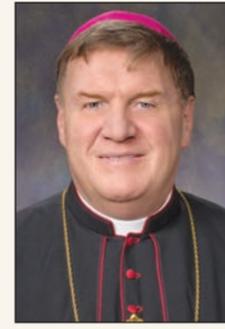




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Bridges of faith

Ecumenical leaders see significance in Havana meeting of pope and patriarch, page 3.

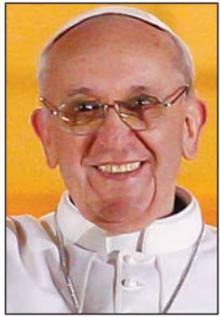
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Being human: Pope Francis delights many, frustrates some

VATICAN CITY (CNS)—The pope is human. Pope Francis demonstrated that in Mexico, as he does wherever he goes, and most people find it attractive most of the time.



Pope Francis

In Pope Francis, Catholics can see a real person trying to live his faith in a complicated world. Sometimes he waves at them, and they can see the frayed edges of his soutane sleeve. When his sciatica is acting up, he needs

extra help going down steps. His aides do not keep his reading glasses, so sometimes he fumbles with the soutane pocket trying to get them out.

Crowds “ahhh” when he tenderly strokes the face of an obviously sick person, and they applaud when he gives a big hug to a child. However, they can be shocked when the human side of the pope is impatience or downright anger like it was on Feb. 16 in Morelia, Mexico, when one of the thousands of people who grab the pope at public events yanked him, pulling him on top of a person seated in a wheelchair.

“What’s the matter with you?” the pope snapped. “Don’t be selfish!”

While security officers helped the pope back up, Pope Francis caressed the face of the boy he’d fallen on.

The off-the-cuff Pope Francis is very human, too. That touches people who experience a pope really listening to them, and who is taking notes as people ask him questions. It sometimes frustrates journalists who are given his prepared remarks in advance, knowing full well that he may use little or none of the printed text. For people who do not usually agree with Pope Francis, the ad-libbing is just a nightmare. And those spontaneous remarks can be frustratingly incomplete or imprecise.

But the pope knows that. For example, when he speaks about the growing gap between the rich and poor, he openly

See POPE, page 8



‘I knew he was there’

Carolyn Fenton stands outside a confessional at St. Joseph Church in Shelbyville. The sacrament of reconciliation has long had a special place in her life after a priest’s advice led her to the husband of her dreams, and to the realization that Jesus is present in the sacrament. (Photo by John Shaughnessy)

Visit to confessional, priestly advice lead woman to trust God’s future plan

(Editor’s note: Pope Francis has declared a “Holy Year of Mercy” in the Church that continues through Nov. 20, 2016. As part of the “Year of Mercy,” The Criterion is inviting our readers to share their stories of how their lives have been graced by the mercy of God and other people—and how that mercy has made a difference. Here is the third in a continuing series of stories.)

By John Shaughnessy

SHELBYVILLE—When Carolyn Fenton knelt in the confessional on that memorable day, she never expected that her desire for forgiveness would lead to the husband of her dreams. At the time, she was a young woman

in her early 20s desperately seeking grace, love and stability in a life that hadn’t turned out the way she wanted.

At 17, she had run away from home. At 19, she was married to a young man by a justice of the peace. And when she became pregnant a short while later, her husband deserted her. She came home to live with her parents who were both physically disabled—her mother by a stroke, her father by polio at birth.

“I wanted my son to have a father who would love both me and my son,” she recalls. “I tried to date, but it was tough. The men I had been dating made it clear that settling down to the responsibilities of an already-made family was not their intent. I didn’t get a lot of respect because I was divorced. Some of the men said, ‘Just leave

the kid behind.’ I’d say, ‘No.’ ”

In the midst of this troubled time, Fenton left the downtown Indianapolis office where she worked to receive the sacrament of reconciliation one day at St. John the Evangelist Church.

