this moment, how much you have ‘walked’ to make this day a day of feasting, a time of thanksgiving.”

He urged the people to step up and work together to “make this blessed land of Mexico a land of opportunities.”

It should be a land where, he said, there is “no need to emigrate in order to dream, no need to be exploited in order to work, no need to make the despair and poverty of many the opportunism of a few, a land that will not have to mourn men and women, young people and children who are destroyed at the hands of the dealers of death.”

In his homily, Pope Francis did not specifically mention the violence against women or the drug traffickers, but instead addressed the ways in which people give into little temptations that too easily grow into great evil.

In the Gospel story of Jesus being tempted by the devil in the desert, the pope said, “Jesus does not respond to the devil with his own words, instead he uses the words of God, the words of Scripture. Because, brothers and sisters, ingrain this in your minds: You cannot dialogue with the devil!”

“You cannot dialogue with the devil because he will always win,” he insisted. “Only the power of the word of God can defeat him.”

Lent, the pope said, is a time of conversion, which involves acknowledging each day how the devil tries to tempt and divide people. In a country known for huge inequalities in

income and opportunity, Pope Francis denounced as a work of the devil the idea of “a society of the few and for the few.”

“Three great temptations”—wealth, vanity and pride—are behind such an attitude and so many other ills that destroy society and attack human dignity, he said.

The sinful use of money and material things, he said, is “seizing hold of goods destined for all and using them only for ‘my own people.’” It involves living off the sweat and labor of others, “even at the expense of their very lives,” the pope said.

Such “bread,” he said, “tastes of pain, bitterness and suffering. This is the bread that a corrupt family or society gives its own children.

“We know what it means to be seduced by money, fame and power,” Pope Francis said. “For this reason, the Church gives us the gift of this Lenten season, invites us to conversion, offering but one certainty: He is waiting for us and wants to heal our hearts of all that tears us down. He is the God who has a name: mercy. His name is our wealth.”

At the end of Mass, Bishop Oscar Dominguez Couttolenc of Ecatepec told the pope that “like many other places, we experience poverty and violence, made flesh in the pain of those who suffer because of corruption, hunger, poverty and all the manifestations of evil that lead to the deterioration of our common home.”

In response, he said, the faithful of Ecatepec pray, reflect and work, trying to live a “spirituality of communion,” a



The original image of Our Lady of Guadalupe is seen as Pope Francis celebrates Mass in the Basilica of Our Lady of Guadalupe in Mexico City on Feb. 13. (CNS photo/Paul Haring)

sense of solidarity strengthened by the pope’s visit.

Before landing by helicopter in Ecatepec, Pope Francis was treated to a special aerial viewing of the nearby Teotihuacan Pyramids, believed to date from about 300 B.C. †

SCALIA

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as of midday on Feb. 16.

Scalia was found dead on the morning of Feb. 13 in his room at Cibolo Creek Ranch south of Marfa, Texas. The justice was part of a group of 30 or so guests on a hunting trip. Ranch owner John Poindexter told reporters the justice seemed his usual self at dinner on Feb. 12, but also noted Scalia had told his group he was tired and had turned in early. When Scalia didn’t appear for breakfast the next morning, Poindexter and another staff member went to check on him and found the justice “in complete repose” in his room.

By mid-afternoon on Feb. 13, Judge Cinderella Guevara of Presidio County, Texas, determined he had died of natural causes. Before making her ruling, she said, she consulted with sheriff’s investigators, who were on the scene and who said there were no signs of foul play. Guevara said she also talked with Scalia’s physician in Washington. A few days before his hunting trip, the jurist told his doctor he was not feeling well.

The Scalia family felt a private autopsy was unnecessary, and requested that his body be returned to Washington as soon as possible, according to Chris Lujan of Sunset Funeral Homes in El Paso, Texas, about 195 miles northwest of Marfa. The facility received Scalia’s body and handled the transport of his remains to Virginia.

“We are all deeply saddened by the sudden and unexpected death of Justice Antonin Scalia,” said Bishop Paul

S. Loverde of Arlington, Va., the diocese Scalia and his wife of nearly 56 years, Maureen McCarthy Scalia, called home.

“His presence among us encouraged us to be faithful to our own responsibilities whether familial, religious or vocational. His wisdom brought clarity to issues. His witness to truth enabled us to seek to do the same,” the bishop said in a statement.

Washington Cardinal Donald W. Wuerl said of Scalia: “I admired his strong and unwavering faith in the Lord, and his dedication to serving our country by upholding the U.S. Constitution.” He noted that every year, Scalia attended the Red Mass at the Cathedral of St. Matthew the Apostle in Washington. The Mass is celebrated to invoke God’s blessings on those who work in the administration of justice.

Besides his wife, Scalia is survived by the couple’s five sons and four daughters as well as 36 grandchildren. Their son, Father Paul Scalia, is a priest of the Arlington Diocese.

Born in Trenton, N.J., on March 11, 1936, and raised on Long Island, Antonin “Nino” Gregory Scalia was an only child. His father, Salvatore, was an Italian immigrant from Sicily, who worked as a clerk and was a graduate student when his son was born. Salvatore eventually became a college professor. Antonin’s mother, born in Trenton to Italian immigrant parents, was an elementary school teacher.

In 1953, young Antonin graduated first in his class from Jesuit-run Xavier High School in the New York borough of Manhattan. He graduated from Jesuit-run Georgetown University in 1957, and went on to Harvard

Law School, where he graduated in 1960.

Scalia moved to Cleveland, practicing law there with the firm of Jones, Day, Cockley and Reavis until 1967. He then joined the faculty of the University of Virginia School of Law in Charlottesville. He took a leave in 1971 when President Richard Nixon appointed him general counsel for the Office of Telecommunications Policy.

He left the university in 1974, when he was appointed assistant attorney general in the Office of Legal Counsel at the Department of Justice. In 1977, Scalia returned to teaching. He was on the faculty at the University of Chicago Law School. He also was a visiting professor at the law schools of Georgetown and Stanford University.

In 1982, Reagan nominated him to the U.S. Court of Appeals for the District of Columbia, where he served until being named to the Supreme Court.

In other reaction in Washington to Scalia’s death, The Catholic University of America in a Feb. 15 statement called him “a man who loved his family, his faith, his country and the Constitution that established it.”

“He insisted that there is no such thing as a Catholic judge, only good and bad ones,” the university said. “But in his 30 years on the Supreme Court, he offered a model for American Catholics of how we might serve both God and country.”

In 1994, Catholic University honored Scalia with the James Cardinal Gibbons Medal, given for service to the nation, the Catholic Church or the university. In 1999, the university gave Scalia an

honorary degree.

In 2010, the St. Thomas More Society of Maryland honored Scalia with its “Man for All Seasons Award,” given to members of the legal profession who embody the ideals of St. Thomas More.

In 1992, Scalia told a group of high school students at Washington’s Georgetown Visitation High School that, as Catholics, they might feel out of step with the rest of the world, but they should learn to accept it and take pride in it.

He said he was raised a Catholic when the religion was not in the mainstream.

“When I was the age of you young ladies, the Church provided obtrusive reminders that we were different,” he said, referring to meatless Fridays and fasts before receiving Communion. These practices “were not just to toughen us up,” but to “require us to be out of step,” he said.

Scalia noted the sense of “differentness” should have enabled Catholics “to be strong enough on bigger issues” such as abortion, contraception and divorce.

He also spoke of what he called the necessary distinction between Church and state.

“The business of the state is not God’s business,” he said. †

Correction

In the Feb. 12 issue of *The Criterion* on page 6, the cost for the Retrouvaille weekend retreat was listed as \$100. That amount is actually the cost for registration. See an updated story on page 6 of this week’s issue.


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 E-mail us:
criterion@archindy.org

Staff
 Editor: Mike Krokos
 Assistant Editor: John Shaughnessy
 Reporter: Sean Gallagher
 Reporter: Natalie Hoefler
 Online Editor: Brandon A. Evans
 Business Manager: Ron Massey
 Executive Assistant: Mary Ann Klein
 Graphics Specialist: Jerry Boucher
 Print Service Assistant: Annette Danielson



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Audit again finds archdiocese in compliance with charter

By John Shaughnessy

An independent auditing firm has once again found the archdiocese to be in compliance with the U.S. Conference of Catholic Bishops' (USCCB) "Charter for the Protection of Children and Young People."

In a letter to Archbishop Joseph W. Tobin, StoneBridge Business Partners wrote: "Based on the results of our recently performed on-site audit of the Archdiocese of Indianapolis, the Archdiocese has been found compliant with all audited Articles within the 'Charter for the Protection of Children and Young People' for the 2014/2015 audit period."

"The conclusions reached as to the compliance of your Archdiocese are based upon inquiry, observation and the review of specifically requested documentation furnished to StoneBridge Business Partners during the course of this audit. Thank you for your cooperation during this process."

Archbishop Tobin welcomed the results of the annual independent audit.

"The positive judgment of the auditors offers convincing testimony of the continuing commitment of the archdiocese to safeguarding the well-being of children and young people," the archbishop said. "Not only are structures directly related to the archdiocesan places where a child's safety is a priority, the training given to our children, employees and volunteers will contribute to the effort to protect children in other venues as well."

The archbishop also shared how much the protection of children and young people means to him personally.

"Anyone who has had contact with the victims of sexual abuse knows the devastating consequences of this heinous crime and grave sin," he said. "The corrosive effects can deprive the victims of physical and emotional health as well as spiritual serenity."

"Because the harm to a person is so serious and the effects so soul-searing, I have to be vigilant that the particular Church that has been entrusted to my care spares no effort in protecting the 'little ones' whom God loves so tenderly. I am grateful that the senior managers of the archdiocese share my conviction regarding this priority."

The audit process has been in place since 2003, a year after the USCCB



'Because the harm to a person is so serious and the effects so soul-searing, I have to be vigilant that the particular Church that has been entrusted to my care spares no effort in protecting the "little ones" whom God loves so tenderly. I am grateful that the senior managers of the archdiocese share my conviction regarding this priority.'

—Archbishop Joseph W. Tobin

adopted a set of procedures for dioceses to follow in response to charges of sexual abuse of minors by Catholic clergy.

The archdiocese has always been found to be in compliance with the charter, a fact that led Archbishop Tobin to thank Archbishop Emeritus Daniel M. Buechlein, the spiritual leader of the archdiocese from 1992 to 2011.

"I am grateful to Archbishop Daniel and his colleagues for their prompt, complete and compassionate implementation of the 'Essential Norms' in the spirit of the charter," Archbishop Tobin noted.

The audit was more extensive this year, according to Ed Isakson, human resources director and "safe environment" coordinator for the archdiocese.

"The audit process was more thorough this year than in past years, and included audits at our parishes and schools, which were never done before," Isakson said. "The auditors spent more time with us than they had before, talked to more people, and therefore the finding of compliance was great news."

"We've always been compliant. What we've also tried to do is not only maintain compliance, but get better each year—to try to find ways to improve. And that's what we talked to the auditors about. It's not only what we're doing to maintain compliance, but what we're doing to go above and beyond the standards that were set."

Isakson shared the example of the "Circle of Grace" religious education program that is being used in Catholic schools and parishes in central and southern Indiana. The program strives to educate children and youths about the differences between positive relationships and negative ones, and safe boundaries and unsafe boundaries.

"We developed an in-house version of that for persons with special needs," Isakson said. "And actually that's being used nationally now by other dioceses around the country."

Another key initiative is the "Safe and Sacred" program, the archdiocese's on-line, safe-environment training that is required for adults who interact with children and youths in Catholic settings.

"We've trained over 30,000 people through Safe and Sacred, which is tremendous," Isakson said. "That began just over three years ago. What we found is that we can get the criminal background checks and the training done that much faster. People used to be trained soon after they would begin work. Now through Safe and Sacred, we can train people before they start."

In 2015, the archdiocese also required safe-environment training for all the exhibitors and adults who were part of the National Catholic Youth Conference in Indianapolis in November. The conference drew more than 21,000 youths from around the country.

"In previous years, those people hadn't been trained," Isakson noted. "That was something we worked with the National Federation for Catholic Youth Ministry on, and they were agreeable to requiring all the exhibitors to get that training. And it was feasible because the training is online and people can do it from around the country. And that training includes a background check as well."

The Safe and Sacred training program has also broadened the archdiocese's approach to protecting children and young people.

"With our prior program of Virtus, the training was about child sexual abuse, which remains and always will be a key

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Reporting Information

Who should make reports

- Victims of child sexual abuse by a person ministering on behalf of the Church.
- Persons with a suspicion that a child may be sexually abused by a person ministering on behalf of the Church.
- Persons concerned about violations of our Code of Conduct regarding appropriate behavior with children by any person ministering on behalf of the Church.

How to make a report

- By phone: Please contact Carla Hill, our victim assistance coordinator, at 317-236-1548 or 800-382-9836, ext. 1548.
- By e-mail: Please e-mail Carla Hill at chill@archindy.org.
- Online: Please make a report at www.archdioceseofindianapolis.ethicspoint.com. You do not have to give your name.

Indiana law requires that any individual who has reason to believe that a child is a victim of abuse or neglect must report immediately to:

- The local Child Protection Services agency (Hotline: 800-800-5556), or
- A local law enforcement agency.

Under Indiana law, it is a criminal act not to make such a report. This law applies to *all adults without exception*. †

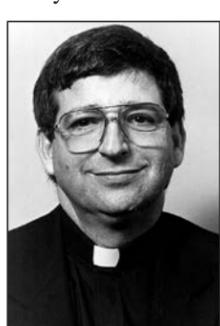
Father Kenneth Ciano worked overseas before serving as a priest for 20 years

By Sean Gallagher

Father Kenneth Ciano, a retired priest of the Archdiocese of Indianapolis, died on Feb. 13 at Union Hospital in Terre Haute. He was 74.

Visitation will be from 4-7 p.m. with a vigil service at 7 p.m. on Feb. 19, and from 10-11 a.m. on Feb. 20 at St. Margaret Mary Church, 2405 S. 7th St., in Terre Haute.

The Mass of Christian Burial will be celebrated at 11 a.m. on Feb. 20 at St. Margaret Mary Church. Archbishop Joseph W. Tobin is scheduled to serve as the principal celebrant of the Mass. Sacred Heart of Jesus Father Paul Kelly is scheduled to serve as the homilist.



Fr. Kenneth Ciano

Burial of Father Ciano's cremated remains will take place at a later date in a mausoleum at Calvary Cemetery in Indianapolis.

Father Ciano began working as a professor at Indiana State University in Terre Haute in the late 1980s after

spending more than 20 years teaching English as a second language in various Middle Eastern countries.

When he moved to Terre Haute, he became a member of St. Patrick Parish.

Msgr. Lawrence Moran, its pastor at the time, thought that he might have a priestly calling and was influential in his vocational discernment.

"He seemed to be a very devout Catholic," said Msgr. Moran, now retired. "He was a gifted person, [and] could speak well. He had done well at Indiana State. His students really appreciated his efforts. He was very articulate."

Father Ciano also came to know longtime St. Patrick parishioner Rod Bosley when he moved to Terre Haute.

Bosley recalled how much his friend enjoyed serving as the pastor of the former Holy Rosary Parish in Seelyville and at Annunciation Parish in Brazil.

"He was very gentle, very calming," Bosley said. "He was kind to the parishioners. I don't think I ever heard him raise his voice about anything. He was very supportive and a good listener."

Bosley also said that Father Ciano was known for his compassion for others.

"I always saw his mercy come through," Bosley said. "He was very merciful with the people he was in contact with, with people in his parish and outside his parish as well."

During Father Ciano's time at Sacred Heart Seminary and School of Theology in Hales Corners, Wis., he befriended Father Paul, a member of the formation staff there, and they remained friends.

He said that Father Ciano appreciated

ministering in small parishes in the Terre Haute Deanery because it allowed him "to know the people personally. ... He wanted to be more to them by knowing them and their situations."

Father Paul added that Father Ciano's travels around the world helped him as a homilist.

"He was very bright, very articulate," Father Paul said. "He'd interweave some of his stories from his travels with the scriptural message."

Kenneth J. Ciano was born on July 19, 1941, in Jersey City, N.J., to Alfred and Nancy Ciano.

He attended the high school division of Cathedral College in New York and Charles E. Gorton High School and Sacred Heart High School in Yonkers, N.Y.

Father Ciano later studied at John Carroll University in Cleveland, and earned a bachelor's degree in English at American University of Beirut in Beirut. He later earned a master's degree in linguistics at Temple University in Philadelphia.

He taught English as a second language for more than two decades in various Middle Eastern countries before returning to the United States and working as a professor and director of the English as a Second Language program at Indiana State University in Terre Haute.

During this time, in the early 1990s, he was a member of St. Patrick Parish in Terre Haute and discerned a call to

the priesthood.

He received his priestly formation at Sacred Heart Seminary, earning a master's of divinity degree in 1995.

Archbishop Emeritus Daniel M. Buechlein ordained Father Ciano a priest on June 3, 1995, at St. Peter and Paul Cathedral in Indianapolis. He celebrated his Mass of Thanksgiving the following day at St. Patrick Church in Terre Haute.

Father Ciano's first pastoral assignment was as associate pastor of St. Luke the Evangelist Parish in Indianapolis from 1995-97.

From 1997-98, he served as part-time associate pastor of Our Lady of the Greenwood Parish in Greenwood and part-time chaplain for Clarian Hospitals in Indianapolis.

Father Ciano then ministered as associate pastor of St. Lawrence Parish in Indianapolis from 1998-2000.

He was appointed administrator pro-tem of the former Holy Rosary Parish in Seeleyville in 2000 and became its pastor in 2001.

He also served as pastor of Annunciation Parish in Brazil from 2001-03.

Father Ciano continued to lead Holy Rosary until 2007, when he was granted early retirement for health reasons.

He lived in retirement in Terre Haute. Father Ciano is survived by a brother, Alfred Ciano, Jr. of New Jersey. †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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Editorial



Atlanta Archbishop Wilton D. Gregory, center, listens to a speaker on Nov. 16, 2015, during the opening of the 2015 fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore. During the meeting, the bishops approved a statement addressing pornography titled "Create in Me a Clean Heart: A Pastoral Response to Pornography." (CNS photo/Bob Roller)

Pornography is a grave evil

"Everyone who looks at a woman with lust has already committed adultery with her in his heart" (Mt 5:28).

Access to pornography has never been more prevalent. Our society has become highly sexualized and it's impossible to get away from it, especially because of the Internet.

Recognizing this, the U.S. Conference of Catholic Bishops (USCCB) issued a comprehensive statement on the subject at the bishops' meeting this past November. We encourage you to read that statement. Go to the USCCB website, usccb.org, and search for "Create in Me a Clean Heart: A Pastoral Response to Pornography."

The bishops mince no words in elaborating on the extensiveness of pornography, the serious damage it inflicts on its users and its sinfulness. They say, "Producing or using pornography is gravely wrong. It is a grave matter by its object. It is a mortal sin if it is committed with full knowledge and deliberate consent."

And they add, "Pornography can never be justified, even within marriage.

Viewing pornography can distort one's view of sexuality, marriage and the opposite sex. It also has direct connections with sins such as adultery, domestic violence, the abuse of children in child pornography, and sex trafficking. And it can lead to addiction with frequent use.

It is so pervasive that it harms countless men, women, children, marriages and families. Yet so many in our society consider it a harmless pastime, "adult entertainment." Only child pornography and sex trafficking, which are both heinous crimes, are condemned.

Studies show that the average age of first exposure to pornography is 11, which means that many children are exposed even earlier. Almost all young males and more than half of young females see pornography before age 18. And we hear about young people "sexting," creating their own pornography by sending sexual photographs of themselves to peers.

With all this exposure to pornography, children and teens are in effect receiving an education about sexuality from what they are viewing. They easily become more accepting of premarital sex, of

viewing women as sex objects, and of some of the degrading sexual practices that are prevalent in pornography.