“I went in to confess my sins, but I really went in to ask for help,” she says.

What happened next changed her life.

A promise and a series of surprises

“After confessing my sins, I told the priest about my heartaches, fears and my

See FAITH, page 2



‘24 Hours for the Lord’ will highlight sacrament of penance

By Sean Gallagher

When Pope Francis announced last April that the Church would observe a Holy Year of Mercy this year, he specifically called on dioceses throughout the world to observe “24 Hours for the Lord” on March 4-5.

He launched this initiative in 2015 in the Diocese of Rome as a time dedicated to prayer, and especially to make the sacrament of penance more widely available to the faithful.

By having dioceses around the world take up “24 Hours for the Lord,” the pope said in “*Misericordiae Vultus*” (“The Face of Mercy”) that he hoped the initiative would place the sacrament of penance at the center of the life of the Church, and would “enable people to touch the grandeur of God’s mercy with their

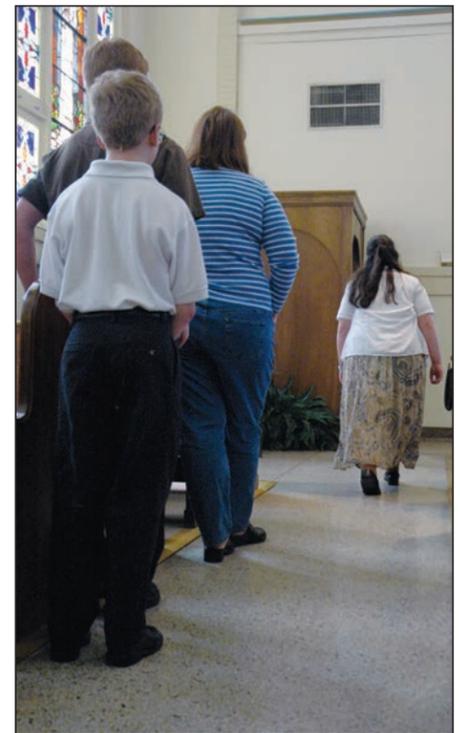
own hands” (#17).

Archbishop Joseph W. Tobin has asked parishes across central and southern Indiana to observe “24 Hours for the Lord,” but has allowed each faith community to determine how to do this in its own particular context.

Some parishes across the archdiocese

See PENANCE, page 10

People wait in line outside of a confessional in Our Lady of the Most Holy Rosary Church in Indianapolis. The importance of the sacrament of penance in the life of faith is being emphasized in the Archdiocese of Indianapolis during the Holy Year of Mercy. Some archdiocesan parishes are making the celebration of the sacrament more widely available during “24 Hours for the Lord” on March 4-5. (File photo by Sean Gallagher)



FAITH

continued from page 1

situation at that time,” Fenton says. “As the priest consoled me, and listened to my concerns for myself and my son’s future, I noted his deep but soft and caring voice.

“His advice was for me to let go of the fear and trust in God. He told me I just needed to give God a chance to work it out. Then he promised me that God would bring a man into my life, and that man would marry me and become the father of my son. He said it would occur through many surprising circumstances.”

The “surprising circumstances” started to unfold a few months later, she says.

“My mother’s parents ran an orphan home in Indianapolis for years,” Fenton says. “There’s where my dad met my mom. When my grandpa died, a lot of the orphans came to his funeral to pay their respects. A lot of those who couldn’t come wrote letters and notes to my mom. One of the ladies and my mom kept writing letters to each other. We went to visit them.”

The visit occurred about 10 years after Fenton’s grandfather died, and a few months after she received the sacrament of reconciliation at St. John. Fenton joined her parents for the visit. It’s where she met David, the son of her mother’s pen pal.

Before long, David was bringing his mother to see her mother in Indianapolis. A short while later, David and Carolyn started dating. After a second date, she knew there was something different about David from the men she had previously dated.