Occasional viewing of pornography can easily turn into more frequent use that can then lead to an addiction to pornography, which is a growing problem.

As the bishops' statement notes, men are particularly susceptible to pornography because the male brain is strongly drawn to sexual images. Photos of nude women can arouse men sexually, whereas photos of nude men might not do so to women. Women tend to favor forms of pornography that promise relational connections and romance, such as erotic literature.

Nevertheless, the statement says, all pornography presents and promotes a distorted view of human sexuality, in which the person portrayed, man or woman, is treated as merely a means of pleasure.

Pornography is closely connected to masturbation, the bishops say. "While popular culture largely sees it as acceptable, masturbation is always gravely contrary to chastity and the dignity of one's body. Like other sins against chastity, it seeks sexual pleasure outside of the mutual self-giving and fruitful intimacy of spouses in marriage, in this case, even outside of any relationship at all."

The pervasiveness of sexuality in our culture, the bishops say, has trained women to see themselves as sexual objects, "dressing or acting in a sexual manner, even at a young age, and pursuing an idealized, falsified image of female beauty that can lead to mistreatment of their bodies, including eating disorders."

Since much of pornography is violent, studies show that men who view it are more likely to sexually abuse a girlfriend or wife.

The bishops say that the sin of pornography, like any other sin, "needs the Lord's forgiveness and should be confessed within the sacrament of penance and reconciliation. The damage it causes to oneself, one's relationships, society, and the Body of Christ needs healing."

Pornography is a distortion of God's plan for sexuality. The Catholic Church has always taught that sexual activity is reserved for married couples. Therefore, the bishops say, "God's plan for marriage and chastity within marriage brings real happiness and intimacy to couples; the Church wants this for all husbands and wives!"

—John F. Fink

Word on Fire/Bishop Robert E. Barron

The Doritos commercial and the revival of voluntarism

I'm sure by now you've heard about the absurd reaction of the National Abortion Rights Action League (NARAL) to the lighthearted Super Bowl commercial produced to advertise Doritos.

In the 30-second clip, a pregnant mother, undergoing an ultrasound, is annoyed by her husband who is absent-mindedly munching Doritos while



their baby's image is displayed on the screen. But as the father moves the corn chip, the baby in the womb moves with it, and when the mother throws the bag across the room, the child reacts so keenly and

purposely that he decides this is the moment to be born.

Cute, funny, harmless, right? Oh, not according to NARAL, who complained—and one is compelled here to stifle laughter—that the commercial dangerously "humanized" the fetus. We are tempted to ask, "What do you think was gestating in the womb? A monkey? A rabbit?"

It has, of course, long been established scientifically that even a conceptus (a fertilized ovum) is already in full possession of human DNA distinct from that of his parents. Moreover, the developing embryo has a heartbeat and her own circulatory system 22 days after conception. At 20 weeks, the baby in the womb is capable of hearing his mother's voice, and responding to light, music and other external stimuli. So though the Doritos commercial is, of course, playful, it exaggerates something quite real.

Yet according to NARAL, the child in the womb should not be "humanized," lest the absolute right to murder that child at any stage of its pre-natal development should be denied. And mind you, that right, in our country, extends even to the moment when the baby is emerging from the womb (partial-birth abortion), indeed to the time after his birth, since many states place no restrictions on the killing of a newborn who has miraculously survived the abortion procedure (cf. born alive legislation).

For many people, the bottom line is this: all objective evidence to the contrary, the unborn are not human because defenders of abortion don't want them to be.

And here, philosophically speaking, is the rub. There is an ancient and enduring philosophical position that goes by the name of voluntarism, which is to say, the systematic favoring of the will over the intellect.

In the Middle Ages, this view was on display in certain theologians, who insisted that God's will is his primary attribute and therefore that the divine choice trumps all, including the evident truths of reason.

William of Occam, for example, famously distinguished between God's *potentia absoluta* (absolute power) and his *potentia ordinata* (ordained power). The former is what God, in the pure sense of the term, could do, his totally rangy capacity; while the latter designates what God actually did.

So, for example, God in fact commanded us not to commit adultery and he in fact made a world in which circles cannot be squares and vice versa. But in his absolute power, presumably, he could have determined that adultery is a virtue and that square circles are possible. This late medieval theorizing was picked up on by the founder of modern philosophy, René Descartes, who speculated that 2+2 in point of fact is equal to 4, but that God could determine, should he please, that it

be equal to 5.

A philosopher who had no sympathy for this nonsense was St. Thomas Aquinas, who held that God's freedom is grounded in the truth of his being. God can indeed do anything, but he can't do the impossible, precisely because the impossible is a modality of non-being. To say that God cannot make 2+2 equal to 5, or turn adultery into a virtue is not to limit God; it is to say that whatever he wills is consistent with the integrity of his own being. In a word, Aquinas insisted that the will and the intellect are partners and that freedom, accordingly, ought always to be consistent with the truth of things.

In 2006, Pope Benedict XVI, who as an academic was very familiar with the controversy I have just rehearsed, gave an oration at the University of Regensburg that came down on the side of Thomas Aquinas. The central theme of his presentation was the essential role that reason ought to play in relation to religion. At the heart of his argument was the concern that voluntarism was asserting itself in the religious realm (God's absolute power), and that this was conducive to violence, since without a common consensus regarding the truth, all that rival groups can do is resort to force, the assertion of the will.

I hope it is becoming clear why I feel this somewhat arcane academic discussion is of crucial relevance in our time. As silly as it is to say that 2+2 could be equal to 5, it is just as silly to say that a child in the womb is anything but human. What makes both assertions possible is the claim that will (whether God's or our own) supposedly trumps intellect, that the sheer desire that something be true can make it true. And what makes all of this more than merely silly is, as Pope Benedict saw, that the divorce between will and mind unleashes violence, indeed *potentia absoluta*.

The revival of voluntarism is on rather massive display in our society, and the principle of the primacy of the will is behind much of our discussion of moral issues. As has always been the case, this has led to a distortion of speech and to the unchaining of some pretty dark forces.

(Bishop Robert E. Barron is an auxiliary bishop of the Archdiocese of Los Angeles, and the founder of Word on Fire Catholic Ministries. For more information, go to www.wordonfire.org.) †

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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

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

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to critterion@archindy.org.

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Opening our hearts to the Lord through prayer, sacraments, charity

As we celebrate the liturgical season of Lent, and prepare for the great joy of Easter, we find ourselves in what Pope Francis calls “a privileged moment to celebrate and experience God’s mercy” (#17). The Holy Father has dedicated an entire year, the Holy Year of Mercy, to reflection on the magnitude of God’s mercy.

Yet in his document “*Misericordiae Vultus*” (“The Face of Mercy”), he singles out the season of Lent as perhaps the most appropriate time for us to “rediscover the merciful face of the Father,” which is a great mystery of our faith (#17).

The word of God reveals the merciful face of the Father in virtually every passage of the Old and New Testaments. “How many pages of sacred Scripture are appropriate for mediation during the weeks of Lent,” the Holy Father exclaims. He urges us to make our own the words of the prophet Micah:

“You, O Lord, are a God who takes away iniquity and pardons sin, who does not hold your anger forever, but are pleased to show mercy. You, Lord will return to us and have pity on your

people. You will trample down our sins and toss them into the depths of the sea” (Mi 7:18-19).

Last week, I called attention to the power of this image. By our acts of penitence and charity, we allow God to utterly crush our sins and cause them to be swept away by the ocean of divine mercy! But it is not our actions that “trample down our sins and toss them into the depths of the sea.” It is the grace of God, the merciful Father, that causes the effects of sin to be crushed and swept away so that we can live freely and share in the abundance of God’s love.

Pope Francis is not content with a passive acceptance of divine mercy. He invites us to “celebrate and experience” God’s love and forgiveness, and he tells us that the season of Lent is an especially appropriate time to do this.

How do we celebrate and experience the merciful face of the Father? Where do we find God’s mercy manifested in ways that will allow us to be overwhelmed by it?

Pope Francis tells us that many people today, including the young, “are returning to the sacrament of reconciliation; through

this experience, they are rediscovering a path back to the Lord, living a moment of intense prayer and finding meaning in their lives” (#17). All the sacraments provide us with tangible opportunities to experience the closeness of our God, but as Pope Francis so eloquently reminds us, the sacrament of reconciliation allows us “to touch the grandeur of God’s mercy” with our own hands!

Word and sacrament unite to show us the merciful face of the Father. Through meditation on the images in sacred Scripture, and through our direct experience of the presence of the triune God in all the sacraments, but especially in reconciliation and the holy Eucharist, we can celebrate and experience God’s infinite love and mercy.

Our experience of being loved and forgiven by God’s mercy can never be one-sided—all taking and no giving in return. As this penitential season reminds us, we must acknowledge both our sinfulness and God’s forgiveness by our prayer, fasting and charitable acts. Quoting the prophet Isaiah, Pope Francis admonishes us:

“Is this not the fast that I choose:

to loosen the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh? Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of the Lord shall be your rearguard. Then you shall call and the Lord will answer; you shall cry, and he will say, here I am” (Is 58:6-11).

We celebrate and experience the merciful face of the Father in word and sacrament. We touch the grandeur of God’s mercy by our acts of penance and charity. And, as a result, when we call out to the Lord, we can hear the answer, “Here I am,” which is always given by God, but not always heard by us because we are distracted by our sins.

This Lent, let’s open our hearts to the Lord by meditating on God’s word, by encountering God’s love in the sacraments and by experiencing his presence through acts of penance and charity. †

Abramos el corazón al Señor a través de la oración, los sacramentos y la caridad

Mientras celebramos la temporada litúrgica de la Cuaresma y nos preparamos para la gran alegría de la Pascua de Resurrección, nos encontramos en lo que el papa Francisco denomina como “momento fuerte para celebrar y experimentar la misericordia de Dios” (#17). El santo padre ha dedicado todo este año—el Año de la Misericordia—para reflexionar sobre la magnitud de la misericordia de Dios.

En el documento titulado “*Misericordiae Vultus*” (“El rostro de la misericordia”), el papa identifica a la Cuaresma como la época más indicada para “redescubrir el rostro misericordioso del Padre” que representa uno de los grandes misterios de nuestra fe (#17).

En prácticamente todos los pasajes del Antiguo y el Nuevo Testamento, la palabra de Dios revela el rostro misericordioso del Padre. “¡Cuántas páginas de la sagrada Escritura pueden ser meditadas en las semanas de Cuaresma!” exclama el santo padre y nos exhorta a que adoptemos las palabras del profeta Miqueas:

“Tú, oh Señor, eres un Dios que cancelas la iniquidad y perdonas el pecado, que no mantienes para siempre tu cólera, pues amas la misericordia. Tú, Señor, volverás a compadecerte de nosotros y a tener piedad de tu pueblo.

Destruirás nuestras culpas y arrojarás en el fondo del mar todos nuestros pecados” (cfr 7:18-19).

La semana pasada destaqué lo impactante de esta imagen. ¡Mediante nuestros actos de penitencia y caridad permitimos que Dios destruya nuestros pecados y se los lleve en el mar de su divina misericordia! Pero no son nuestras acciones las que “destruirán nuestras culpas y arrojarán en el fondo del mar todos nuestros pecados.” Es la gracia de Dios, el Padre misericordioso, lo que provoca que nuestros pecados sean destruidos y borrados para poder vivir libremente y disfrutar de la abundancia del amor de Dios.

El papa Francisco no se conforma con la aceptación pasiva de la misericordia divina. Nos invita a “celebrar y experimentar” el amor y el perdón de Dios y nos dice que la Cuaresma es el momento ideal para hacerlo.

¿Cómo celebramos y experimentamos el rostro misericordioso del Padre? ¿Dónde encontramos manifestaciones sobrecogedoras de la misericordia de Dios?

El papa Francisco nos dice que hoy en día muchas personas “están volviendo a acercarse al sacramento de la Reconciliación y entre ellas muchos jóvenes, quienes en una experiencia

semejante suelen reencontrar el camino para volver al Señor, para vivir un momento de intensa oración y redescubrir el sentido de la propia vida” (#17). Todos los sacramentos nos brindan oportunidades tangibles para sentir esa cercanía con Dios, pero tal como nos lo recuerda elocuentemente el papa Francisco, a través del sacramento de la reconciliación podemos “experimentar en carne propia la grandeza de la misericordia.”

La Palabra y el sacramento se unen para mostrarnos el rostro misericordioso del Padre. Al meditar sobre las imágenes de la sagradas Escrituras y a través de nuestra experiencia directa en la presencia de la Trinidad divina en todos los sacramentos, pero especialmente en los de la reconciliación y la eucaristía, podemos celebrar y experimentar el amor y la misericordia infinitos de Dios.

La experiencia de ser amados y perdonados por la misericordia de Dios jamás puede ser unilateral, es decir, siempre recibir y no dar nada a cambio. Tal como nos lo recuerda esta temporada penitencial, debemos reconocer, tanto nuestra condición de pecadores como el perdón de Dios, mediante la oración, el ayuno y las obras de caridad. Citando al profeta Isaías, el papa Francisco nos advierte:

“Este es el ayuno que yo deseo: soltar las cadenas injustas, desatar los lazos del yugo, dejar en libertad a los oprimidos y romper todos los yugos; compartir tu pan con el hambriento y albergar a los pobres sin techo; cubrir al que veas desnudo y no abandonar a tus semejantes. Entonces despuntará tu luz como la aurora y tu herida se curará rápidamente; delante de ti avanzará tu justicia y detrás de ti irá la gloria del Señor. Entonces llamarás, y el Señor responderá; pedirás auxilio, y él dirá: ‘¡Aquí estoy!’” (Is 58:6-11).

En la palabra y el sacramento celebramos y experimentamos el rostro misericordioso del Padre. Experimentamos en carne propia la grandeza de la misericordia de Dios a través de nuestros actos de penitencia y caridad. Y, producto de esto, cuando clamamos por el Señor, escucharemos la respuesta indefectible que siempre nos da Dios: “¡Aquí estoy!” pero que no siempre escuchamos puesto que estamos distraídos por nuestros pecados.

En esta Cuaresma, abramos nuestros corazones al Señor meditando sobre Su palabra, encontremos Su amor en los sacramentos y experimentemos Su presencia a través de obras de penitencia y caridad. †

Traducido por: Daniela Guanipa

Events Calendar

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

February 19

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, "Recognizing Answered Prayers," former WRTV morning and noon anchor Grace Trahan-Rodecap presenter, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

St. Matthew the Apostle Parish, 4100 E. 56th St., Indianapolis. **Lenten fish fry dinners**, 5-8 p.m. Information: tjgerger@sbcglobal.net.

February 20

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholic Charities Reverse Raffle and Dinner**, cash prizes up to \$1,250, silent auction, raffle for Pacers tickets, concert tickets and wine-and-dine packages, doors open 6 p.m., dinner starts 6:30 p.m., raffle starts 7:30 p.m., \$20 for dinner tickets. Registration

and information: www.archindy.org/cc/indianapolis/happening.html, or call Valerie Sperka at 317-592-4072.

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

February 21-24

St. Susanna Church, 1210 E. Main St., Plainfield. **Parish Lenten Mission**, led by Deacon Ralph Poyo of New Evangelization Ministries, 7-8:30 p.m. each evening, all invited. Information: info@saintsusanna.com.

February 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club dinner meeting, "Status of Vocations in the Archdiocese of Indianapolis,"** Father Eric Augenstein, presenter, 6 p.m., \$15 per person. Information: 317-748-1478.

Marian University, Evans Center, Lecture Hall 1, 3200 Cold Spring Road, Indianapolis. **Bishop Simon Bruté lecture: Gary Anderson, Hesburgh Professor of Catholic Theology and Professor of Old Testament at Notre Dame, presenter,** 7 p.m. Information: mreasoner@marian.edu.

February 23

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. Catholic Charismatic Renewal of Indianapolis, **Life in the Spirit Seminar**, session five of seven, 7-9 p.m. Information: Joseph Valvo, 317-546-7328 or j.valvo-indpls@comcast.net.

February 24

St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. **Lenten Series: The 10 Commandments in Today's World—Building Strong Families**, 7-8:30 p.m. Information: shartlieb@saintlawrence.net.

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **Lenten Soup Supper and Speakers:**

"**The Shroud of Turin**," presented by Drs. Chuck Dietzen and Joseph Bergeron, Mass 5:30 p.m., soup supper in the cafeteria 6:30-7:15 p.m., speakers 7:15-8:30 p.m. Registration: Sister Diane Carollo, 317-259-4373, ext. 256, or dcarlolo@stluke.org.

February 26

St. Matthew the Apostle Parish, 4100 E. 56th St., Indianapolis. **Lenten fish fry dinners**, 5-8 p.m. Information: tjgerger@sbcglobal.net.

February 28-March 1

Sacred Heart Church, 610 S. 6th St., Clinton. "**Mercy—God's Gift**" Parish Lenten Mission, led by Father James Farrell, 6:30-8:30 p.m. each evening, no registration required, free soup and bread supper at 5:30 p.m. in the gym, childcare available. Information: Vanessa Williams, 765-832-8468.

March 1

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. Catholic Charismatic Renewal of Indianapolis, **Life in the Spirit Seminar**, session six of seven, 7-9 p.m. Information: Joseph Valvo, 317-546-7328 or

j.valvo-indpls@comcast.net.

March 2

St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. **Lenten Series: The 10 Commandments in Today's World—Christian Culture of Life**, 7-8:30 p.m. Information: shartlieb@saintlawrence.net

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

March 3

St. Christopher Church, 5301 W. 16th St., Speedway. "**The Seven Last Words of Christ**" Lenten Cantata, by Theodore Dubois, performed by St. Christopher Music Ministry, 7-8 p.m., no charge, free-will offering will benefit the Sister Marie Wolfe Fund for the Needy. Information: 317-241-6314 or nlinks@stchrisindy.org.

March 4

Marian University chapel, 3200 Cold Spring Road,

Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9:30 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Matthew the Apostle Parish, 4100 E. 56th St., Indianapolis. **Lenten fish fry dinners**, 5-8 p.m. Information: tjgerger@sbcglobal.net. †

Retreats and Programs

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

March 4-6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Lenten Weekend Retreat**, Father Jim Farrell, presenter, \$165 per person, \$295 per married couple. Information: 317-545-7681 or www.archindy.org/fatima.

March 8

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Christian Simplicity: A Lenten Dialogue**, Tuesdays in Lent, session four, Benedictine Sisters Sheila Marie Fitzpatrick and Angela Jarboe and Patty Moore, facilitators, \$15 per session plus \$15 one-time fee for materials. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 8-10

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Midweek retreat, "From Anger to Forgiveness,"** Benedictine Brother Zachary Wilberding, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

March 10-13

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. Secretaries and Parish Administrators retreat, "**Administration and Evangelization**," Benedictine Father Jeremy King, presenter, \$350 single, \$515 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

March 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Ignatian Spirituality Project, monthly evening of prayer and community**, 6-7:30 p.m. Information: 317-545-7681 or www.archindy.org/fatima.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **A Family's Grief - Recognizing and Responding to Each Member's Loss**, 8:30 a.m.-3:30 p.m., \$30 includes lunch, register by March 7. Registration/information: www.archindy.org/grief, or contact Deb Van Velse, 317-236-1586, 800-382-9836, ext. 1586, or dvanvelse@archindy.org.

March 15

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Christian Simplicity: A Lenten Dialogue**, Tuesdays in Lent, session five, Benedictine Sisters Sheila Marie Fitzpatrick and Angela Jarboe and Patty Moore, facilitators, \$15 per session plus \$15 one-time fee for materials. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 18

Mother of the Redeemer Retreat Center, 8212 Hendricks Road, Bloomington. "**Helpful Signposts During Our Lenten Desert Journey**," Father John Hollowell presenter, 9 a.m.-4 p.m., \$35, lunch included. Information: 812-825-4642, ext. 1.

March 18-20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Guided Weekend Retreat**, Father Jeffrey Godecker and Mary Schaffner, presenters, \$165 per person, \$295 per married couple. Information: 317-545-7681 or www.archindy.org/fatima.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Marriage Preparation Conference**, 8 a.m.-4 p.m. Information: 317-545-7681 or www.archindy.org/fatima. †

Dynamic Catholic Institute's 'The Four Signs' at St. Michael Church on Mar. 12

The Dynamic Catholic Institute's "The Four Signs" presentation will be held at St. Michael Church, 250 High St., in Brookville, from 9 a.m.-1:30 p.m. on March 12. The presentation will be led by Father Bob Sherry and Jonathan Fanning.

"The Four Signs" is based on Matthew Kelly's book of the same title. The presentation is designed to help participants master four life-changing habits: daily prayer, daily spiritual reading, donating 1 percent more of their income in the current year, and doing one thing each week to intentionally share God's message. Each attendee will also leave the event with their own personal plan to help them become the best version of themselves.

While tickets are \$20, which covers the cost of materials each participant receives, the presentation and speakers are offered by Dynamic Catholic at no charge to the parish. Participants will be invited to consider helping Dynamic Catholic create dynamic Catholics by joining The Ambassador's Club at dynamiccatholic.com/give/ambassador-club/.

For more information or to register, call 859-980-7900 or log on to www.DynamicCatholic.com/Brookville. †

More participants needed in 40 Days for Life in Bloomington and Indianapolis

The 40 Days for Life campaign to end abortion by peacefully praying before abortion centers during Lent is no small feat. Over the 40 days, there will be a total of 450 hours devoted to prayer.

Currently, Indianapolis has at least one person committed to 291 of those 450 hours, and Bloomington has 161 hours committed. More volunteers would help bring the campaign to its fullest potential and biggest impact for our communities.

This is especially true for slots on Tuesdays and Thursdays in Indianapolis, and on Saturdays and Sundays in Bloomington.

If you or your organization would like to sponsor an open slot of time on a certain day(s), it would be greatly appreciated. This can be done by logging on to 40daysindy.org for Indianapolis or 40daysforlife.com/local-campaigns/Bloomington/ for Bloomington. †

Retrouvaille weekend for healthier marriages set for Feb. 26-28 in Indy

A Retrouvaille weekend retreat designed to help unhappy marriages will be offered at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on Feb. 26-28.

Retrouvaille is designed to help troubled marriages regain their health. It helps spouses uncover or re-awaken the love, trust and commitment that originally brought them together. The program is successful in saving hurting marriages, even bringing reconciliation to couples who have already separated or divorced.

During the weekend, couples learn tools to rebuild their lives together in a new and positive way, and in complete privacy.

Registration for the retreat is \$100. However, no couple is ever turned away for financial reasons.

Registration is preferred by Feb. 20, but will still be accepted after that date.

The next Retrouvaille weekend is scheduled for Aug. 5-7 at Fatima Retreat House.

For more information or to register, log on to www.retroindy.com, call 317-489-6811 or email info@retroindy.com. †



Nov. Joshua Leeuw, O.S.B.

Saint Meinrad Archabbey receives new novice

In a recent ceremony at Saint Meinrad Archabbey in St. Meinrad, a new novice was received by the monastic community.

Benedictine Novice Joshua Leeuw was clothed in the Benedictine habit on Jan. 19.

He now begins a year of monastic formation, including study of the *Rule* of St. Benedict and monastic history.

Novice Joshua, 28, of Columbia City, Ind., is a 2010 graduate of Holy Cross College in northern Indiana, where he earned a bachelor's degree in theology. He then spent five years in formation with the Holy Cross Fathers at the University of Notre Dame.

In 2013, he began a two-year stint as a theology teacher at Crespi Carmelite High School in Encino, Calif. He has also ministered as a counselor, hospital chaplain, teacher and homeless shelter volunteer.

As a novice, he takes a year off from formal studies and trades.

The novitiate is a time of prayer and learning intended to help a novice discern his vocation as a monk. At the end of this year, a novice may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life, and stability in the community of Saint Meinrad. †

Christopher West to speak at men's conference on March 5

By Natalie Hoefler

Using the theme, "Putting on the Armor of God," the first E6 Catholic Men's Conference will take place in St. Leon on March 5. The daylong event at the East Central High School Performing Arts Center, 1 Trojan Place, in St. Leon, will be from 8:30 a.m.-3:30 p.m., with registration and check-in taking place at 8 a.m.

The theme and name of the conference are taken from St. Paul's Letter to the Ephesians, specifically the verses, Ephesians 6:10-18.

The speakers include:

- Christopher West, expert, teacher and author of books about St. John Paul II's theology of the body. He is the founder and president of The Cor Project, a global outreach West founded aimed to help men and women learn, live and share the beauty and splendor of God's plan for life, love and sexuality. In 2004, he also co-founded the Theology of the Body Institute near Philadelphia, Pa.

- Mark Houck, co-founder and president of The King's Men, an organization seeking to unite and build up men as true leaders, protectors and providers.



Mark Houck

Since 2004, Mark has been working full time in the pro-life movement and lecturing teens on sexuality throughout the United States and Canada.

- Father John Hollowell, pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle, and chaplain of DePauw University in Greencastle. His blog "On This Rock" has a large following, and in 2014 he produced the internationally acclaimed

documentary, *The Third Way*.

Archbishop Joseph W. Tobin will be the principal celebrant at Mass at 11:10 a.m., and Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County, will preside over eucharistic adoration and benediction. The sacrament of reconciliation will be made available during lunch. There will also be a vendor area.

The conference was organized by a group of All Saints Parish men who are also members of The Knight's Men.



'Christ shows us the deepest essence and meaning of masculinity when he says to his bride, the Church, "This is my body given for you." Lent is all about entering in to what that means. So is this conference.'

—Christopher West, author, expert and speaker on St. John Paul II's theology of the body

According to Father Meyer, they meet weekly for a book study and faith sharing, committing to better themselves as Christian men.

Father Meyer, who served as advisor and guide while "the men did the hard work," says the "E6" name and "Putting on the Armor of God" theme came about by first looking at chapter five of St. Paul's Letter to the Ephesians.



Fr. John Hollowell

"In chapter five is that challenging verse about 'husbands love your wives as Christ loves the Church,' which, if we comprehend and understand it, is very tough," he explains. "The next chapter [says] to put on the armor of God. We thought of what men are called to be according to the Gospels, and decided this [theme] would be a great way to promote that."

"What men are called to be"

is a topic Christopher West will address, in light of the teachings of St. John Paul II's theology of the body.

"We live in a world bombarding us with images and ideas that terribly skew the true meaning of masculinity," West wrote in an e-mail interview with *The Criterion*.

"John Paul II gives us a vision of masculinity and sexuality that is so far beyond the pious religious stuff most people hear growing up. This is rock-your-world kind of stuff."

Having the conference in early March provides "the

least amount of excuses [for men not to come] because sports is over," Father Meyer says with a chuckle. More importantly, he adds, having the conference during Lent offers men an "opportunity to recommit and renew and start over," he said.

West agrees.

"Lent is all about entering into the death and resurrection of Christ in a deeper way, and that's where we find the truth about masculinity," he explains. "Christ shows us the deepest essence and meaning of masculinity when he says to his Bride, the Church, 'This is my body given for you.' Lent is all about entering in to what that means. So is this conference."



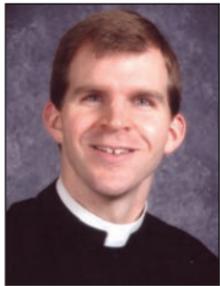
Archbishop Joseph W. Tobin

Father Meyer invites all men from middle school age and older to attend the conference, hoping it will become an annual event. He notes that the point of this conference "is to help men be men, whether they're single, married, a seminarian, a deacon, a priest. The point is to equip us to live the battle of life with faith and hope in our Lord Jesus Christ."

West notes that men will walk away from the conference with "a renewed sense of the meaning of life—not in some vague or overly pious sense, but in the concrete sense of knowing why I exist, why I should get out of bed in the morning, and how to navigate each day between the truth and the lies in this world."

"When it comes to that fundamental desire and hunger in a man's heart, most guys think Christianity is a starvation diet. I want men to know that Christianity is an invitation to the satisfaction of our deepest, most wild desires—a satisfaction that is literally out of this world."

(Advance individual tickets are \$45, or \$50 at the door. 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. To register or for more information, log on to www.e6catholicmensconference.com.) †



'In chapter five [of St. Paul's Letter to the Ephesians] is that challenging verse about "husbands love your wives as Christ loves the Church," which, if we comprehend and understand it, is very tough. The next chapter [says] to put on the armor of God.'

—Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County

CHARTER

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component of the training," Isakson said. "But we've added physical abuse, emotional abuse and neglect as areas where we provide training. Our belief is that we want to protect children from harm in all of those areas."

"There are also quarterly newsletters that go out to educate people who receive the training about how to continue to be vigilant in protecting children. It's a good reminder for people that the training they receive isn't meant to be the end of the process, but part of an ongoing process of education."

All these efforts show the archdiocese's commitment to protecting children and youths, Isakson said.

"It's a sign that we truly care about the well-being of children," he said. "Certainly, we want to respond appropriately when there are concerns, but even more we want to be pro-active in preventing the possibility of risk."

The archdiocese's efforts also reflect the charter's call to dioceses to develop codes of conduct for the clergy, employees and volunteers.

"We have a reporting system now, through a company called Ethics Point, where people can report not only misconduct but violations of our code of conduct," Isakson said. "There might be boundary violations that don't actually involve harm to a child, but those can



'With our prior program of Virtus, the training was about child sexual abuse, which remains and always will be a key component of the training. But we've added physical abuse, emotional abuse and neglect as areas where we provide training. Our belief is that we want to protect children from harm in all of those areas.'

—Edward Isakson, human resources director and "safe environment" coordinator for the archdiocese

be reported and dealt with before harm occurs. We're trying to intervene sooner, and that reporting site is helping us a great deal in that regard.

"We have a policy that all employees need to be trained on how to protect children. Whether they deal with children or not, we want them to know. And the reason is, when people represent the Church, we want them to know what to do if they hear of any misconduct."

That focus was tested in the most recent audit when auditors randomly chose three parishes and a Catholic high school to visit.

This was the first year for parishes to be involved in the audit.

"At the parishes, they would talk with the pastor, the school principal and also the director of religious education, and sometimes the business manager who would keep track of records as to who was trained," Isakson said. "They were

looking for several things. One was awareness of what to do if there are reports of misconduct. Who would you call in those cases?"

"They wanted to make sure people understood our safe-environment programs, most specifically Safe and Sacred and Circle of Grace. I think also the auditors wanted to make sure there was a sense of importance being placed on child protection—that it was something where people maintained vigilance and saw it as a priority for their parishes and schools. And that's what they found. People were very aware of how critical this is to who we are as a Church."

As part of their observations, the auditors offered a few suggestions to the archdiocese while noting, "these issues do not affect your compliance with the Charter."

One suggestion the auditors made

is that "the archdiocese could benefit from offering a more robust training program for international priests to help them transition to living in the United States."

Another suggestion involved record-keeping of "suitability letters" when priests from other dioceses came to parishes in the archdiocese to preside at weddings or baptisms. A suitability letter establishes that a priest is in good standard regarding safe-environment training and the background check process. The auditors suggested that parishes forward such letters to the archdiocese so they can "be maintained in a central location."

"I thought the suggestions were very helpful," Isakson said. "That's part of what we're seeking through this—not only validation of what we're doing, but ideas on how we can continue to get better." †

HEART

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this sacramental moment that had been arranged just for Michael.

After all, so many of them had been touched by his journey that has been described as “miraculous.”

It’s a journey during which Michael was diagnosed with five congenital heart defects shortly after his birth, endured 12 surgeries, and lived with the doctors’ continuing prognosis that “he could die at any time” as he awaited a heart transplant.

It’s a journey that has also revealed the hope of a child, the faith of a family, the remarkable gift of strangers, and the unwavering support of a Catholic community.

‘You see how precious life is’

Michael’s parents couldn’t have been more thrilled when he was born on Sept. 13, 2006. Within a week, they couldn’t have been more shaken to their core.

Four days after their son came home from the hospital, Michael’s mom noticed he was having trouble breathing. Her concern quickly led to a meeting with a cardiologist who determined that Michael had five heart defects and needed immediate surgery.

“From the beginning, they told us he could die at any time because of this,” his father recalls. “That’s the first thought you have every morning and the last thought you have every night.”

“You see how precious life is,” says Michael’s mother.

Prayer immediately became a daily constant for Michael’s parents, even while they struggled to understand why their child was in this situation.

“The first three years of his life, I was so ticked off at God,” Michael’s mom says. “I thought, ‘What did I do to deserve this?’ As time went on, I realized I was chosen to be his mom. God knew I would fight for him, and for any needs he would have. And he knew his [four, older] siblings could handle it.”

That combination of faith and resolve anchored the family through the 12 surgeries, and the “57,000 doses of oral medications” to Michael through the years. Yet that faith and resolve were especially tested when his parents met with his doctors in the summer of 2014.

“We understood his heart was going to fail,” his dad says. “The doctors said he would eventually need a transplant.”

A crucial decision of faith

As the family prepared for the inevitability of a heart transplant, Michael started second grade at Our Lady of Lourdes School in August of 2014. It was the school year when Michael and his classmates would prepare to receive their first Communion.

For a while, it looked like Michael would make his first Communion with his classmates on the scheduled date of May 2, 2015. But less than three weeks before that sacramental rite of passage, Michael officially became a candidate for a heart transplant. He entered Riley Hospital for Children in Indianapolis on April 16. He would stay there until a new heart for him could be found—without any assurance of that happening. The wait and the worry began.

It was also a time when one crucial decision of faith was made by Michael’s father, one extraordinary plan was put into action by his mother, and several uplifting choices were embraced by his classmates and his teacher.

As weeks passed and Michael still waited for a heart, someone suggested that he could make his first Communion in his hospital room. His father decided against the plan.

“People said, ‘You have to get this in for him.’ They wanted to rush it,” Michael’s dad recalls. “I said, ‘No, we’re going to do it after he gets a heart.’ I wanted to believe he was going to make it through all of this.”

That belief was also shared by his then-second-grade classmates and their

teacher, Eileen Winter. His classmates always kept Michael in their prayer intentions. They also planned a school-wide “Super Hero Day” in his honor. Dressed as the Incredible Hulk, Winter strode through her classroom and the school’s halls surrounded by Supermans, Spidermans, Captain Americas, Wonder Women and Teenage Mutant Ninja Turtles of all shapes and sizes.

Wearing their costumes, Michael’s classmates used Skype to connect with him visually by computer. It became a routine that never felt like one.

“The smile it put on his face and for them to be able to talk to him was the best thing ever,” Winter recalls. “It was amazing.”

So was the plan that Michael’s mother made.

An excruciating wait for a perfect heart

Jennifer Gray vowed that for as long as Michael was in the hospital waiting for a transplant, there wouldn’t be one second when he was alone.

Even though she and Michael’s father worked full-time jobs, they devoted most of their free time to being at the hospital with Michael. And for the times they weren’t able to be there, she set up a schedule so that family members, friends, teachers and parents of Michael’s classmates could cover every time slot.

The plan worked as 10 days passed, then 20, then 30, then 40, then 50. The plan continued even as 60 days passed, then 70, then 80, then 90.

As the prayers poured forth from the school and the parish during those three months, 18 possible new hearts surfaced for Michael, giving hope each time to everyone connected to him. Yet each time, there was something about the heart that wasn’t right for Michael.

The waiting grew excruciating, but the prayers and the faith of his parents stayed constant.

“You never stop praying,” Michael’s dad says. “It’s because God is the reason I’m here, the reason we’re all here. We’d thank him all the time when we got through another day.”

“I knew that if Michael didn’t make it through, it’s what God would have wanted,” Michael’s mom says. “And I know that heaven is a great place.”

On the 100th day that Michael was in the hospital, his parents received another phone call about a possible heart. This time, it was a perfect match for him.

‘A very humbling experience’

The news brought a rush of hope, excitement and the glorious feeling of, “Can this finally be happening?!”

It also brought some sobering thoughts.

“You stand there for a minute, and you can’t believe they found the perfect heart,” Michael’s mom says. “Then on the drive to the hospital, you think that another child is losing their life, and someone is losing their child. It’s a very humbling experience. You feel for those parents and everyone in that family. And you’re so thankful they found the strength to donate their child’s organs so Michael could live. I can’t imagine what they went through, and are still going through.”

The transplant surgery on July 24 lasted 12 hours. The results were immediate.

“The first thing I noticed was his color—how pink his lips were and how rosy his cheeks were,” his mom says. “Before the transplant, his lips were a little purple and his skin was dusky. I thought he looked remarkable.”

Another 26 days passed before Michael was released from the hospital. For fear of infection, he didn’t return to school until late October. A resource teacher kept him on track academically at home. And the emotional support continued with cards, gifts and visits from students and staff at Our Lady of Lourdes.

“The kids missed him,” says Mary Ellen Morris, the third-grade teacher. “We had a stuffed bear in his chair. They would talk to him like he was there. We even took the bear to our overnight trip to Camp Tecumseh. When Michael returned, they were very excited. They all take care of him even though he’s perfectly fine.”



Michael Deiter’s classmates at Our Lady of Lourdes School in Indianapolis form a heart, symbolizing the constant friendship and support they have given to him during his wait for a heart transplant, his recovery from the surgery and his return to school. (Submitted photos)



This picture on the day of Michael Deiter’s first Communion, on Nov. 12, 2015, reflects the overwhelming support that the 9-year-old boy has received from family, friends and members of the school and parish communities of Our Lady of Lourdes in Indianapolis. Father Michael Welch, left, stepfather Sean Gray, mother Jennifer Gray, Michael, sister Gabrielle Deiter, father John Deiter and school principal Chris Kolakovich share the joy.

She shakes her head in amazement. “It’s a miracle he’s here. It’s amazing what modern medicine and prayer have done for him. Sometimes he’ll be walking down the hall and it will just strike you: He’s so healthy.”

‘This is what we call a miracle’

Another striking characteristic about Michael now is that his eyes almost seem to dance with light.

Initially shy when meeting a stranger, he soon smiles as he talks about playing touch football earlier in the day with his classmates at recess.

And the smile continues to beam when he recalls Super Hero Day, his return to school to the delight of his classmates, and all the joy surrounding the day when he made his first Communion on Nov. 12.

The special Communion celebration was scheduled after a meeting with Michael’s parents, parish administrator Father Welch and school principal Chris Kolakovich. Michael’s parents wanted him to receive the sacrament at an all-school Mass as a sign of appreciation for all the support their family received from the school and parish community.

As Kolakovich watched Michael walk toward the altar with his parents, he also looked around and noticed the intense interest from everyone in the church. Most people smiled toward Michael. Others wiped away tears.

“I think the kids have learned that there is power in faith and power in prayer, and also the power of a community that supports each other,” the principal says. “Our kids knew that Michael was in a very serious situation, and they did what they could to support him. I think they saw, too, after Michael came out healthy, that there is something to be said for both

courage and faith. They saw Michael and his family approach the situation with courage and faith.”

It’s a faith that has been part of John Deiter’s life since his baptism, a faith he has relied on through the first nine years of Michael’s life, a faith he wants his son to share. Standing near the altar with his son, Deiter knew there had been at least two times when Michael’s death seemed imminent.

“When I asked the doctors about those times, they said, ‘This is what we call a miracle.’

“Michael’s first Communion was so important to me. It was magical.”

Michael’s mom had a similar thought on the day of his first Communion, a day when there was the understanding for many that the time we have in life, the time we have with each other, and the time we have to live our faith is fleeting and ever precious.

“Not everyone gets a second chance at life,” she says. “It’s important to me that we made the best of a situation where you don’t know the outcome. We kept the faith, and we couldn’t have done it without the family, the friends, the school and the church community.”