“He was quiet, a good guy,” she says. “He treated me like a lady. He treated me with respect. That was the first thing that made a difference.”

She received another surprise just before their third date, a surprise that came in a phone call from David.

‘I knew he was there’

David told her that he had been drafted into the Army.

During that phone call in 1962, he also told her he had to serve for at least two years.

He surprised her again when he asked her to do one thing for him.

“He asked me to write him,” she recalls. “I wrote him every day. And he wrote me every day, which was hard for him with all he had to do.”

When he came home on furloughs, they continued to date. And when he ended his tour of duty on Aug. 20, 1964, he came home to her. Sixteen days later, they were married.

“There was no reason to wait,” David Fenton says. “She wrote me for two years, and she was pretty.”

Their 52nd wedding anniversary will be on Sept. 5. Members of St. Joseph Parish in Shelbyville, they have shared the blessings of four children, eight grandchildren and 14 great-grandchildren. They have shared the tough times, including the loss of jobs and the heartbreaking death of one of their children. They have shared a love that has lasted.

“It’s been a real good marriage,” says Carolyn Fenton, who is now 75. “He’s a very sweet man—shy and funny. We complement each other. He’s calm, and I’m the one who has to go fix things. He’s so kind and patient with me. He loves me, and I love him. It’s just a good fit.”

Her thoughts soon return to the conversation she had in the confessional more than 50 years ago.

“It all worked out just like the priest



David and Carolyn Fenton pose for a photo inside St. Joseph Church in Shelbyville. The couple will celebrate their 52nd wedding anniversary on Sept. 5. (Photo by John Shaughnessy)

said,” she says. “That was a turning point for me. I really felt like Mary Magdalene at the time. I was looking for forgiveness. I wanted to start clean. It gave me hope for the first time in many years.”

Her voice becomes softer as she adds, “Jesus was there in the confessional that day. I knew he was there. After that, I knew why I needed to go to confession because of who was really there. I still have that feeling when I’m in confession—knowing I’m loved and it’s going to be OK.”

She marvels that one moment of forgiveness and compassion long ago continues to touch her life in so many ways.

“When I was younger, I thought I had to earn God’s love all the time. Now, I know better. I still fall back sometimes, but with age I’ve gotten to see all the blessings in my life instead of all the hard times. My parents and my family were right beside

me. They taught me to keep my faith. I’ve just had so many blessings that I know God is real.”

(The Criterion continues to invite our readers to share their stories of how their lives have been graced by the mercy of God and other people—and how that mercy has made a difference.

We are also seeking stories from our readers who have shown mercy and forgiveness to others—and how that act of mercy and forgiveness has made a difference to the person offering it.

Please send your stories and responses to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.) †

Archbishop Tobin is named ‘Indy’s 2016 Irish Citizen of the Year’

By John Shaughnessy

Archbishop Joseph W. Tobin has always celebrated the gifts of faith and family that he was given by his Irish parents.



Archbishop Joseph W. Tobin

Now, the archbishop is being celebrated as “Indy’s 2016 Irish Citizen of the Year.”

As part of the honor, the archbishop will serve as the grand marshal for the Indy Sports Foundation’s 36th Annual St. Patrick’s Day Parade starting at 11:30 a.m. on March 17 in downtown Indianapolis.

In his official duties as Irish Citizen of the Year, the

archbishop will also turn the downtown canal green as he adds dye to the waterway at 5 p.m. on March 16—the official start of St. Patrick’s Day festivities in Indianapolis. And he will serve as the official starter of the Shamrock Run & Walk in Indianapolis on March 19.

For Archbishop Tobin, the fun events will be preceded by the most meaningful tradition that he marks during that week. As part of the annual St. Patrick’s Celebration by the Indianapolis chapter of the Ancient Order of Hibernians, the archbishop will celebrate Mass at 10 a.m. on March 13 at St. John the Evangelist Church in Indianapolis.