She pauses, takes a deep breath and says, “There’s not a day that goes by that I don’t thank God for watching over him. All the medicine and science couldn’t save him. It’s because of God’s will. The whole journey of Michael is so amazing, every step of it. I say prayers for the donor family. I’m reminded that this last Christmas we had was their first without their son or daughter. And it was our first Christmas with Michael being healthy.

“I think his donor is up there keeping track of him.” †

A brotherly embrace brings pope and Russian patriarch together

HAVANA (CNS)—At long last, Pope Francis and Russian Orthodox Patriarch Kirill of Moscow embraced, kissing each other three times in a formal greeting of each other.

“Finally,” the pope told the patriarch on Feb. 12 as they met in a lounge at Havana’s Jose Marti International Airport. “We are brothers,” he told the patriarch.

Amid the clicking of cameras and multiple flashes, Patriarch Kirill was overheard telling the pope, “Things are easier now.”

“It is clearer that this is God’s will,” Pope Francis told him.

A flight of almost 12 hours capped months of intense negotiations and more than two decades of Vatican overtures to bring a pope and a Russian patriarch together for the first time.

Cuban President Raul Castro played host to the pope and patriarch, who was on a visit to Russian Orthodox communities on the island-nation. Pope Francis had a pastoral visit to Mexico planned for months. The stop in Havana was announced only a week before the meeting.

Pope Francis and Patriarch Kirill signed a joint declaration that emphasized the things the two Churches have in common.

Addressing the situation in the Middle East and North Africa, they said that “whole families, villages and cities of our brothers and sisters in Christ are being completely exterminated.” They called on the international community “to act urgently in order to prevent the further expulsion” of Christians, to end violence and terrorism and to ensure that large amounts of humanitarian aid reach the victims of violence.

“In raising our voice in defense of persecuted Christians, we wish to express our compassion for the suffering experienced by the faithful of other religious traditions who have also become victims of civil war, chaos and terrorist violence,” they said.

“Attempts to justify criminal acts with religious slogans are altogether unacceptable,” they said. “No crime may be committed in God’s name.”

They called those who have died “martyrs of our times,” and said they helped unite various Churches “by their shared suffering.”

They spoke of the need to be vigilant against European integration that is “devoid of respect for religious identities.” They also spoke of extreme poverty, the “millions of migrants and refugees knocking on the doors of wealthy nations,”

and consumerism.

They spoke of life issues: abortion, euthanasia, new reproductive technologies and threats against the Churches’ view of marriage.

After they signed the document, the two leaders embraced, and each spoke briefly.

Patriarch Kirill said they had a two-hour, “open discussion with full awareness of the responsibility we have for our people, for the future of Christianity, and for the future of human civilization itself. It was a conversation filled with content that gave us the opportunity to understand and hear the position of the other. And the results of the conversation allow me to assure that currently both Churches can cooperate together to defend Christians around the world; with full responsibility to work together so that there may be no war; so that human life can be respected in the entire world; so that the foundations of human, family and social morality may be strengthened through the participation of the Church in the life of human modern society.”

Pope Francis said: “We spoke as brothers; we share the same baptism; we are bishops; we spoke about our Churches. We agreed that unity is done walking [together]. We spoke clearly without mincing words. I confess that I felt the consolation of the Spirit in this dialogue. I am grateful for the humility of His Holiness, his fraternal humility and his good wishes for unity. We left with a series of initiatives that I believe are viable and can be done.”

He thanked Patriarch Kirill and others involved in arranging the meeting and also thanked Cuba, “the great Cuban people and their president here present. I am grateful for his active availability; if it continues this way, Cuba will be the ‘capital of unity.’”

Patriarch Kirill gave Pope Francis a small copy of an icon of Our Lady of Kazan, which itself is a symbol of Vatican-Russian Orthodox detente, but also of failed hopes. The oldest known copy of the icon, an ornate 18th-century piece, had been hanging in St. John Paul II’s study for a decade as he hoped to return it to Russia personally. Instead, in 2004, he had Cardinal Walter Kasper take it back to its country of origin as a gesture of goodwill.

The icon is one of the most revered and replicated icons in Russian Orthodoxy.

Pope Francis gave Patriarch Kirill a reliquary with a relic of St. Cyril, the patriarch’s patron saint, and a chalice, which not only is a sign of hopes for



Pope Francis prepares to embrace Russian Orthodox Patriarch Kirill of Moscow after the leaders signed a joint declaration during a meeting at Jose Marti International Airport in Havana on Feb. 12. (CNS photo/Paul Haring)

full communion between the two Churches, but also a sign that the Catholic Church recognizes the validity of the Orthodox sacraments.

The addition of a stopover in Cuba was widely seen as a sign of Pope Francis’ willingness to go the extra mile to reach out a hand in friendship. At the same time, observers said, it gave those Russian Orthodox opposed to ecumenism a sense that their Church is special and that it bowed to no one in agreeing to the meeting. In a commentary distributed on Feb. 11, Ukrainian Catholic Bishop Borys Gudziak of Paris said: “The pope is demonstrating humility; he is going to the territory of the other. In the eyes of nostalgic Russians, Cuba is almost home territory, a last outpost of a lost Soviet Empire.”

For decades, the Russian Orthodox told the Vatican that a meeting between the patriarch and pope was impossible because of the activities of Latin-rite Catholics in Russia and, especially, the Eastern-rite Catholics in Ukraine.

The Moscow Patriarchate had said that while those problems still exist with the Catholic communities, they take a backseat to the urgency of defending together the rights and very existence of persecuted Christians in the Middle East.

The harsh persecution of Christians and other minorities in Syria, Iraq and other parts of the region has been a cause Pope Francis has pleaded before world leaders and for which he has rallied the prayers of Christians across the globe.

He speaks often of the “ecumenism of blood,” the fact that Christians are killed for believing in Christ with the persecutors not knowing or caring what denomination or church they belong to. Christians are fully united in that suffering and, the pope has said, those who die for their faith are in full communion with each other and with centuries of martyrs now in the presence of God.

But the fate of persecuted Christians was not the pope’s primary motive for meeting Patriarch Kirill. Simply meeting him was the point.

Metropolitan Hilarion Volokolamsk, head of the Moscow Patriarchate’s external affairs department, told reporters a week earlier that Patriarch Kirill chose Havana in the “New World” because Europe, the “Old World,” was the birthplace of Christian division.

Ukrainians, Catholic or not, have expressed concerns about Pope Francis’ meeting with Patriarch Kirill given the patriarch’s apparently close ties to Russian President Vladimir Putin at a time of ongoing fighting in Eastern Ukraine.

“The topics of discussion will not be explicitly political ones,” Bishop Gudziak wrote. “The gist of the rendezvous will be the encounter of Church leaders representing very different experiences, agendas, styles and spiritualities of ecclesial leadership. One can hardly expect revolutionary results. Yet, it is through encounter that spiritual change occurs. Let us pray for good spiritual fruit.” †

Lawmakers consider lifting lifetime ban on food stamps for reformed drug felons

By Brigid Curtis Ayer

Should a lifetime ban on food stamps for reformed drug felons be lifted? State Sen. John Broden, D-South Bend, believes Indiana should join 39 other states that have lifted the lifetime prohibition on food benefits. The Indiana Catholic Conference (ICC) also supports lifting the ban.

Broden’s proposal, Senate Bill 132, would allow convicted drug felons to receive access to the federal Supplemental Nutrition Assistance Program (SNAP) if they meet certain criteria, including showing they are actively working to reform their lives.

The proposal allows individuals to receive food stamp assistance under SNAP if: 1) the individual has not received any other drug convictions during the previous five years; and 2) the person is actively participating in some form of legitimate substance abuse program which includes drug testing to ensure the individual is not using drugs.



Sen. John Broden

The House Family, Children and Human Affairs Committee heard Senate Bill 132 on Feb. 10. Representative David Frizzell, R-Indianapolis, who chairs the panel, did not take a vote, but heard compelling testimony in support of the legislation.

Currently, Indiana bans persons convicted of a drug felony from receiving food stamps. The ban is permanent and is not lifted

even after the individual pays restitution and reforms his or her life. Legitimate need for food is irrelevant under the current law if the person has been convicted of a drug felony.

Broden said he became aware of the issue a few years ago when a constituent, who attends his parish and is employed at a halfway house, brought this concern to his attention. After listening to this concern, Broden said he thought it was unfair that a person could commit a sexual offense or an armed robbery and still receive food stamps, but if caught with 31 grams of marijuana could never get food stamps again. The senator said that when he looked into this further, he found out the constituent was right.

“My goal is to get some change in this policy,” Broden said. “I believe it’s important that those people who have served their time, and as the old adage goes, paid their debt to society, shouldn’t be singled out for their offense when those convicted of other felonies can go and get SNAP benefits.” Broden added he was very encouraged earlier this session when he heard Gov. Mike Pence and Indiana Supreme Court Chief Justice Loretta Rush say that the state is not going to incarcerate its way out of the drug problem in Indiana.

Glenn Tebbe, executive director of the ICC, who serves as the legislative and public policy spokesperson for the Church in Indiana, testified in support of Senate Bill 132.

“All persons have a right to food and shelter,” Tebbe said. “Individuals released from jail or prison after serving their sentence have many obstacles when rejoining the community.” Tebbe noted that in addition to culture and family adjustments, employment is often denied because of their conviction and prison record, which contributes to recidivism. When jobs are available, often these are temporary or part time.

Tebbe said that food stamp assistance is tangible and needed.

“This benefit will go a long way to assisting persons to maintain themselves and their dignity,” he said. “While food banks are willing and provide assistance, these institutions are stretched to serve all who are in need,” he noted. “Moreover, denying aid to those convicted of a drug felony makes it costlier for some non-profit agencies like homeless centers, women shelters and Salvation Army Adult Rehabilitation Centers to provide services for those convicted of a drug felony. The money for these meals comes from the non-profits’ operating budgets. It is money that would be better spent on other needed services like education and counseling.”

Cheryl Ashe of South Bend, a volunteer and long-time advocate for lifting the food assistance ban, said when individuals leave prison they typically go live with their families. While families can provide housing, they may not be able to provide food. She said that those who do not receive SNAP benefits may have to go to two or three food banks per week to get enough food, and bus routes do not always go near the locations of food pantries.

Senate Bill 132 passed the Senate by a 43-7 vote. The bill was held for another week of hearings in the House Family, Children and Human Affairs Committee.

Tebbe said he expects the panel to hear further testimony, and he is hopeful the bill will pass out of committee, then move to the House floor for passage before the end of February.

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information about the Indiana Catholic Conference, its Indiana Catholic Action Network and the bills it is following in the Indiana General Assembly this year, log on to www.indianacc.org.) †

New Hispanic Ministry coordinator brings experience and ‘fresh eyes’

By Natalie Hoefler

When Oscar Castellanos left his studies of theology at the University of Notre Dame several years ago to return to Hillsboro, Ore., little did he imagine he would return to Indiana in the not so distant future.

This time he has come to stay—not as a student, but as coordinator of Hispanic Ministry for the Archdiocese of Indianapolis.

“I was already familiar with the state, and some friends I studied with at Notre Dame who live here recommended I apply for this job,” said Castellanos, 34 and a member of Our Lady of the Greenwood Parish in Greenwood.

With the position of Hispanic Ministry coordinator remaining vacant for more than a year, Castellanos knows he has his work cut out for him.

He said that Franciscan Brother Moises Gutiérrez, former archdiocesan Intercultural Ministry director, “laid down everything that was going on in Hispanic Ministry” before he left for Spokane, Wash., for graduate studies at Gonzaga University in November.

“He said we’re doing everything we can, but sometimes it’s not enough. [The need for Hispanic ministry] is just growing so fast that it’s quite a challenge.”

First generation immigrants tend to move around, following jobs, he explained. But second generations and beyond tend to settle down where they know they can find a faith community.

Then the need for Hispanic ministry begins—not just for Mass in Spanish, but for all that follows the life of a Church-going Catholic, Castellanos said.

“Once you have Mass in Spanish, you start having baptisms, marriages, *quinceañeras* [the rite of passage for young Latina women when they turn 15],” the new coordinator explained. “Then you open the door of sacramental preparation and classes [in Spanish]. The next step is to find the right people to teach the classes—not just anyone, but capable, trained leaders.”

From there comes a need in the parish office for translators and translating documents as Spanish-speaking parishioners register for classes. Then comes the need for providing ongoing religious education classes, and again, the right people to teach them.

Castellanos’ role is to support parishes as they move in this direction, helping pastors to “find the means, and start them little by little so eventually every parish is doing its own Hispanic ministry.”

One institution already in place in the archdiocese to help meet the need for Hispanic leaders is the Hispanic Pastoral Leadership program.

“The majority of dioceses have [something like] that, but this one is very solid, [meeting] every week for two years,” Castellanos said. “They’re integrating theology with the necessary tools to do ministry as a volunteer or staff member. At the same time, [the program is building] the aspect of human formation.”

Another responsibility he takes on is meeting with a group of Hispanic pastoral associates and directors of religious education who brainstorm ideas for how to face the challenges of providing Hispanic ministry at the parish level.

“There’s a huge list of things they’re working on,” Castellanos admitted.

He also hopes to work with other archdiocesan offices to raise awareness of Hispanic needs and advocate for solutions. “And that [help] goes both ways,” he added.

He will also work with integrating grass-roots faith-based movements into parishes, such as Cursillo, and to promote *Encuentro*—a U.S. Conference of Catholic Bishops’ initiative to seek input from Hispanic Catholics at the parish level to develop a national plan in 2018 for addressing Hispanic ministry.



‘I feel like a sponge. My background helps, but I still need to grow. I’m hungry to continue to form myself as a leader. I come with a fresh set of eyes, and I’m a good listener. Before I make any changes, I want to hear what people have to say.’

—Oscar Castellanos, new archdiocesan Hispanic Ministry coordinator

Castellanos comes to the job with his feet firmly planted in two cultures and his head proven capable of wearing many hats.

During his youth, his family moved back and forth between Las Vegas, Nev., and Guadalajara, Mexico, until permanently settling in Las Vegas in 1996.

“I’m a U.S. citizen, but I say I’m Mexican, because that’s the culture I absorbed,” he said.

He felt a call to religious life early, entering a seminary of the Missionaries of the Holy Spirit at age 17.

Castellanos said he never intentionally chose Hispanic ministry. Rather, internships, volunteer efforts and jobs—both as a seminarian and after he left the seminary—led him to experiences with Hispanic ministry involving youths, music, liturgy, catechesis, marriage preparation and even canon law.

After 10 years as a seminarian, Castellanos discerned a call to leave the community while he was studying at Notre Dame. He returned to Oregon to a town near Mount Angel Seminary in the Archdiocese of Portland where he had studied philosophy. Castellanos worked for a while, then determined he still had a call to ministry work. He completed his theology degree at Mount Angel, then eased his way into ministry work.

“I started part time as a receptionist in a parish,” he said. “I knew if I wanted to be a leader in ministry, I would need to know

how things work from the ground up—answering phones, taking orders, maybe using the broom,” he said with a laugh.

Less than a year later, Castellanos took a position as pastoral associate in a parish with the largest Hispanic population in the Archdiocese of Portland. His next stop—the Archdiocese of Indianapolis.

Despite his wide range of experience, Castellanos said he is “still learning.”

“I feel like a sponge. My background helps, but I still need to grow. I’m hungry to continue to form myself as a leader.”

“I come with a fresh set of eyes, and I’m a good listener. Before I make any changes, I want to hear what people have to say.”

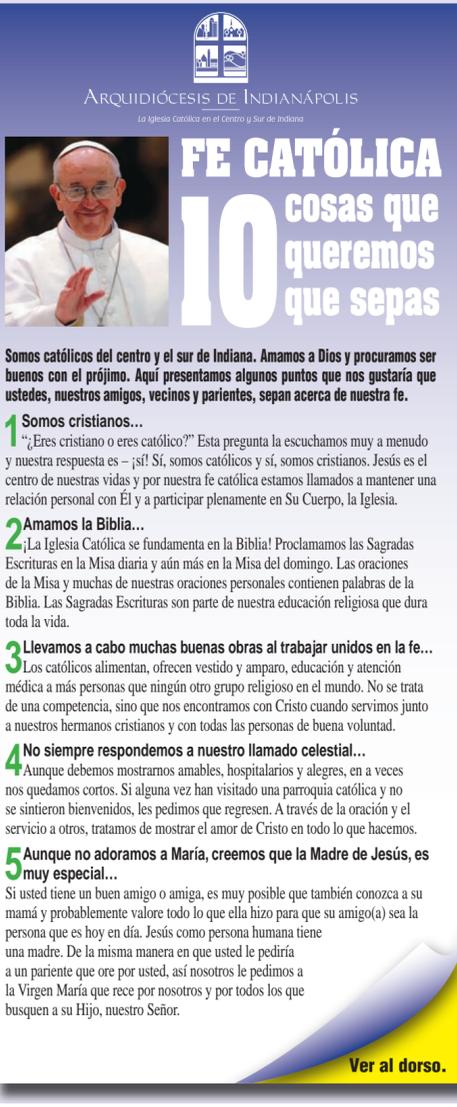
After he has settled more into his position and “after the cold [weather] has gone away,” the married father of three hopes to become involved in his second passion: soccer.

“I love to coach soccer—youth, high school, college,” he said.

Perhaps one day he’ll coach his own children, who are currently ages 4 1/2, 2 1/2 and 11 months.

That will come in time, he said. Meanwhile, Castellanos said he is “very happy, very thrilled” with his new position as archdiocesan Hispanic Ministry coordinator.

“I knew leadership would be a key area where I could contribute,” he said of his life’s journey so far. “It was my call.” †



Somos católicos del centro y el sur de Indiana. Amamos a Dios y procuramos ser buenos con el prójimo. Aquí presentamos algunos puntos que nos gustaría que ustedes, nuestros amigos, vecinos y parientes, sepan acerca de nuestra fe.

1 Somos cristianos...
“¿Eres cristiano o eres católico?” Esta pregunta la escuchamos muy a menudo y nuestra respuesta es – ¡sí! Sí, somos católicos y sí, somos cristianos. Jesús es el centro de nuestras vidas y por nuestra fe católica estamos llamados a mantener una relación personal con Él y a participar plenamente en Su Cuerpo, la Iglesia.

2 Amamos la Biblia...
¡La Iglesia Católica se fundamenta en la Biblia! Proclamamos las Sagradas Escrituras en la Misa diaria y aún más en la Misa del domingo. Las oraciones de la Misa y muchas de nuestras oraciones personales contienen palabras de la Biblia. Las Sagradas Escrituras son parte de nuestra educación religiosa que dura toda la vida.

3 Llevamos a cabo muchas buenas obras al trabajar unidos en la fe...
Los católicos alimentan, ofrecen vestido y amparo, educación y atención médica a más personas que ningún otro grupo religioso en el mundo. No se trata de una competencia, sino que nos encontramos con Cristo cuando servimos junto a nuestros hermanos cristianos y con todas las personas de buena voluntad.

4 No siempre respondemos a nuestro llamado celestial...
Aunque debemos mostrarnos amables, hospitalarios y alegres, en a veces nos quedamos cortos. Si alguna vez han visitado una parroquia católica y no se sintieron bienvenidos, les pedimos que regresen. A través de la oración y el servicio a otros, tratamos de mostrar el amor de Cristo en todo lo que hacemos.

5 Aunque no adoramos a María, creemos que la Madre de Jesús, es muy especial...

Si usted tiene un buen amigo o amiga, es muy posible que también conozca a su mamá y probablemente valore todo lo que ella hizo para que su amigo(a) sea la persona que es hoy en día. Jesús como persona humana tiene una madre. De la misma manera en que usted le pediría a un pariente que ore por usted, así nosotros le pedimos a la Virgen María que rece por nosotros y por todos los que busquen a su Hijo, nuestro Señor.