Celebrating the Mass will once again return the archbishop to his Irish roots of faith and family.

“As years go on, I become much more aware and more grateful for the gift of one’s family, beginning with my parents,” the archbishop has noted previously. “My

mother had five cousins and three aunts who were nuns. She was the first woman in several generations to marry.

“My dad’s mother immigrated to Boston and came from a rather poor, passionate and rollicking group of shanty Irish.

“You have this wonderfully pious mother—and a father who came out of a really tough background, and who was a great football player. They found a love that not only united them, but brought the best out of each of them. And we kids were the benefit of that.

“I think the greatest gift my father gave me was an image of manhood. A man in the best sense. A chivalry toward women. A self-sacrificing love for his family. My father was strong. He liked his occasional beer and a cigar. And he never once sent me to church. He took me with him. When I was kneeling next to him, I wanted to be like him.” †

Friends of Honduran Children gala fundraiser is March 5 in Indianapolis

On March 5, Friends of Honduran Children (FHC), an Indianapolis-based 501c3 nonprofit organization, will host its third biannual Friends Gala fundraiser at the Indycar Dallara Factory, 1201 W. Main St., in Speedway, from 6-11 p.m.

FHC was formed in 2001 by members of Immaculate Heart of Mary Parish in Indianapolis to help provide the most vulnerable children of Honduras with health, safety, shelter, education and hope for a secure future.

The group works in partnership with Honduras-based *Sociedad Amigos de los Niños* to enable these children to lead self-sufficient and productive lives as adults,

breaking generational cycles of poverty.

FHC administers hundreds of child sponsorships, organizes mission trips, supports a Honduran grade school, and funds a scholarship and education fund for promising students to attend college in Honduras and abroad.

The Friends Gala 2016 will feature dinner, dancing and a silent auction that includes native Honduran items, sports memorabilia and getaways. The keynote speaker will be James T. Morris, vice chairman of Pacers Sports and Entertainment, and former director of the U.N. World Food Programme.

Tickets are \$100 per person, and can be purchased online at www.fhcindiana.org. For an additional fee, attendees can sign up for rides around downtown Speedway in Dallara’s two-seater, street-legal Indycar. †

Correction

In the Feb. 19 issue of *The Criterion*, there was an incorrect column title and headline for John F. Fink’s weekly Perspectives column on page 16.


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Archbishop Tobin, Orthodox leader see significance in Havana meeting

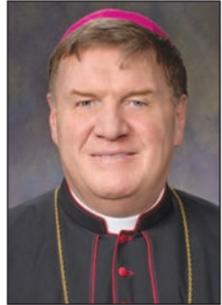
By Sean Gallagher

Catholic and Orthodox leaders have taken historic strides over the past half century to bring closer together their Churches that have been divided for nearly 1,000 years.

Pope Francis and Russian Orthodox Patriarch Kirill made their own contribution to this effort on Feb. 12 when the two met in Havana, Cuba.

It was the first meeting in history of a bishop of Rome and patriarch of Moscow and all Russia, the traditional title held starting in 1589 by the leader of the Russian Orthodox Church.

Archbishop Joseph W. Tobin watched the meeting of Pope Francis and Patriarch Kirill with interest since, in addition to leading the Catholic Church in central and southern Indiana, he also serves as the co-chair of the North American Orthodox-Catholic Theological Consultation.



Archbishop Joseph W. Tobin

This body has been a setting for ecumenical dialogue between the Catholic and Orthodox Churches since it was established in 1965.

Also observing the meeting in Havana closely was Orthodox Archdeacon John Chryssavgis, an Australian-born theological adviser to Orthodox Ecumenical Patriarch Bartholomew of Constantinople, who also helps lead Orthodox ecumenical efforts in the United States.

The Criterion interviewed Archbishop Tobin and Archdeacon Chryssavgis about this

historic meeting and the joint declaration that the pope and patriarch issued at it.

Archdeacon Chryssavgis described the meeting as “an important, even spectacular moment in relations between Russia and Rome,” and may mark the first “baby steps” of the Russian Orthodox Church’s move to improved relations with other Churches.

“The new and critical factor at this point in history is the emergence of the Russian Orthodox Church in its willingness to join the world community at the ecumenical table, so to speak,” said Archdeacon Chryssavgis, “in order to be a vital part of a united Christian response to global issues, such as the unjustified persecution of Christians in the Middle East and the perceived global subversion of Christian values.”

Much of the Havana declaration lays out the common ground between Catholic and Russian Orthodox Christians on such topics as marriage, family life, the sanctity of life and religious liberty.

The two leaders emphasized most their condemnation of the ongoing persecution of the Christian faithful in the Middle East.

“The two points of unity that the document cites are the experience of the first millennium, that is, up until 1054,” Archbishop Tobin said, “but also, in a real way and not simply an empty symbol, the blood of the martyrs, which, by and large, don’t involve Russian and Latin Christians. But they’re Christians. They’re Copts, Syrians and Chaldeans who are dying.”

Archdeacon Chryssavgis noted, “There is no doubt in my mind that if religion is to have a credible, committed and courageous voice in our world, then Christian—and, more broadly speaking, religious—leaders must speak together against the violence of terror, war and greed. They need to put aside theological or ideological differences in order to respond to the pain and suffering that prevails throughout the world, and especially in the Middle East and Palestine. This is not a political conviction; it is a global reality.”

One of the reasons that there has been no meeting of a bishop of Rome or patriarch of Moscow until now is that the Russian Orthodox Church has disputed the legitimacy of the Ukrainian Greek Catholic Church (UGCC), which was established in 1589 and shares full communion with the pope. It also has challenged the establishment of Roman Catholic, or Latin, dioceses within Russia.

In their joint declaration, Pope Francis and Patriarch Kirill acknowledged the “right to exist” of the UGCC (#25).

Archdeacon Chryssavgis wondered if this acknowledgement by Patriarch Kirill “was motivated more by political than spiritual factors.”

In their declaration, Pope Francis and Patriarch Kirill condemned the current conflict in Ukraine in which Russian military forces have annexed the Crimean peninsula and aided Ukrainian rebels in their fight against the country’s government.

Archbishop Tobin saw possible significance in the particular way the conflict was described in the declaration.

“The document doesn’t use some of the language that is traditionally used by the Orthodox Church to describe what is happening there,” he said. “I think this is significant. It doesn’t use the word ‘civil war’ or ‘fratricide,’ which means that this is basically a Ukrainian dispute.

“By not using this language, it leaves open the possibility that it is actually being provoked by someone else. Sometimes it’s not what you say, but what you don’t say. By not using traditional code words like ‘fratricide’ or ‘civil war,’ the patriarch might be recognizing that this isn’t simply Ukrainians who can’t get along.”

Apart from the political and military realities and theological disputes that serve as the background to the meeting of the pope and patriarch, none of which were solved by the meeting, Archdeacon Chryssavgis saw importance in the mere fact that the leaders of these Churches met and spoke with each other for the first time.

“I believe that there is a significant, almost sacred dimension to dialogue,” he said. “If we are true to ourselves and honest with those with whom we are in dialogue; if we are not simply in dialogue in order to impose our own will and our own way; if we approach the other in dialogue in truth and in love, then we leave ourselves susceptible to transformation.

“Dialogue renders us more vulnerable, more receptive to divine grace and actual growth.” †



Pope Francis and Russian Orthodox Patriarch Kirill of Moscow exchange copies after signing a joint declaration during a meeting at Jose Marti International Airport in Havana on Feb. 12. (CNS photo/Paul Haring)



‘There is no doubt in my mind that if religion is to have a credible, committed and courageous voice in our world, then Christian—and, more broadly speaking, religious—leaders must speak together against the violence of terror, war and greed. They need to put aside theological or ideological differences in order to respond to the pain and suffering that prevails throughout the world, and especially in the Middle East and Palestine. This is not a political conviction; it is a global reality.’