Ver al dorso.

‘10 Things’ catechetical resource is updated in Spanish

By Mike Krokos

We are Catholics in southern and central Indiana. We love God and strive to be good neighbors. Here are 10 things we’d like you—our friends, neighbors and relatives—to know about our faith.

So begins the introduction to “10 Things We Want You to Know about the Catholic Faith,” a resource developed by the Archdiocese of Indianapolis in 2013 in response to Pope Benedict’s “Year of Faith.”

According to Ken Ogorek, the catechetical and evangelization tool has been updated in Spanish for the archdiocese’s growing Latino community.

“We hope that members of the Hispanic community will use this resource in a few key ways,” explained Ogorek, archdiocesan director of catechesis. “It reaffirms several core beliefs and teachings; we all benefit from that. It’s a great conversation starter for discussions about our faith, and how our lives are different because of these beautiful truths.”

“Also, it highlights what’s unique about Catholic worship and devotion, making clear that while all religious groups generally deserve respect, they’re not all interchangeable.”

In his new position as archdiocesan director of Hispanic Ministry, Oscar Castellanos is learning firsthand about the “diversity of nationalities and cultures within the Hispanic presence in the archdiocese,” including how Mexico, Argentina, Puerto Rico, Peru, Colombia and Guatemala are among the many countries represented in central and southern Indiana.



Ken Ogorek



Deacon Michael Braun

Ilustración de la versión actualizada de “10 cosas que queremos que sepas sobre la fe católica.”

Having this resource translated into Spanish, he noted, is an excellent source of evangelization that can be used in parishes and at home.

“I hope they [members of the Hispanic community] use it with their families and children. There needs to be an emphasis that families constitute the primary catechists and responsible channels of forming the minds and hearts of the future generation of Catholics,” Castellanos said. “I hope they also use them in prayer groups and other ministry gatherings. The Hispanic community is well known for having different movements and groups; this could serve as an excellent tool to study their faith.”

Welcoming people is a huge component for building intercultural competence, Castellanos added. “By getting to know them, listening to their stories, learning about their customs and their traditions [feast days] and understanding each other, it can help defuse some of the tensions that we encounter in some of our parishes where the Hispanic community is growing in numbers.”

Deacon Michael Braun, who last fall became archdiocesan director of Pastoral Ministries, has “found the Hispanic community to be a very warm and welcoming people.”

“In December, I witnessed the celebration of Our Lady of Guadalupe at St. Anthony [Church in Indianapolis],” he said. “The celebration was marked with great passion and energy for the faith. The procession through the neighborhood streets was a wonderful testimony to evangelization.”

Ogorek said the “10 Things” resource also can be tied into the Church’s Holy Year of Mercy. “Several works of mercy—both corporal and

El recurso catequético ‘10 cosas’ está actualizado en español

Por Mike Krokos

Somos católicos del centro y el sur de Indiana. Amamos a Dios y procuramos ser buenos con el prójimo. Aquí presentamos algunos puntos que nos gustaría que ustedes, nuestros amigos, vecinos y parientes, sepan acerca de nuestra fe.

Así comienza la introducción de “10 cosas que queremos que sepan sobre la fe católica,” un recurso desarrollado por la Arquidiócesis de Indianapolis en 2013, como respuesta al “Año de la Fe” del papa Benedicto.

De acuerdo con Ken Ogorek, este instrumento de catequesis y evangelización ha sido actualizado en español dado el auge de la comunidad latina en la Arquidiócesis.

“Esperamos que los miembros de la comunidad hispana usen este recurso en varios aspectos claves,” explicó Ogorek, director de catequesis de la Arquidiócesis. “Este recurso reafirma varias creencias y enseñanzas esenciales; es beneficioso para todos. Es ideal para iniciar tertulias sobre nuestra fe, y explorar la diferencia que marcan estas hermosas verdades en nuestras vidas.”

“También destaca las peculiaridades del culto y la devoción católica, y deja en claro que, si bien todos los grupos de fe merecen respeto, no son intercambiables.”

En su nuevo cargo como director arquidiocesano del Ministerio hispano, Oscar Castellanos está aprendiendo de primera mano sobre “la diversidad de nacionalidades y culturas dentro de la comunidad hispana en la Arquidiócesis.” Entre los numerosos países representados en el centro y el sur de Indiana se encuentran México, Argentina, Puerto Rico, Perú, Colombia y Guatemala.

Contar con este recurso traducido a español—acotó—es una herramienta excelente de evangelización, que se puede usar en las parroquias y en el hogar.

“Espero que [los miembros de la comunidad hispana] lo usen con sus familias y sus hijos.

Es necesario destacar que las familias son los primeros catequistas y los responsables de formar las mentes y los corazones de la futura generación de católicos,” comentó Castellanos. “Espero que también lo usen en los grupos de oración y en otras reuniones ministeriales. La comunidad hispana se distingue por estar conformada por diferentes movimientos y grupos; esto podría servir como una excelente herramienta para estudiar su fe.”

Acoger y dar la bienvenida a otras personas es un factor muy importante para adquirir competencia intercultural, agregó Castellanos. “Conocerlos, escuchar sus historias, aprender sobre sus costumbres y sus tradiciones [días festivos]

spiritual—can be done using this document,” he said. “Welcoming the stranger can mean showing a Catholic that the faith is alive and well in southern and central Indiana. When visiting the imprisoned: what a great message to share! The spiritual work of prayer and especially instruction is well-served by this resource.”

As the Latino population grows in the archdiocese, Deacon Braun said, the Church must continue to find new ways to welcome and invite all Latinos as our brothers and sisters in Christ. “This means building the intercultural competence in our ministries so that we may listen and respond to their needs,” he said. “Only then can we work to serve families and parish communities better.”

“In the archdiocesan Secretariat of Pastoral Ministries, we are committed to being more welcoming and engaging by providing resources in Spanish for our ministries in Pro-Life and Family Life, Youth Ministry, and Young Adult [and College Campus] Ministry.”

Mercy often flows from understanding others, Ogorek noted. “Our ‘10 Things’ resource can build bridges of understanding, by God’s grace, among people of good will in southern and central Indiana,” he said. “Enhanced by prayer and the witness of our lives, this resource can be a powerful force of unity and mercy throughout the jubilee year and beyond.”

(“10 Things We Want You to Know about the Catholic Faith” is available online in both Spanish and English at www.archindy.org/holyyearofmercy.) †

y comprendernos, ayuda a disipar algunas de las tensiones que sentimos en algunas de nuestras parroquias en las que la comunidad hispana está creciendo.”

El diácono Michael Braun que desde el otoño pasado es el director arquidiocesano de los Ministerios pastorales, manifiesta que “la comunidad hispana es gente muy cálida y acogedora.”

“En diciembre, presencié la celebración de Nuestra Señora de Guadalupe en San Antonio [Iglesia en Indianapolis]” recuerda. “En la celebración era evidente la gran pasión y la energía de su fe. La procesión por las calles del vecindario fue un testimonio hermoso de evangelización.”

Ogorek dijo que el recurso “10 cosas” también puede vincularse al Año de la Misericordia de la Iglesia.

“Al utilizar este documento se pueden realizar varias obras de misericordia, tanto física como espiritual,” dijo. “Dar la bienvenida al desconocido quizás signifique demostrarle a un católico que la fe está viva en el centro y el sur de Indiana. Puede ser un excelente mensaje para compartir al visitar a los presos. Este recurso complementa la obra espiritual de la oración y, especialmente, la instrucción.”

El diácono Braun comenta que, en la medida en que crece la población latina en la Arquidiócesis, la Iglesia debe continuar encontrando nuevas formas para acoger e invitar a todos los latinos, como nuestros hermanos y hermanas en Cristo. “Esto significa construir la competencia intercultural en nuestros ministerios, de manera que podamos escuchar y responder a sus necesidades”

“Solo entonces podremos trabajar para servir mejor a las familias y a las comunidades parroquiales.”

“La Secretaría Arquidiocesana de los Ministerios Pastorales tiene el compromiso de ser más abierta y activa, proporcionando recursos en español para nuestros ministerios en favor de la vida y vida familiar, el ministerio [universitario] para jóvenes y adultos jóvenes.”

Ogorek también dijo que la misericordia a menudo emana de comprender al otro. “El recurso ‘10 cosas’ puede construir puentes de comprensión, por la gracia de Dios, entre las personas de buena voluntad en el centro y el sur de Indiana,” dijo. “Reforzado por la oración y los testimonios de nuestras vidas, este recurso puede ser una fuerza poderosa de unidad y misericordia durante este año de jubileo y más allá.”

(“10 cosas que queremos que sepas sobre la fe católica” está disponible en Internet en español y en inglés en www.archindy.org/holyyearofmercy. Traducido por: Daniela Guanipa.) †

Nuevo coordinador del Ministerio Hispano trae consigo experiencia y una perspectiva nueva

Por Natalie Hoefler

Cuando Oscar Castellanos abandonó sus estudios de teología en la Universidad de Notre Dame hace algunos años para regresar a Hillsboro, Oregón, jamás se imaginó que volvería a Indiana en un futuro no muy lejano.

Esta vez ha venido para quedarse, no como estudiante, sino como coordinador del Ministerio hispano para la Arquidiócesis de Indianápolis.

“Ya estaba familiarizado con el estado y algunos amigos con quienes había estudiado en Notre Dame, que viven aquí, me recomendaron que solicitara este trabajo,” comenta Castellanos,

de 34 años y miembro de Nuestra Señora de la Parroquia de Greenwood en Greenwood.

El cargo de coordinador del Ministerio hispano ha estado vacante desde hace más de un año y Castellanos sabe que tiene por delante una tarea ardua.

Indicó que el hermano franciscano Moisés Gutiérrez, antiguo director del Ministerio intercultural arquidiocesano, “había sentado las bases de lo que estaba ocurriendo en el Ministerio hispano” antes de que se marchara a Spokane, Washington, para continuar sus estudios en la Universidad de Gonzaga, en noviembre.

“Dijo que se estaba haciendo todo lo que se podía, pero que a veces no era suficiente. [La necesidad de un ministerio hispano] está creciendo tan rápidamente que es un verdadero reto.

La primera generación de inmigrantes tiende a mudarse a menudo, en función de los empleos, explicó. Pero la segunda y las siguientes tienden a establecerse donde saben que pueden encontrar una comunidad de fe. Es allí donde comienza la necesidad del Ministerio hispano, no solo por la misa en español sino por todo lo que involucra la

vida de un católico que asiste a la iglesia, explica Castellanos.

“Una vez que tenemos misa en español, comienzan los bautismos, los matrimonios, las quinceañeras,” expresa el nuevo coordinador.

“Esto abre la puerta para la preparación sacramental y las clases [en español]. El siguiente paso es encontrar las personas adecuadas para dictar esas clases, no simplemente cualquiera, sino líderes idóneos y capacitados.”

De allí surge la necesidad de intérpretes en la oficina de la parroquia y la traducción de documentos a medida que los feligreses de habla hispana se inscriban en las clases. Luego viene la necesidad de proporcionar clases de educación religiosa continua y, de nuevo, las personas adecuadas para que las impartan.

El papel de Castellanos es apoyar a las parroquias a medida que avancen en esta dirección, ayudando a los pastores a “encontrar los medios e iniciarlos poco a poco para que, con el tiempo, cada parroquia tenga su propio ministerio hispano.”

El programa de Liderazgo pastoral hispano es una institución que ya existe en la arquidiócesis para contribuir a satisfacer la necesidad de líderes hispanos.

“La mayoría de las diócesis tienen algo así, pero este es muy sólido, [puesto que se reúne] todas las semanas durante dos años,” dijo Castellanos. “Están integrando la teología con las herramientas necesarias para desempeñarse como voluntarios o miembros del personal, y al mismo tiempo, [el programa está desarrollando] el aspecto de la formación humana.”

Otra responsabilidad que asume es reunirse con un grupo de asociados pastorales hispanos y directores de educación religiosa que aportan ideas sobre cómo enfrentar los retos de proporcionar ministerio hispano en el ámbito parroquial.

“Están trabajando en una larga lista de iniciativas,” admite Castellanos.

Asimismo, espera trabajar con otras oficinas

arquidiocesanas para aumentar la concientización en cuanto a las necesidades hispanas y proponer soluciones.

“Y eso [la ayuda] es un proceso bilateral,” añade.

También se dedicará a integrar los movimientos de fe que surgen del seno de la comunidad en las parroquias, tales como el Cursillo y promover el Encuentro, una iniciativa de la Conferencia de Obispos Católicos de EE. UU. que busca conocer las opiniones de los católicos hispanos en el ámbito parroquial para desarrollar un plan nacional en 2018 destinado a atender al ministerio hispano.

Castellanos asume su puesto con los pies firmemente plantados en dos culturas y la capacidad de desempeñar muchas funciones.

Durante su juventud, su familia se mudó varias veces entre Las Vegas, Nevada, y Guadalajara, México, hasta que se establecieron permanentemente en Las Vegas en 1996.

“Soy ciudadano estadounidense, pero digo que soy mexicano porque esa es la cultura que he absorbido,” comenta.

Desde muy temprano sintió el llamado a la vida religiosa, por lo que a la edad de 17 años ingresó al seminario de los Misioneros del Espíritu Santo.

Castellanos dice que nunca escogió intencionalmente el ministerio hispano. Más bien las pasantías, el voluntariado y los trabajos, tanto como seminarista como después que dejó el seminario, lo llevaron a vivir experiencias con el ministerio hispano y a involucrarse con los jóvenes, la música, la liturgia, la catequesis, la preparación para el matrimonio e incluso el derecho canónico.

Después de 10 años como seminarista, mientras estudiaba en Notre Dame, Castellanos recibió el llamado a dejar la comunidad. Regresó a Oregón a una ciudad cercana al Seminario Mount Angel en la Arquidiócesis de Portland donde había estudiado filosofía. Castellanos trabajó durante un tiempo y luego comprendió que todavía sentía la vocación al trabajo del ministerio. Terminó sus estudios de teología en el Seminario de Mount Angel y luego

orientó su vida hacia la obra ministerial.

“Comencé a trabajar en la recepción de una parroquia,” recuerda.

“Sabía que si quería ser líder en el ministerio, tendría que saber cómo funcionan las cosas desde su base, respondiendo el teléfono, tomando pedidos, incluso tal vez usando la escoba,” comenta riendo.

Menos de un año después, Castellanos tomó el cargo de asociado pastoral en una parroquia cuya población hispana es la más numerosa de la Arquidiócesis de Portland. El siguiente salto fue a la Arquidiócesis de Indianápolis.

A pesar de su amplia experiencia, Castellanos dice que:

“Aún estoy aprendiendo. “Estoy absorbiendo todo como una esponja. Mis orígenes me ayudan, pero aún necesito crecer. Estoy ansioso de continuar formándome como líder. Vengo con una nueva perspectiva y soy un buen oyente. Antes de hacer algún cambio, deseo escuchar lo que la gente dice.”

Después de que se haya asentado más en su cargo y “después de que se haya marchado el [clima] frío,” este esposo y padre de tres hijos espera involucrarse en su segunda pasión: el fútbol.

“Me encanta ser entrenador de fútbol, el ambiente con los jóvenes, la secundaria, la universidad,” comenta.

Tal vez algún día entrenará a sus propios hijos, que en este momento tienen 4 años y medio, 2 años y medio y 11 meses.

Eso llegará en su momento, asegura.

Entretanto, Castellanos dice que está “muy contento, muy emocionado” con su nuevo cargo como coordinador del Ministerio hispano arquidiocesano.

“Sabía que el liderazgo sería un área clave donde podría aportar,” dice refiriéndose al camino recorrido hasta ahora.

“Ha sido mi llamado.” †

Traducido por: Daniela Guanipa

Lenten penance services are scheduled at archdiocesan parishes

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, Morris; St. Nicholas, Ripley County; and St. Louis, Batesville at St. Louis, Batesville
- March 4, 10 a.m.-10 p.m. at All Saints, Dearborn County, St. Martin Campus
- March 4, 8 a.m.-8 p.m. for Immaculate Conception, Millhousen; 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 St. Philip Neri 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)
- March 9, 7:30 p.m. at Holy Spirit
- March 11, 5-7 p.m. at St. Michael, Greenfield
- March 12, 1-3 p.m. at St. Michael, Greenfield
- March 14, 7 p.m. for Holy Angels and St. Rita at St. Rita
- March 15, 7 p.m. at St. Mary
- March 17, 7 p.m. at St. Thomas the Apostle, Fortville

Indianapolis North Deanery

- March 6, 2-3:30 p.m. at St. Simon the Apostle
- March 7, 7-8:30 p.m. at St. Pius X
- March 8, 7-8:30 p.m. at St. Pius X

Indianapolis South Deanery

- March 5, 9 a.m. at SS. Francis and Clare of Assisi, Greenwood
- March 7, 7 p.m. at Nativity of Our Lord Jesus Christ
- March 8, 7 p.m. at St. Jude
- March 9, 7 p.m. for St. Ann and St. Joseph at St. Joseph
- March 10, 6 p.m. at St. Barnabas
- March 13, 2 p.m. at Good Shepherd
- March 15, 7 p.m. for St. Mark the Evangelist and St. Roch at St. Roch
- March 21, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

- February 23, 7-9 p.m. at St. Monica
- March 8, 6:30 p.m. at St. Michael the Archangel
- March 9, 7 p.m. at St. Joseph
- March 9, 7 p.m. at St. Susanna, Plainfield



A priest listens to the confession of a pilgrim at the 51st International Eucharistic Congress in Cebu, Philippines, on Jan. 24. (CNS photo/Jay Rommel Labra, EPA)

- March 15, 6:30 p.m. for St. Anthony and St. Christopher at St. Anthony
- March 16, 7 p.m. at St. Gabriel the Archangel
- March 17, 7 p.m. at St. Thomas More, Mooresville

New Albany Deanery

- Feb. 19, 8:30 p.m. at Our Lady of Perpetual Help, New Albany (parish retreat)
- Feb. 25, 7 p.m. for St. Augustine, Jeffersonville and Most Sacred Heart of Jesus, Jeffersonville
- March 15, 8 a.m.-8 p.m. at Our Lady of Perpetual Help, New Albany ("12 Hours of Grace")
- March 16, 7 p.m. at St. Mary, Navilleton
- March 20, 4 p.m. at St. John the Baptist, Starlight
- 5:45-6:15 p.m. each Wednesday in Lent at St. Mary, New Albany
- 7-8:30 p.m. each Wednesday in Lent at Holy Family, New Albany
- 7-8 p.m. each Wednesday in Lent at St. Mary, Lanesville
- 6:30-8 p.m. each Wednesday in Lent at St. Michael, Charlestown
- 6:30-8 p.m. each Thursday in Lent at St. Francis Xavier, Henryville

Seymour Deanery

- Feb. 23, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
- March 2, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
- March 3, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County
- March 6, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh at Holy Trinity, Edinburgh

- March 10, 7 p.m. at St. Bartholomew, Columbus
- March 13, 4:30 p.m. for St. Patrick, Salem and American Martyrs, Scottsburg at American Martyrs, Scottsburg

Terre Haute Deanery

- Feb. 24, 7-8:30 p.m., at St. Margaret Mary, Terre Haute ("The Light is on for You")
- Feb. 24, 7 p.m., at St. Benedict, Terre Haute ("The Light is on for You")
- Feb. 28, 2 p.m., at Sacred Heart of Jesus, Terre Haute ("The Light is on for You")
- Feb. 29, 6:30-8 p.m., at Sacred Heart, Clinton ("The Light is on for You")
- March 9, 6:30-8 p.m., at St. Joseph, Rockville ("The Light is on for You")
- March 10, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute (Deanery Penance Service)
- March 10, 7 p.m. at St. Patrick, Terre Haute (Deanery Penance Service)
- March 16, 7 p.m. at Sacred Heart, Clinton
- March 16, 7 p.m., at St. Benedict, Terre Haute ("The Light is on for You")
- March 23, 7:30-9 p.m. at Annunciation, Brazil (every Wednesday in Lent 7:30-9 p.m.)
- March 23, 7 p.m. at St. Benedict, Terre Haute ("The Light is on for You")
- Every Monday in Lent 6-7:30 p.m. at St. Paul the Apostle, Greencastle
- Every Wednesday in Lent 7-8 p.m. at St. Joseph University Parish, Terre Haute †

Lenten activities available online

Be sure to visit *The Criterion's* Lenten Web page at www.archindy.org/lent. The page consists of links to daily readings, archived Lenten columns by Archbishop Emeritus Daniel M. Buechlein, a full list of communal penance services taking place at parishes, and other features. †

Pope, meeting Iraqi leader, urges work for reconciliation

VATICAN CITY (CNS)—Meeting Iraqi Prime Minister Haider al-Abadi, Pope Francis expressed his hopes that Iraq and other war-torn countries would have leaders strong enough to bring once-divided peoples together.