—Orthodox Archdeacon John Chryssavgis

Historic meeting reflects ‘imperfect communion’

By Sean Gallagher

An imperfect communion of many Churches.

That statement is a summary of important and complex realities behind the historic Feb. 12 meeting in Havana, Cuba, of Pope Francis and Russian Orthodox Patriarch Kirill.

The Catholic Church, while being a single Church around the world, teaches that it subsists in a communion of particular Churches under the pastoral leadership of the bishop of Rome.

The Archdiocese of Indianapolis forms part of the Roman or “Latin” Catholic Church.

Particular Churches in Eastern Europe, the Middle East and Asia also form part of the Catholic Church. Examples of these “eastern” Catholic Churches are the Maronite Catholic Church, the Melkite Catholic Church and the Syro-Malabar Catholic Church. Many of these are tied historically to specific nations, such as Lebanon, Syria or Armenia. They have their own liturgy, their own proper law and their own hierarchy.

Despite these differences, all of these particular Catholic Churches across the world share communion with the bishop of Rome and are part of the Catholic Church.

St. Athanasius the Great Byzantine Catholic Church in Indianapolis is an example of this unity among diversity.

This parish is a part of the Byzantine Catholic Eparchy of Parma, Ohio (the equivalent to a diocese in the Latin Church). Both the Eparchy of Parma and the Archdiocese of Indianapolis share full communion with the bishop of Rome.

Some eastern Catholic Churches were part of the Orthodox Churches not in communion with the pope. Their return to full communion with the Catholic Church still poses difficulties for the Orthodox Churches.

Most of the approximately 275 million Orthodox around the world belong to any one of the 14 autocephalous Orthodox Churches.

The term “autocephalous” refers to the fact that each of these Churches has a leader, often

called a “patriarch,” that does not fall under the jurisdiction of another leader.

The faithful of these Churches, many of which were established in the earliest days of the Church, are located primarily in Eastern Europe and the Middle East. Emigration, however, has spread the Orthodox Churches to many places around the world, including central Indiana.

The Catholic Church recognizes the Orthodox Churches as true Churches in part because they have maintained “apostolic succession,” that is, the uninterrupted transmission of spiritual authority from the Apostles to the bishops of today. As a result, the Catholic Church recognizes as valid the sacraments of the Orthodox.

Nonetheless, the communion of the Catholic and Orthodox Churches is imperfect because of a few doctrinal differences, although many of these problems have found a solution. The greatest challenge to full communion is that the Orthodox Churches do not accept the universal primacy of the bishop of Rome.

During the first 1,000 years of Christianity, those now identified as Catholic and Orthodox were one in faith.

A series of crises due to cultural, social and even linguistic differences, however, led to the rupture of communion between the Catholic and Orthodox Churches in 1054 that remains to this day.

Over the past half century, however, Catholic and Orthodox leaders have made significant efforts to further unity among their Churches, beginning with the historic embrace of Pope Paul VI and Ecumenical Patriarch Athenagoras in 1964. The ecumenical patriarch holds a special place of honor within Orthodoxy, and is widely regarded as the representative and spiritual leader of the world’s Orthodox Christians.