"I wish for Iraqis and for all of us—for the whole world—leaders like this," the pope said on Feb. 10 as he gave the Iraqi leader a medallion featuring an olive tree—a sign of peace—that holds together a split rock.

"*Inshallah, inshallah*," al-Abadi replied, using the Arabic word for "God willing."

In addition to meeting Pope Francis, the prime minister held private talks with top officials of the Vatican Secretariat of State. With Islamic State militants still

operating in large areas of Iraq and with the people still recovering from war, the discussions included "the life of the Church in the country," and "the situation of Christians and ethnic and religious minorities with particular reference to the importance of their presence and the need to protect their rights," the Vatican said in a statement.

"Emphasis was placed on the role of interreligious dialogue and the responsibility of religious communities in promoting tolerance and peace," the statement said. "In this context, mention was made of the importance of the reconciliation process between the various social sectors within the country, and the national humanitarian and regional situations." †

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\$50,000	\$500	\$42	\$1,500	\$125
\$75,000	\$750	\$63	\$2,250	\$188
\$85,000	\$850	\$71	\$2,550	\$213
\$100,000	\$1,000	\$84	\$3,000	\$250
\$125,000	\$1,250	\$104	\$3,750	\$312
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Portion of Lenten Rice Bowl proceeds benefit area charities

By Natalie Hoefler

Members of the 98 schools, parishes and organizations of the archdiocese who participated in the Catholic Relief Services (CRS) Rice Bowl program last year would expect that their donations helped the needy in other countries.

But Rice Bowl participants at Holy Trinity Parish in Edinburg probably didn't know they also helped the Good Shepherd Food Pantry in Terre Haute.

Students at Oldenburg Academy of the Immaculate Conception in Oldenburg who participated in the Rice Bowl program might not realize they also provided financial assistance to the St. Jude Food Ministry in Spencer.

Scholars at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods might be pleased to know that when they supported the Rice Bowl, they also supported the Society of the St. Vincent de Paul conference in Madison.

And the youths of the St. Bartholomew Parish Young Adult Ministry in Columbus who donated to the Rice Bowl project might feel good to know they also helped shelter men at the Men's Warming Center in Bedford.

"Last year, we had 14 organizations in the archdiocese benefit from the Rice Bowl contributions [made by people in central and southern Indiana]," says Theresa Chamblee, archdiocesan director of Catholic Relief Services. "A lot of people don't realize that 25 percent of all the money raised by the Rice Bowl program is kept local to help our neighbors in need right here in the archdiocese."

Last year, that equated to \$8,400 distributed among six food pantries, four soup kitchens, three Society of St. Vincent de Paul conferences and one men's shelter in the archdiocese, benefiting the needy in Bedford, Brown County, Corydon, Danville, Greensburg, Greenwood, Indianapolis, Madison, Spencer and Terre Haute.

The Rice Bowl campaign began

41 years ago in Allentown, Pa., with the intent of helping those affected by famine in Africa. In 1976, the project was adopted by the U.S. Conference of Catholic Bishops as a national program. They voted to make Operation Rice Bowl an official program of Catholic Relief Services in 1977.

Last year, the 98 schools, parishes and groups in the Archdiocese of Indianapolis were among the 13,000 Catholic organizations that participated in the Rice Bowl campaign during Lent.

The charity effort dovetails effectively with the Lenten season, says Chamblee.

"Lent is a time of prayer, fasting and almsgiving," she says. "To grow spiritually, you can't have one without the other two. When we pray and fast, it is natural to then spiritually lead into the gift of almsgiving. Almsgiving is not only an expression of our thankfulness for all that God has given us, but it is a realization that to love God with all our mind, heart and soul is to also love our neighbor."

Such love of neighbor holds special relevance during this Holy Year of Mercy, Chamblee notes.

"What better way to live out this Holy Year of Mercy than to pray for, fast for and provide alms for our brothers and sisters in need both locally and globally," she says. "The corporal works of mercy include feeding the poor, giving a drink to the thirsty, clothing the naked and giving alms to the poor. Contributions to the Rice Bowl program do all of those, both here in the archdiocese and around the world."

The Rice Bowl effort is easily associated with and identified by its signature small cardboard box for collecting donations.

But the effort has moved beyond cardboard to include a mobile app, daily reflections, meatless recipes, and stories of hope—all available at www.crsricebowl.org. Materials for teachers, parish leaders, and youth and young adult ministry leaders are also available in English and Spanish on the website.



Above, a Catholic Relief Services Rice Bowl box and an accompanying calendar with daily reflections sits on a table at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis ready for Lenten donations.

(Photo by Natalie Hoefler)

"With the online resources, parents and leaders can talk about why prayer, fasting and almsgiving are so essential to our faith and spiritual development," Chamblee explains.

Such development is core to the Rice Bowl program, she says.

"It's more than just raising money. It's really about looking at who is our brother and sister, and praying for them, and fasting for them, and giving alms for them."

For instance, she says, reviewing the "Stories of Hope" of the countries featured each week on the CRS website "helps both young people and adults have a better understanding that our brothers and sisters around the world have the same wants and desires we all have.

"We are not much different from each other."

(For more information on the CRS Lenten Rice Bowl program, to download the Rice Bowl app, view "Stories of Hope," read daily reflections or access resources, log on to www.crsricebowl.org. For information on local Rice Bowl participants and grant recipients, log on to www.archindy.org/crs/ricebowl.html, or contact Theresa Chamblee at 800-382-9836, ext. 1404, 317-236-1404, or tchamblee@archindy.org.

To donate to this year's Rice Bowl project, make a check out to the Missions Office with "Rice Bowl" written in the memo to ensure the archdiocese gets to keep 25 percent of the donation for use in central and southern Indiana. Mail checks to Catholic Relief Services, 1400 N. Meridian St., Indianapolis, IN 46202.) †

Fourteen area charitable organizations benefit from 2015 Rice Bowl campaign

Criterion staff report

During the fall, the archdiocesan Catholic Relief Services office accepts applications for grants up to \$1,000 for not-for-profit, faith-based organizations that aid in alleviating hunger and poverty in central and southern Indiana. Examples of such entities include soup kitchens, food pantries, homeless shelters and mentoring programs for families in need.

Below is a list of the 2015 recipients. For more information on applying for a grant, log on to www.archindy.org/crs/grants.html.

- Boulevard Place Food Pantry, Indianapolis
- Good Shepherd Food Pantry, Terre Haute
- Greensburg Community Bread of Life, Greensburg
- Cathedral Soup Kitchen, Indianapolis
- Men's Warming Center, Bedford
- Shared Blessings Food Pantry, Danville
- SS. Francis and Clare of Assisi Food Pantry, Greenwood
- St. Benedict Soup Kitchen, Terre Haute
- St. Jude Food Ministry, Spencer
- St. Patrick Soup Kitchen, Terre Haute
- St. Vincent de Paul of Prince of Peace Parish, Madison
- St. Vincent de Paul of St. Joseph Parish, Corydon
- St. Vincent de Paul of Brown County
- Washington County Food Bank, Salem †



'The corporal works of mercy include feeding the poor, giving a drink to the thirsty, clothing the naked and giving alms to the poor. Contributions to the Rice Bowl program do all of those, both here in the archdiocese and around the world.'

—Theresa Chamblee, archdiocesan director of Catholic Relief Services

Bishop in pastoral letter urges Catholics to walk 'beyond parish boundaries'

SPRINGFIELD, Mass. (CNS)—Springfield Bishop Mitchell T. Rozanski issued an invitation and a challenge in his new pastoral letter, "The Wideness of God's Mercy," released on Feb. 10, Ash Wednesday.

In it, he offers words of welcome and notes that the letter was inspired by the Jubilee Year of Mercy declared by

Pope Francis. He also said it was a direct response to the people of the Diocese of Springfield.

"When we began this process of looking at our evangelization, one of the suggestions was to reach out to people—both those who are in the pews and those who are Catholics but not practicing their faith," he said. "We wanted to ask them different questions about their perceptions of the faith or perhaps why they don't practice."

More than 3,000 people took the

diocese's online survey and many wrote comments. Bishop Rozanski said he wanted to assure those people that they had been heard.

"There are many people hurting in our Catholic community from the pain caused by our past failings as a diocese, as well as the grievous actions of some who ministered in our Church," he wrote in his pastoral letter. "The reality of that pain is that it still echoes many years later."

He added, "Before I ask anything of you, let me as your bishop be the first to apologize and ask your forgiveness."

He said he was sorry for any pain caused by parish and church closings, the clergy sexual abuse scandal and any other occurrences. He noted that most people encounter Church on the parish level, and that more effort must be made to make people feel welcome and accepted.

In the letter, he quoted one survey respondent who wrote: "People need to feel involved. It has to be more than just repeating the Mass ritual week after week. You need to feel a connection to God and the parish. You need to feel that it's important to be there, that someone notices

when you aren't."

"The pastoral letter is, for me, the lynchpin for all of our parishes as to how to make a pastoral response to the survey," Bishop Rozanski said in an interview with [iobserve](http://iobserve.org), a website of the Catholic Communications Corp. serving the diocese.

He added, "What the pastoral letter also does is issue challenges to our parishes to say, 'These are some of the comments that people have made. Now it's our turn to think of creative ways—how do we address those comments? How do we address those different situations that people face that may prevent them from coming to church?'"

Bishop Rozanski stressed the urgency of addressing such issues in the pastoral, writing: "We must be open to self-examination and change; business as usual will no longer work or be acceptable."

He said that he looks to Pope Francis as an inspiration and an example of how to reach out to people.

"As our society has changed, it's not enough to say, here's a church, here's a parish center and we expect people to

come and fill them. Pope Francis tells us we can't stay behind the walls of our churches or of our rectories or our parish centers, but rather we need to reach out. This is a different era; this is a totally different era."

He also said that evangelization is not a one-time effort, not just another program. "It must be the mission of the Church from its beginning until the time when Jesus comes again."

He concluded in his letter, "Understandably, this is a daunting task, but one we must challenge ourselves to undertake. We must make our parish communities places where people want to worship, meet Jesus and form community. We must put the love of God foremost in all of our efforts. We must walk beyond our parish boundaries without fear, to demonstrate the faith we celebrate in liturgy takes form in the reality of the world around us."

(To read a copy of "The Wideness of God's Mercy" online, look for the link on the home page of www.iobserve.org. The pastoral letter is available in English and Spanish.) †

‘Simple, not silly’: Children’s questions become book by Pope Francis

VATICAN CITY (CNS)—Children may say the darnedest things, but when it comes to questions about faith they can make even the most learned parents and priests pause.

“These are tough,” Pope Francis said when presented with questions from 30 children from around the world.

Jesuit Father Antonio Spadaro, who went through the questions with the pope, said half the time he personally was stumped when thinking about how he would have responded. But the pope wasn’t.

The questions, illustrated with the drawings of the children aged 6-13, and the pope’s answers will be published on March 1 as the book *Dear Pope Francis*.

“What did God do before the world was made?” one child asked. “Do bad people have a guardian angel, too?” asked another.

In the book, coordinated and published by the U.S.-based Loyola Press, Pope Francis responds to those and 28 other queries. Some of the questions are theological, others are practical and a few are about the pope personally, including what he wanted to be when he grew up.

To the question about what God was doing before creation, the heart of the pope’s answer is, “Think of it this way:

Before creating anything, God loved. That’s what God was doing: God was loving.”

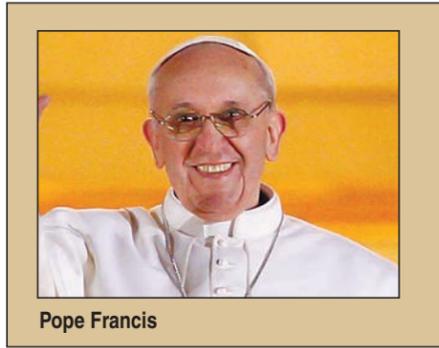
Questions about Jesus, war and peace and about heaven also are included, though Father Antonio was keeping those exact questions and answers under wraps during a late January interview.

Some of the personal questions made Pope Francis laugh, and the pope’s answers to those questions made Father Antonio laugh, the Jesuit said. The pope admits in the book that when he was small he wanted to be a butcher because the butcher his grandmother bought meat from had an apron with a big pocket that seemed to be full of money.

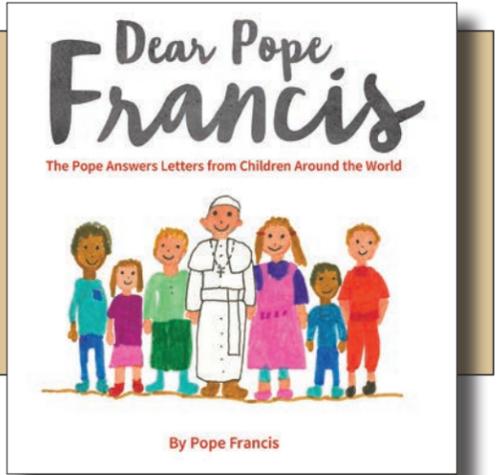
The children’s questions are “simple, but not silly,” said Father Antonio, who discussed them with Pope Francis and recorded his answers.

Father Antonio heads *La Civiltà Cattolica*, a Jesuit journal filled with articles on philosophy, theology, literary criticism and political theory. He has never worked with young children, and said he was in awe of how the pope handled the questions—taking them seriously and responding to them honestly and clearly.

Some of the pope’s answers, he said,



Pope Francis



are “inspired.”

“This is important,” Father Antonio said. “It says a lot about the magisterium of Pope Francis; he knows his ministry can reach children.”

At the request of Loyola Press, Father Antonio asked Pope Francis last May if he would be willing to do the book. The Jesuit publishing house had asked Father Antonio to approach the pope since he had conducted the first big interview with Pope Francis in 2013.

“The pope said yes immediately and with enthusiasm,” Father Antonio said.

Loyola Press then reached out to dozens of Jesuits and collaborators around the globe, asking them to solicit questions and drawings from children. Sometimes Loyola had to ship off crayons, markers and paper because the children had none.

In the end, 259 children in 26 countries submitted questions. The big batch of letters are in 14 languages, and come from children in wealthy cities, poor rural areas and even refugee centers.

Choosing which letters the pope would answer in the book was done with input from the children, parents, grandparents, teachers and Jesuits, Father Antonio said. But he went into the reserve pile and pulled out a few more as well.

In August, Father Antonio read the letters out loud to the pope in Italian, but the pope also scrutinized the drawings, the Jesuit said. He commented on the scenes and colors, and often had a good laugh over the way the kids drew the pope.

For the answers, “I was not just taking dictation,” Father Antonio said. The pope enjoys a conversation. For the book, that meant the pope would sometimes discuss the questions and potential answers with the Jesuit scribe and, often, would return to add something to an answer after they had already moved on to other letters.

“He’s a volcano,” Father Antonio said. The pope would look off into space as if picturing the children and responding to them in person, usually in Spanish, but sometimes in Italian, the Jesuit said.

The questions stayed with the pope, who later referred to some of them in speeches and homilies, he said. The most noticeable example was the question from 8-year-old Ryan in Canada about what God was doing before creation.

In the pope’s unscripted talk at the Festival of Families in Philadelphia in September, Pope Francis told the crowd, “A young person once asked me—you know how young people ask hard questions!—‘Father, what did God do before he created the world?’”

“Believe me, I had a hard time answering that one,” the pope admitted in Philadelphia. “I told him what I am going to tell you now. Before he created the world, God loved, because God is love.”

Although it might not be “theologically precise,” the pope said that night, God’s love was so great that “he had to go out from himself, in order to have someone to love outside of himself. So God created the world. ... But the most beautiful thing God made—so the Bible tells us—was the family.”

Pope Francis will have a chance to meet nine or 10 of the children in late February when he has promised a private audience for some of the people who took part in the project.

(To pre-order *Dear Pope Francis* from Loyola Press, go to www.loyolapress.com/dear-pope-francis.htm. Cost is \$18.95 plus shipping and handling.) †



‘This is important. It says a lot about the magisterium of Pope Francis; he knows his ministry can reach children.’

— Jesuit Father Antonio Spadaro

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Mother Teresa showed how to be merciful to the sick, dying

By David Gibson

Blessed Teresa of Calcutta brought smiles to the faces of countless sick and dying people. A story she told upon receiving the 1979 Nobel Peace Prize illustrates how much a smile on the face of someone weakened by illness meant to her.

One evening, she and several sisters from the community she founded, the Missionaries of Charity, went out and “picked up four people from the street. And one of them was in a most terrible condition.”

Blessed Teresa asked the sisters with her to “take care of the other three,” saying that she would “take care of this one that looked worse.” So she “did for her all that my love can do. I put her in bed, and there was such a beautiful smile on her face. She took hold of my hand, as she said one word only, ‘thank you,’ and she died.”

Then Blessed Teresa asked herself what she might have said had she been in that woman’s situation. “I would have tried to draw a little attention to myself. I would have said I am hungry, that I am dying, I am cold, I am in pain or something,” she supposed.

But that woman “gave me much more—she gave me her grateful love. And she died with a smile on her face,” she commented.

Something similar happened with “a man whom we picked up from the drain, half eaten with worms,” she told her Nobel audience.

“We brought him to the home,” she recalled, and he said:

“I have lived like an animal in the street, but I am going to die like an angel, loved and cared for.”

She added: “It was so wonderful to see the greatness of that man who could speak like that, who could die like that without blaming anybody, without cursing anybody.”

Blessed Teresa, known universally in the 20th century as Mother Teresa, came to be recognized as the face of mercy toward the sick, the dying, the hungry, the unborn, the poor. The corporal works of mercy were what she did and her religious order continues to do.

Soon, though, she will be called St. Teresa of Calcutta. Pope Francis cleared the way to her canonization with his approval on Dec. 17 of a miracle attributed to her intercession.

Her canonization, expected in September, means the entire Church—currently celebrating the Holy Year of Mercy—now will turn attention to her once again as an icon of mercy toward all who suffer.

Is it surprising that the Nobel committee considered Mother Teresa a peacemaker? In fact, it was because of her mercy and care that the committee selected her for its esteemed prize.

“The hallmark of her work has been respect for the individual, and the individual’s worth and dignity,” John Sanness, the committee’s chairman from 1979 to 1981, remarked in a speech during her award ceremony.



A woman walks past a statue of Blessed Teresa of Calcutta in Calcutta, India. The foundress of the Missionaries of Charity, who continue to serve people in need around the world, became for many people in the 20th century a particularly vivid example of how to show mercy to the sick and poor. (CNS photo/ Rupak De Chowdhuri, Reuters)

Sanness added, “The loneliest and the most wretched, the dying destitute, the abandoned lepers, have been received by her and her sisters with warm compassion devoid of condescension, based on this reverence for Christ in man.”

Many who readily acknowledge Mother Teresa as an inviting sign of mercy undoubtedly feel, nonetheless, that the situations she confronted among India’s poorest people differ from the situations they confront. But she encouraged everyone to practice the works of mercy in their own circumstances, beginning at home.

After all, people who are profoundly ill feel vulnerable no matter where they are. Even those who are encouraged by the long-term prospect of recovery can feel alone in their illness or pain, and saddened or even depressed by it.

Mother Teresa grasped this. Her words make clear that she considered it immensely valuable simply to spend time with a sick person, to make oneself available to that person in caring ways.

“It is a gift of God to us to be able to share our love with others,” she said in her Nobel lecture. She found Christ “in the smile that we give, and the smile that we receive.”

She suggested to her audience that there may be someone in their families “who is feeling lonely, who is feeling sick, who is feeling worried.” She asked, “Are we there?”

Sometimes, she observed, people find it difficult “to smile at each other,” but a smile, she believed, “is the beginning of love, and once we begin to love each other, naturally we want to do something.”

The ways of approaching sick and suffering people recommended by Mother Teresa are not reserved to medical personnel. But she did not want all the ordinary ways of caring for the sick, being present to them and expressing love for them to be slighted in importance.

For her, quite naturally, the works of mercy were rooted in faith. Her Nobel lecture stressed that “Jesus makes himself the hungry one, the naked one, the homeless one, the sick one, the one in prison, the lonely one, the unwanted one, and he says: You did it to me.”

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

Jesus taught us care for the sick should extend to the whole person

By Mike Nelson

Some of Jesus’ final words to his disciples help form the foundation of our corporal works of mercy—including



Stacey Jackson, right, a graduate of Seton School in Manassas, Va., and Amy Endres speak with nursing home resident Kathleen Grace in early July 2015 during last summer’s pilot of SALT, a mission program hosted by the Carmelite Sisters for the Aged and Infirm. Jesus’ example should lead his followers to care for the sick in body, mind and spirit. (CNS photo/courtesy Carmelite Sisters for the Aged and Infirm)

“[I was] ill and you cared for me” (Mt 25:36).

But let us also recall Jesus’ words much earlier in the Gospel of Matthew, when he sent forth his disciples to minister in his name: “Cure the sick. ... Without cost you have received; without cost you are to give” (Mt 10:7-8).

Though “caring for the sick” is not the same as “curing the sick,” there is certainly healing when we are sick and tended to by caring people who we may or may not know, but who are truly interested in our well-being. And they aren’t the least bit interested in being paid back.

My late mother was a registered nurse, and an excellent one by all accounts. That was her profession, but it was also her gift that she continued to share long after she stopped working professionally.

In her retirement community, she continued her nursing career unofficially, checking in on those she knew were sick or elderly and in need of attention.

While she didn’t administer medication, the time she spent with these folks no doubt brought them a measure of comfort and, I am sure, healing—physically, spiritually and emotionally.

For who among us wishes to be lonely, however healthy we are in body? And if we aren’t healthy physically, how much worse do we feel if no one—other than, maybe, our doctor—ever does anything for us?

We would expect to receive loving care, of course, from our families and those we know. But how many of us model the good Samaritan, who, in the Gospel of

St. Luke (Lk 10:29-37), lovingly tended to an injured stranger on the road, without regard to cost or kinship?

In this story, Jesus not only makes a Samaritan—an outcast in Jewish society—the hero, he casts a priest as a villain for not tending to the injured man’s needs.

Jesus used this device regularly, to let us know that we cannot be bound by societal customs or mores when it comes to serving and loving one another—if, that is, we wish to be his disciples.

Or, for that matter, if we wish to model discipleship for others.

My mother was not Catholic, or a regular churchgoer, but she cared for everyone. Sadly, in the later years of her life, she suffered from Alzheimer’s disease, which robbed her (and her community) of her healing gifts. Or did it?

My father was never known for patience (or for churchgoing), but he loved my mother. When she became so ill from her disease and could not perform the most basic functions of living, my dad—in the 60th and 61st years of their marriage—became her nurse.

He gave his time and attention to her, doing his best to make her comfortable, just as she had for him and so many others throughout her life.

Without cost, my father had received, and without, cost he gave. That is how we share God’s gift of mercy.

(Mike Nelson is former editor of The Tidings, newspaper of the Archdiocese of Los Angeles.) †

From the Editor Emeritus/John F. Fink

Year of Faith: Atonement and redemption

(Third in a series of columns)

Last week, I began to write about the notorious Pope Alexander VI, the Borgia pope who was elected in 1492, and about the way he took care of children he had fathered, especially Cesare, Juan, Lucrezia and Goffredo. Lucrezia Borgia was perhaps the most powerful woman in the history of the papacy.

Alexander and Cesare plotted together to appropriate the entire Papal States and central Italy for the Borgia family. To achieve this, there were assassinations followed by seizures of property and the creation of cardinals who had to pay for their elevation. They continued scheming until 1503 when both were suddenly taken ill. Cesare survived, but Alexander did not.

The *Oxford Dictionary of Popes* says that “there are strong grounds for believing that father and son were victims of poison intended for a cardinal, who was their host at dinner, which was mistakenly given to themselves.” Nice people, this particular father and son.

Coming of Age/Karen Osborne

A unique chance to fill the pages of the book of life

“Nothing is new under the sun” (Eccl 1:9). You’d think that quote came from a jaded millennial or a baby boomer—someone who has seen it all.

Nope. That quote is from the Bible, specifically Ecclesiastes. That means that phrase was coined more than 2,000 years ago, from people who thought they’d seen it all. Obviously, they were wrong. King Solomon in his gorgeous palace couldn’t have imagined satellites and spy drones.

Or were they wrong? Part of the criticism of the new *Star Wars: The Force Awakens* movie surrounded the fact that it wasn’t entirely new, that the film had plot elements that were far too close to the original for it to be interesting. Those critics complained that there was nothing new going on in that galaxy far, far away. Fathers and sons, family ties, good versus evil, rugged smugglers and plucky rebels, blah, blah, blah.

But I don’t think that’s boring at all. See, there really isn’t anything new under the sun. We’re telling the same stories as the

author of Ecclesiastes. Who hasn’t struggled to understand their parents? Who hasn’t felt betrayed by a friend? Who hasn’t been under pressure from teachers of some kind? People have fallen in love and fallen into addiction and fallen down holes in accidents from the beginning of time.

But that’s where the critics get it wrong. There’s a difference between copying someone else’s work and telling an ancient tale of humanity. *Inception*, a movie about thieves who traffic in dreams, was widely praised as being wildly original, and it was, but, in the end, you could call it a story about a parent yearning to see a child again. It is as old as time itself.

We are all brand-new versions of an ancient tale, new paragraphs in the same ancient story, entirely original and entirely connected to our world at the same time.

As a teenager, your story is just beginning. You’re still in the first chapter of it, and facing a life full of possibilities. It doesn’t matter what’s already been written. The plot isn’t set in stone. There are characters you have yet to meet. Every human being is wildly original, living a story full of heroes and villains, plot twists,

beginnings and endings.

That’s half the reason why we turn to stories like those in the Bible, like the ones we see in movies we watch and the advice we get from friends who’ve had similar experiences. We’re all incredibly special, and yet we’re all the same inside.

So don’t close the book of your life before it’s finished. Losing your story—to drugs, alcohol abuse or suicide—would be a tragedy on a galactic scale.

When it feels as if the world is ending around you, when you’re considering that maybe it’d be better if you hadn’t been born or if you didn’t exist, remember that you are an incredible miracle, and remember all of the open pages to come.

Remember that you’re not defined by the story you’re thinking up in your head, but the story you’re actually in. And that’s a story where every human being is loved and cherished by God.

There’s nothing new under the sun, except for you, and the wonderful things you’ll bring to the future.

(Karen Osborne writes for Catholic News Service.) †

That All May Be One/Fr. Rick Ginther

Despite what some say, all religions are not the same

Recently, a controversy about God has taken place at a well-known Christian college. An associate professor had suggested in a Facebook post that Christians and Muslims worship the same God.

The controversy blossomed on the Internet. It was recently resolved with apologies and an agreement that the associate professor and the college would end their ties amicably. (*Washington Post*, Acts of Faith section, Feb. 6 issue)

Do Christians and Muslims (and for that matter, Jews) worship the same God?

Before I address that question—which will require another column next month—let me approach an underlying question which is both ecumenical and inter-religious.

Are all religions the same?

If one answers this question based on religious texts (e.g., the Bible or Quran), the answer is no. Looking at historical origin, no. Witnessing worship practiced by each, no.

Then how is it that often we hear or read the claim today that all religions are the same? Externally, they are not. Why then, do some say, “They are the same?”

In the history of the Catholic Church, such a statement (and its attending explanation), is called “indifferentism.”

Originally, this term was applied to both religions and philosophies, stating that no one of them was superior to another. Over time, the original meaning has been expanded.

Indifferentism can be “absolute,” stating that there is no “rational ground for accepting any philosophical position” (i.e., absolute skepticism).

Indifferentism can be “restricted,” stating that there is a necessity for religion because it positively affects human life, and that all religions are equally true.

Indifferentism can be “liberal,” stating that Christianity is the true religion, and therefore it does not matter which Christian denomination one chooses.

Not all philosophies or ways of seeing the world are of equal value or truth. If all religions are equally true, then it follows that all religions are equally false. And it is clear that all Christians do not profess all the same doctrines or dogmas.

The Second Vatican Council states in “*Lumen Gentium*” that “the Church has many reasons for knowing that it is joined to the baptized who are honored by the name of Christian ...” (#15). The paragraph notes that other Christians honor sacred Scripture, believe in a triune God and Savior, are sealed in baptism and accept other sacraments, celebrate the holy Eucharist, and even honor the Virgin

Mother of God. But they “do not profess the faith in its entirety or have not preserved unity of communion under the successor of Peter” (#15).

The Second Vatican Council states in “*Nostra Aetate*” that “the Catholic Church rejects nothing of what is true and holy in [non-Christian] religions. It has a high regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from its own teaching, nevertheless often reflect a ray of that truth which enlightens all men and women” (#2).

The Church, even as it honors Christian and non-Christian religions, believes that they are not equally valid paths to salvation.

For Christ, the very revelation of God, is the source of salvation for all humanity in his paschal mystery.

And the Church, which has held the fullness of truth of faith in Christ in its 2,000 years, is the most genuine expression of the continuity of that truth.

All religions are not the same. But all religions are seeking God, and the God who is mercy notices.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.) †

Worship and Evangelization Outreach/

Erin Jeffries

Taking on the ‘smell of the sheep,’ we might just find the shepherd

One can only observe for so long if you hope to truly get to know another, and this cannot be taken lightly because

it entails encountering their world, their culture. Pope Francis reminds us of this when he says:

“An evangelizing community gets involved by word and deed in

people’s daily lives; it bridges differences, it is willing to abase itself if necessary. ... Evangelizers thus take on the ‘smell of the sheep,’ and the sheep are willing to hear their voice” (“*Evangelii Gaudium*,” #24).

I have had two opportunities of immersion into deaf culture through Pastoral Week, a conference for deaf Catholics and people who work in ministry with deaf Catholics. I wanted to share a few reflections on this experience in hopes that it may be of help to you as you explore the beautiful facets of your own parish community.

I won’t pretend it is not scary to step into someone else’s world, especially when it includes a language you do not know. I had to fight the urge to isolate myself, and in particular to sit with those I knew could hear, because I was afraid of having to try to communicate with others.

Yes, it is challenging, even frustrating to sit next to someone and feel as if there is an invisible barrier, and like an outsider in a lively conversation happening around you that you don’t understand.

However, because I fought the urge to stay in my comfort zone, I discovered friends. I encountered people who, with a smile, invited me to join their table at breakfast, who patiently finger spelled, taught me new signs, and wrote things down if needed. These friends asked questions of their own, and we found connections. Through interactions like this, I found a little more confidence in reaching out to those I did not know as well.

One particularly memorable moment was to hear a deaf couple’s experience of participation and stewardship in their predominantly hearing parish, and how they encouraged others to do the same. There were challenges, but they showed only joy as they spoke of sharing their talents in everything from choir and religious education, to computer work and coaching soccer.

Pope Francis spoke of the evangelizing community getting involved and taking on the “smell of the sheep.” I might add that by doing this, those who do reach out can be just as moved and, dare I say, be evangelized. I know I was.

I would like to invite everyone to experience this vibrant culture for themselves. On April 20, Father Mike Depcik, a deaf priest who works with the deaf community in Detroit, will be coming to Indianapolis.

Hosted at St. Matthew the Apostle Parish in Indianapolis, Father Mike will celebrate Mass in American Sign Language, followed by dinner and a presentation on “Celebrating the Year of Mercy.”

Save the date, reservations will soon be available. For questions or more information, contact me at 800-382-9836, ext. 1448, or 317-236-1448, or e-mail ejeffries@archindy.org.

(Erin Jeffries works in the archdiocesan Office of Catechesis as coordinator of ministry to people with special needs, and liaison for the deaf Catholic community.) †



Second Sunday of Lent/Msgr. Owen F. Campion

Sunday Readings

Sunday, Feb. 21, 2016

- Genesis 15:5-12, 17-18
- Philippians 3:17-4:1
- Luke 9:28b-36

The Book of Genesis is the source of the first reading. It is a story about Abraham, whom the Jews regard as the father of their race. In addition, Abraham is seen as the spiritual father of all who know and honor the one God. Hence, he is a special figure in the religious traditions of Christians and Muslims.

Scholars believe that Abraham was an actual person, not the figment of imagination or a figure constructed in some literary effort.

Several points are important in hearing or reading this passage. First, God communicates with Abraham. He is in, but also above and beyond, Abraham's world. God is no human's peer. People do not relate to God as if he were an equal. Nevertheless, he is present and interacts with them.

God has command over nature and the living beings of nature. God can order Abraham to capture animals and then to sacrifice them. Since the animals that Abraham captured were sacred, as they were intended for sacrifice to praise God, Abraham protected them from being taken by birds of prey. It is not as if birds of prey were inherently evil, although Jewish tradition later would proscribe eating the flesh of any bird of prey, or any other predator. Rather, they simply were victims of their own instincts and unaware of the most important of all realities, that God is and is merciful.

Abraham himself is vulnerable. Darkness overtakes him. The sun sets. He is terrified. Without God, he is at risk, powerless before the elements, helpless before whatever might come.

The second reading is from St. Paul's Epistle to the Philippians. Philippi was a city Greek by background, its name honoring the father of Alexander the Great. It was home to a Christian community.

Paul wrote to these early Christians to

give them direction and encouragement. He expanded their knowledge of Jesus. He challenged them to be more loyal and fervent disciples.

In this reading, St. Paul says that human beings are imperfect, even more so with their willful sinning. Human bodies are "lowly" or limited, subject to death (Phil 3:21). Christ elevates and restores humans. In Jesus, human beings never die if they earnestly follow the Lord.

St. Luke's Gospel provides the last reading. It is Luke's story of the Transfiguration, a story found also in Mark and Matthew.

The story is brilliant and powerful. As is so often the case in New Testament accounts, Apostles are with Jesus at a very important moment. In this case, Peter, James and John accompany Jesus. The Apostles knew Jesus. They interacted with him. They certainly saw his human characteristics.

The transfiguration gave them a clear vision of Jesus' divinity. The Lord showed them this divinity. On their own, being only human, they only saw hints of it through Jesus' miracles, but did not understand it. Strong symbols from Hebrew tradition conveyed the reality of this divine identity. God spoke from a cloud. Gleaming light surrounded Jesus.

Jesus was fully in the tradition of God's relating to and with people. On either side of Jesus were the prophets Moses and Elijah.

Reflection

As we progress in Lent, the Church offers us several important lessons intended to strengthen us in our Lenten resolve, and ultimately in our Christian commitment.

First, we are not almighty or all-knowing. We are humans. Second, in our human limitation we are shortsighted, even blind very often. Third, we all will die. Fourth, God loves us with a love shown to Abraham and the prophets. He loves us in Jesus, his Son. Jesus is our only hope. He is our only access to true and eternal life.

Using Lent better to relate to Jesus is worth every effort. †

Daily Readings

Monday, February 22

The Chair of St. Peter the Apostle

1 Peter 5:1-4

Psalm 23:1-3a, 4-6

Matthew 16:13-19

Tuesday, February 23

St. Polycarp, bishop and martyr

Isaiah 1:10, 16-20

Psalm 50:8-9, 16b-17, 21, 23

Matthew 23:1-12

Wednesday, February 24

Jeremiah 18:18-20

Psalm 31:5-6, 14-16

Matthew 20:17-28

Thursday, February 25

Jeremiah 17:5-10

Psalm 1:1-4, 6

Luke 16:19-31

Friday, February 26

Genesis 37:3-4, 12-13a, 17b-28a

Psalm 105:16-21

Matthew 21:33-43, 45-46

Saturday, February 27

Micah 7:14-15, 18-20

Psalm 103:1-4, 9-12

Luke 15:1-3, 11-32

Sunday, February 28

Third Sunday of Lent

Exodus 3:1-8a, 13-15

Psalm 103:1-4, 6-8, 11

1 Corinthians 10:1-6, 10-12

Luke 13:1-9

Question Corner/Fr. Kenneth Doyle

In most cases, funeral Masses are only for those who have been baptized

QI am a baptized Catholic who was married in a Catholic church with a Mass. My husband and I raised all of our children Catholic, sent them to Catholic schools and have supported the Church financially throughout our married life. My husband was never baptized in any faith, although he has always considered himself a Christian.



Will my husband be allowed to have a Catholic funeral Mass when the time comes? He would have no objection to that, and would actually support the idea. I assume there would be no problem with his being buried in our family plot in a Catholic cemetery. (City of origin withheld)

AYour second question is the easy one: Your husband can certainly be buried with his loved ones in your family's Catholic burial plot, and this happens regularly.

Your first question requires a longer response. The Church's *Code of Canon Law* provides that "ecclesiastical funerals can be granted to baptized persons who are enrolled in a non-Catholic church or ecclesial community unless their intention is evidently to the contrary and provided that their own minister is not available" (#183).

Notice that this permission applies specifically to baptized people. The same canon makes only two exceptions: catechumens (i.e., those who, at the time of their death, had been under instruction preparing for Catholic baptism) and children who died before receiving the sacrament of baptism that their parents intended.

While your wish for your husband to have a funeral Mass is understandable, the requirement of baptism for this has a certain logic. The ritual for a Catholic funeral Mass is called the "Order of Christian Funerals," and some of the prescribed prayers make direct reference to the baptism of the deceased.

All of this could be moot, however, if your husband chooses to be baptized before he dies. Clearly he has an appreciation for the witness of the faith that you and your children have given. Perhaps you could speak with him about the gifts offered through sharing more deeply in faith through baptism and then the other sacraments, especially the Eucharist.

If, however, he chooses to remain unbaptized, here is what I would suggest: When he passes, ask your parish priest to conduct a funeral service in the funeral home. The priest will use some of the prayers customary at a funeral Mass, along with passages of your choosing.

He may also make some personal remarks about your husband's goodness and his support of your family's faith. Additionally, soon after his death, you might request that one of the regularly scheduled parish Masses be offered for the repose of your husband's soul.

QMy husband is very ill with cancer and it is probably terminal. He last went to confession several months ago. I would like him to go to confession once more and receive the anointing of the sick, but I am reluctant to suggest it because he is still ambulatory and is unaware of the gravity of his condition. We decided not to tell him how sick he is, lest it cause him to despair. What can I do? Should I just wait until the last minute? (Wisconsin)

ANo, you definitely should not wait until the last minute. For one thing, how can you forecast when that minute will arrive? The sacrament of the anointing of the sick offers many spiritual benefits to those suffering from any kind of illness.

It asks first, if it be God's will, that healing take place—and you surely would not want to deprive your husband of that opportunity. If, however, physical healing is not God's will, the priest celebrating the sacrament prays that your husband's suffering will be eased, and that he will feel the peace of God's presence throughout his days.

Regarding the sacrament of penance, having the chance to be showered in God's merciful forgiveness close to the time of death is a great gift that you can offer your husband.

For him to accept this gift, however, might involve you, your family and your health care provider having a clear, loving and supportive discussion with him about the reality of his condition.

A priest might be able to help in this discussion in addition to offering the sacraments of penance and anointing of the sick.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St. Albany, N.Y. 12208.) †

My Journey to God



(Cindy Leppert is a member of St. Christopher Parish in Indianapolis. A woman prays during Ash Wednesday Mass at St. Andrew's Church in the Manhattan borough of New York on March 5, 2014.) (CNS photo/Carlo Allegri, Reuters)

Morning Prayer

By Cindy Leppert

Chilly the house, on a gray winter morning, chilly and silent. I walk around and see that everything is right where I left it the night before, awaiting the beginning of another day. I make hot cereal and tea, and go to my prayer space. It's really just a chair.

The chair swivels, so sometimes I look out one window, and sometimes I look out the other.

It's snowing.

My shawl is folded in a triangle over the back of the chair, and all I have to do is reach over my shoulders to pull it on. I need this warmth.

Sinking into the silence, I sigh and hear a voice from deep within,

"Pray in me, O Spirit, for today I have no words."

Rest in peace

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

ADER, Eugene, 82, Our Lady of the Greenwood, Greenwood, Feb. 7. Husband of Mary (Schmidt) Ader. Father of Mary Bratager, Margie Kaus, Kathy Sheaffer, Terri VanDeman, Bill, George, Joe and Tim Ader. Grandfather of 28. Great-grandfather of seven.

BANET, Betty Jo, 76, St. Francis Xavier, Henryville, Jan. 26. Mother of Allen Banet and Andrew Moore. Sister of Zita Cox, Sue Hayes and Larry McKean. Grandmother of three.

BEDEL, Jerome R., 68, Holy Family, Oldenburg, Feb. 5. Husband of Kathleen (Merkel) Bedel. Father of Cindy Gosser, Julie Reatherford, Jeffrey, Patrick and Philip Bedel. Brother of LaDonna Hoeing, Mary Ann Niese, Kathy Westrick, James, Michael, Norbert and Thomas Bedel. Grandfather of 14.

BEIDELMAN, Andrea L., 53, Holy Spirit, Indianapolis, Feb. 8. Wife of Kerry Beidelman. Mother of Casey and Clare Beidelman. Daughter of Thomas and Elaine Rau. Sister of Denise Hufford and Michelle Landeryou. Sister-in-law of Father Patrick Beidelman.

BIAGIONI, Louis F., 84, St. Charles Borromeo,

Bloomington, Feb. 2. Husband of Joan Biagioni. Father of Anita, Carla, Diane, David and Peter Biagioni. Grandfather of eight. Great-grandfather of two.

BOTKIN, Beau D., 34, St. Pius X, Indianapolis, Feb. 3. Son of Mark and Kathy Botkin. Brother of Casey Botkin. Grandson of Joe Botkin and Shirley Botkin.

CUMMINS, Marie Therese, 88, St. Patrick, Terre Haute, Feb. 1. Mother of Patricia Wilson, Mary Wolf, Neil, Ryan and Tom Cummins. Grandmother of 14. Great-grandmother of six.

EHRINGER, Eleanor L., 95, St. Augustine, Jeffersonville, Feb. 4. Mother of Mary Lynn Jerrett, Marsha Underwood, Dennis and Robert Ehringer. Sister of Betty Rider. Grandmother of eight. Great-grandmother of seven.

HUY, David W., 72, Prince of Peace, Madison, Jan. 29. Husband of Linda C. (DeLay) Huy. Brother of Jeff Huy. Grandfather of six. Great-grandfather of seven.

IRRGANG, Allen W., 91, St. Louis, Batesville, Feb. 2. Father of Christine Evans and John Irrgang. Step father of Ellen Lutterloh and Martin Brunner. Grandfather of 10. Great-grandfather of five.

JAROSINSKI, Cassandra Sue, 50, Our Lady of the Greenwood, Greenwood, Feb. 3. Wife of Peter M. Jarosinski. Mother of Jessica Jarosinski. Daughter of Paula Jo Morrison. Sister of Craig Beard.

JUZA, Helen E. (Casey), 71, Mary Queen of Peace, Danville, Jan. 6. Wife of George Juzza. Mother of Keely Hegner, Shannon Pierson, Kevin and Sean Juzza. Grandmother of 13.

KAZMIERZAK, Benedict A., 92, St. Martin of Tours, Martinsville, Jan. 29. Father of Denise and Paul Kazmierzak. Brother of Gertie Kerger, Marie and Andrew Kazmierzak. Grandfather of three. Great-grandfather of one.

LOWERY, Lora Mae, 88, St. Bartholomew, Columbus, Feb. 1. Mother of Kathy Trowbridge, Kevin Lowery. Sister of Carol Jean Beiter, Marcella Campbell and Doyle Kincaid. Grandmother of three. Great-grandmother of three.

O'DANIEL, Dorothy Mae, 90, St. Charles Borromeo, Bloomington, Jan. 28. Wife of Tom O'Daniel. Mother of Jayne Hendricks, Karen Scholl, Donna and David O'Daniel. Sister of Daniel Dierlam. Grandmother of 11. Great-grandmother of seven.

OLIVER, Dolores J. (Kramer), 85, St. Augustine, Jeffersonville, Feb. 8. Mother of Joanna Joyce and Scott Oliver. Sister of Ann Vissing. Grandmother of two. Great-grandmother of three.

POTTER, Kathleen I., 65, St. Roch, Indianapolis, Jan. 30. Mother of Samuel Potter. Sister of Jocelyn Higgins, Bob and Richard Culbertson.

RENTMEERSTERS, Marian V., 86, Holy Spirit, Indianapolis, Jan. 28. Mother of Mary Beth Adams, Ann Dimitrelia, Katheryn, Gregory, Mark and Richard Rentmeesters. Grandmother of nine. Great-grandmother of 11.

REQUET, Jr., Charles F., 79, Prince of Peace, Madison, Feb. 8. Husband of Joyce Requet. Father of Charles Requet III.

ROCHA, Clara, 80, St. Jude, Indianapolis, Feb. 1. Wife of Raul Rocha. Mother of Ruby Dadiva, Raquel Hansen, Rebecca



Historic liturgy

Cardinal Vincent G. Nichols of Westminster and Anglican Bishop Richard Chartres of London arrive at the Chapel Royal at Hampton Court Palace in England on Feb. 9. The two prayed Vespers, the first Catholic liturgy in more than 450 years celebrated in the chapel of King Henry VIII, who split from the Catholic Church to start the Church of England. (CNS photo/Facundo Arrizabalaga, EPA)

Ward and Raul Rocha, Jr. Grandmother of three.

ROHE, Donald, 87, Holy Family, Richmond, Feb. 1. Father of Janet Bennett, Elaine Study, Bill, Jim and Tom Rohe. Brother of Melicent Winnedeld. Grandfather of 11. Great-grandfather of six.

SAPP, Rick L., 62, St. Roch, Indianapolis, Jan. 27. Husband of Mary Pat Sapp. Father of Katie Mote and Joseph Sapp. Brother of Pam Hanson, Kevin and Scott Sapp. Grandfather of three.

SHAEFFER, Rosalie Ann, 85, St. Matthew the Apostle,

Indianapolis, Jan. 23. Wife of Patrick Shaeffer. Mother of Elizabeth Wissler, Charlene, James and Patrick Shaeffer, Jr. Sister of Dorothy Finn. Grandmother of 10. Great-grandmother of eight.

SWARTZ, Joseph, 20, St. Jude, Indianapolis, Jan. 9. Son of Pete Swartz and Kelley Kennoy. Stepson of Rhonda Swartz and Kevin Kennoy. Brother of Katie, Lucy and Luke Swartz. Stepbrother of Noah Kennoy. Grandson of Larry Bailey, Vicki Bailey and Roy and Dorine Swartz. Step-grandson of Sharyn Bailey.

TURNBOW, Rose Marie, 59, St. Anthony of Padua, Clarksville, Jan. 29. Mother of Veronica Atkins and Jocelyn Ledbetter. Daughter of Agnes Ernstberger. Grandmother of six.

WEILER, Mary (Arnold), 96, St. Pius X, Indianapolis, Jan. 10. Mother of Mary Jo Margner, Deborah McCurdy, David, Lawrence, Thomas and William Weiler. Sister of Aline Mascari and Dorothy Titworth. Grandmother of 12. Great-grandmother of nine. †

Daughter of Charity Sister Rosaria Raidl ministered in health care for 45 years, serving as a community nurse

Daughter of Charity Sister Rosaria Raidl died on Feb. 1 in Evansville, Ind. She was 83.

The Mass of Christian Burial was celebrated on Feb. 5 at the Seton Residence Chapel in Evansville. Burial followed at the St. Joseph Cemetery in Evansville.

Sister Rosaria was born on Oct. 10, 1932, in Mount Calm, Texas, and was given the name Lillian Marie at her baptism. She entered the Daughters of Charity in August 1952 and professed vows in September 1957.

Sister Rosaria earned a certificate as a registered nurse in 1956 from Hotel Dieu School of Nursing in New Orleans, a bachelor's degree in nursing in 1963 from Marillac College in St. Louis and a master's degree in adult nursing in 1980 from Indiana University-Purdue University Indianapolis.

She spent 45 years in health care ministry, serving in facilities

in Alabama, Indiana, Missouri and Texas.

In the archdiocese, Sister Rosaria ministered from 1993-2014 as a community nurse at St. Vincent Hospital and Health Services in Indianapolis.

She also served in parish ministry in Mississippi and at the National Shrine of St. Elizabeth Ann Seton in Emmitsburg, Md. She retired to Nazareth Center in 2012.

Surviving are siblings Mary Rose Haferkamp, Frances LeGrande, Alaine Ann Winborne, and Edward and Frank Raidl.

Memorial gifts may be sent to the Daughters of Charity, Province of St. Louise, 4330 Olive Street, St. Louis, Mo., 63108. †

Providence Sister Regina Shaughnessy ministered as an educator for 33 years, including in the archdiocese

Providence Sister Regina Shaughnessy died on Feb. 4 in Lourdes Hall at St. Mary-of-the-Woods. She was 94.

The Mass of Christian Burial was celebrated on Feb. 13 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Sister Regina was born on Dec. 16, 1921, in Indianapolis where she grew up as a member of Our Lady of Lourdes Parish.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1949, and professed final vows on Jan. 23, 1957.

Sister Regina earned a bachelor's degree in English from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, and a master's degree in English from the University of Notre Dame in northern Indiana.

During her 66 years as a member of the Sisters of Providence,

Sister Regina ministered in education for 33 years in schools in Illinois, Indiana and California.

In the archdiocese, Sister Regina served in Indianapolis at the former Chartrand High School from 1965-68, the former Ladywood-St. Agnes School from 1970-76 and at the former Bishop Bruté Latin School from 1976-77. She later served in various administrative positions at the motherhouse from 1982-86 and 1998-2008. She dedicated herself entirely to prayer beginning in 2014.

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

St. Joseph Sister Mary Cora Thoman served the archdiocese at Roncalli High School in Indianapolis

St. Joseph Sister Mary Cora Thoman died on Jan. 29 at the Nazareth Center in Kalamazoo, Mich. She was 91.

The Mass of Christian Burial was celebrated on Feb. 1 at the Holy Family Chapel in Tipton. Burial followed at the Nazareth Center in Kalamazoo, Mich.

Mary Katherine Thoman was born on March 12, 1924, in Shelby County, and grew up as a member of St. Vincent de Paul Parish, also in Shelby County.

Sister Mary Cora entered the Congregation of the Sisters of St. Joseph on Sept. 1, 1942. She professed first vows on July 2, 1945, and final vows on July 2, 1948.

She earned a bachelor's degree in education from Fontbonne College in St. Louis, and a master's degree in secondary education from St. Francis College in Fort Wayne, Ind.

Sister Mary Cora spent most of her religious life ministering in Catholic education in schools across Indiana.

In the archdiocese, she served from 1972-74 at Roncalli High School in Indianapolis.

With a great devotion to the Blessed Virgin Mary, Sister Mary Cora cared for a shrine to Our Lady of Lourdes at her community's motherhouse in Tipton, Ind., and led the praying of the rosary at funeral wakes.

She retired to Nazareth Center in 2012.

Surviving are sisters Rita England and Dolores Hartman, both of Indianapolis, and Rosemary Schroder of Greensburg.

Memorial gifts may be sent to the Congregation of St. Joseph, 3427 Gull Rd., Nazareth, MI 49074. †

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Catholic Schools Week Mass

Above, one of the traditions of Catholic Schools Week in the archdiocese is a special Mass for students from Catholic schools in central and southern Indiana at SS. Peter and Paul Cathedral in Indianapolis. Here, Archbishop Joseph W. Tobin poses on Feb. 3 for a photo with students from St. Thomas Aquinas School in Indianapolis. (Photos by John Shaughnessy)

Left, Archbishop Joseph W. Tobin blesses students as he processes from the Catholic Schools Week Mass on Feb. 3.

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DIRECTOR

Youth and Campus Ministries

St. Malachy Parish in Brownsburg, IN (of the Archdiocese of Indianapolis) seeks applicants for its Director of Youth and Campus Ministries. The ideal candidate will have a master's degree in theology or comparable field or 3 years of experience with a bachelor's degree. The primary responsibility is to strengthen existing ministries and develop new programs for middle and high school students, with a particular emphasis on blending St. Malachy Parish school, local Catholic and public schools. In addition, the director will implement a long-term plan to establish college (emerging) and young adult ministries over the next several years. Candidates must have demonstrable organization and communication skills to facilitate and coordinate a large team of committed catechists. Candidates must be familiar with the 3 goals and 8 components of the USCCB's Renewing the Vision. The director will report to the pastor and collaborate closely with the parish staff. Ultimately, St. Malachy seeks a passionate Catholic to serve the mission of the parish by fostering relationship-driven, Christ centered ministry to empower the young leaders of St. Malachy's diverse communities.

Send a resumé, letter of interest, and 3 references to searchcommittee@stmalachy.org

or

St. Malachy Catholic Church
c/o Youth Ministry Search Committee
9833 E. Country Road 750 N Brownsburg, IN 46112

Review of applications will begin immediately.



Reitz Memorial High School
Evansville, Indiana

CATHOLIC HIGH SCHOOL PRINCIPAL

Reitz Memorial High School is located on the east side of Evansville with an enrollment of 700. Memorial is accredited by the State of Indiana and AdvancEd, receives an "A" rating from the state, and is a National Blue Ribbon School.

Candidate must be a practicing Roman Catholic and hold or be eligible for a valid Indiana Secondary School Administrative License.

Salary commensurate with education and experience

Starting date: July 1, 2016

For application, please contact:

Dr. Daryl Hagan
Superintendent of Schools
Catholic Schools Office
Diocese of Evansville
P.O. Box 4169
Evansville, IN 47724
(812) 424-5536

Application deadline: February 29, 2016

Car for Sale

2008 Mercury Marquis LS, 62,000 miles, one owner. Very good condition. For more information, call Mike at 317-402-9540.

For Sale

Two (2) side-by-side above ground entombment crypts located at Calvary Chapel Mausoleum (Building III, Alcove "H" Right side and Tier F), 435 West Troy Avenue, Indianapolis, Indiana. Price is \$11,300 or best offer. Email tiin.1457@gmail.com for details."

Employment

EXECUTIVE DIRECTOR CATHOLIC CHARITIES

The Roman Catholic Archdiocese of Indianapolis is seeking an Executive Director of Catholic Charities to engage the parishes, schools, and agencies of the Archdiocese in the ministry of charity and to direct the planning and coordination of human service delivery in order to support the mission of the Archdiocese and the vision of the Archbishop for Catholic Charities.

Responsibilities include providing leadership to Catholic Charities agencies in the archdiocese, ensuring mission effectiveness and fiscal accountability, supervising and mentoring agency directors, promoting greater communication and cooperation, collaborating with agencies and with the archdiocesan Office of Stewardship and Development regarding fund-raising, overseeing disaster relief, and serving as a consultant and resource to parishes, schools, and agencies.

The position requires a master's degree or equivalent experience in not-for-profit management, business administration, social work, or a related field. Applicants should be professed and practicing Catholics with a deep appreciation for and understanding of the Catholic faith and a passion for the ministry of charity. At least 10 years of experience is required in positions of significant responsibility within the Catholic Church or other service-oriented institutions, preferably involving service to and engagement with multicultural communities.

Please e-mail cover letter, resumé, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: eisakson@archindy.org



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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 part-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 supervising 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 and history, or equivalent experience, a strong sense of Roman Catholic liturgy, and proficiency in keyboard and choral direction. Salary commensurate with education and experience.

E-mail cover letter, resumé, and references, to: musicdirectorsearch@littleflowerparish.org by Feb. 29, 2016.

Legal

Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis,
P.O. Box 1410, Indianapolis, Indiana 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

Ministry

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Courses on the Catechism of the Catholic Church from CDU
- All 12 classes for a Certificate in Lay Ministry available online
- 20% discount for all employees, volunteers, and parishioners
- Employees also receive reimbursement upon course completion

For more information, please log on to
www.archindy.org/layministry



Employment



St. Augustine Catholic School • Rensselaer, Indiana

PRINCIPAL

St. Augustine Catholic School in Rensselaer, Indiana is seeking a leader to serve as principal beginning July 5, 2016. Areas of responsibility include grades preK-5: Spiritual Leadership, Educational Leadership, and Professional Leadership.

Qualifications:

- Candidate must be an active practicing Catholic committed to the educational mission of the Church;
- Candidate should hold an Indiana Building Level Administrator License or be eligible for Emergency Licensure;
- Graduate degree(s) from an accredited college or university;
- Outstanding oral, written, and interpersonal communication skills.

Please send a letter of application and resumé by February 29th to:

Reverend Donald Davison, c.pp.s.
St. Augustine Catholic Church
318 N. McKinley Ave.
Rensselaer, IN 47978

DAVID HAAS AT THE WOODS!

World-renowned liturgical composer

Concert

**Friday,
March 11
7 p.m.**

*Church of the
Immaculate Conception at
Saint Mary-of-the-Woods, Ind.*

Tickets \$10 each

Available at the door or online.



*Seating is on a first
come basis. Please
arrive early. Doors
open at 6 p.m.*

Workshop: A Spiritual and
Musical Journey for the Beloved
of God

**Saturday, March 12
9 a.m.-2:30 p.m.**

*O'Shaughnessy Dining Hall at
Saint Mary-of-the-Woods, Ind.*

Cost: \$20 (includes a box lunch)

Registration Deadline: Saturday, March 5

For advance tickets or to register online go to Events.SistersofProvidence.org

Providence
Spirituality & Conference Center
*A ministry of the Sisters of Providence
of Saint Mary-of-the-Woods*

Upcoming retreats

Retreat for Busy Catholic Moms

Busy moms are invited to spend time together for discussion, prayer and learning from other busy moms.

**Feb. 26-28; 7 p.m., Friday to
1:30 p.m. Sunday (EST)**

Cost: \$200 (meals and lodging included)
\$110 (commuters) Please register by Feb. 22

At Home in the Web of Life

Through multi-media, quiet reflection, voices of sages, and wisdom of all earth's creatures we will create the space to come home to our place in the Web of Life.

**March 5-6; 10 a.m. Saturday to
11 a.m. Sunday (EST)**

Cost: \$100 (includes meals and lodging)
Please register by Feb. 29

Preparing for Holy Week

Reflect on the Good Friday liturgy and delve into the meaning of this solemn day.

**March 18-20; 7 p.m. Friday to
1:30 p.m. Sunday (EDT)**

Cost: \$200 (includes meals and lodging)
Please register by March 14

For more information or to register online go to:
Events.SistersofProvidence.org
Contact: 812-535-2952
provctr@spsmw.org

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lindenleafgifts@spsmw.org