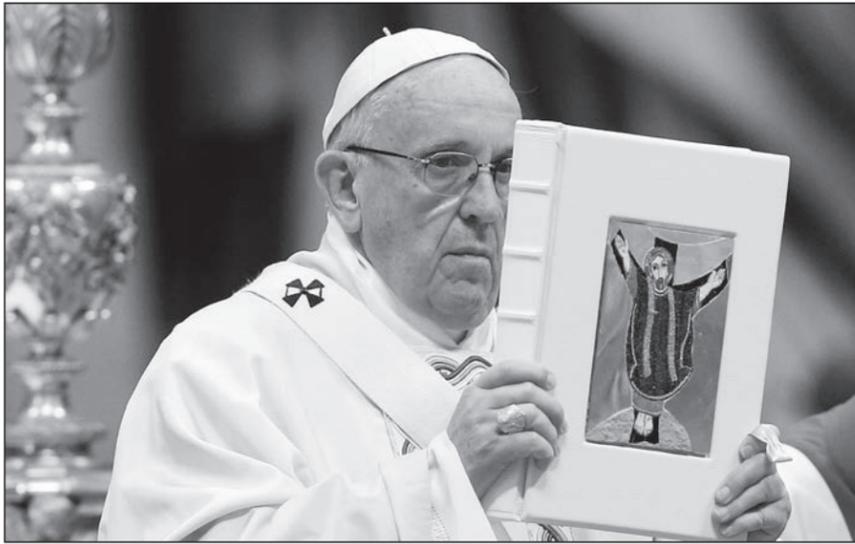
The meeting of Pope Francis and Russian Patriarch Kirill on Feb. 12 in Havana is the latest step in this work to fulfill Christ’s prayer at the Last Supper that all of his followers “may be one” (Jn 17:21). †



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

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Editorial



Pope Francis raises a Book of the Gospels as he celebrates a Mass for members of the Roman Curia and Vatican staff in St. Peter's Basilica at the Vatican on Feb. 22. The Mass was a special event of the Holy Year of Mercy. (CNS photo/Paul Haring)

Knowing Jesus and his mercy and sharing it with others

Mercy has been in the news a lot lately, and for good reason.

We're several months into the Church's Holy Year of Mercy, and at its heart is a plea for each of us as Christians to turn away from sin and seek God's forgiveness. And, just as important, to offer mercy to those who have wronged us.

"God's justice is his mercy," Pope Francis wrote when he announced the Year of Mercy. "Mercy is not opposed to justice, but rather expresses God's way of reaching out to the sinner, offering him a new chance to look at himself, convert and believe."

Recognizing that they have been treated with mercy by God, the Holy Father wrote, Christians are obliged to treat others with mercy. In fact, the Gospel says that Christians will be judged by the mercy they show others.

"At times, how hard it seems to forgive," Pope Francis said. "And yet, pardon is the instrument placed into our fragile hands to attain serenity of heart. To let go of anger, wrath, violence and revenge are necessary conditions to living joyfully."

Many of us may have rightly decided to focus on mercy during Lent, and two weeks into this liturgical season, a fair question to ask ourselves is: How are we doing?

As we ponder how to take the pope's words to heart during the jubilee of mercy, the Lenten season seems like an appropriate time for all Catholics to spend more time practicing what traditionally have been called the corporal and spiritual works of mercy. The corporal works are: feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick, visiting the imprisoned, giving drink to the thirsty and burying the dead. The spiritual works are: converting sinners, instructing the ignorant, advising the doubtful, comforting the sorrowful, bearing wrongs patiently, forgiving injuries and praying for the living and dead.

During a special jubilee audience on Feb. 20 at the Vatican, Pope Francis again reminded his audience that "all of

us are sinners, all of us!"

"Before God, we all have some fault. Yet we should not lose heart: He is close to us to give us comfort, mercy, forgiveness."

Pope Francis also focused on the word "commitment" during the audience, both the commitment of God to save humanity and the commitment we Christians should have to share the Gospel in word and deed.

"When I make a commitment, it means that I assume a responsibility," the pope said. And it also implies "an attitude of fidelity and dedication, of particular attention" to carrying out a certain task.

God is committed to humanity, the pope said, and the greatest sign of God's commitment—his "extreme commitment" to humanity—is his decision to send his Son to save us, Pope Francis said. "In Jesus, God made a complete commitment to restoring hope to the poor, to those deprived of their dignity, to the foreigner, the sick, prisoners and to sinners, whom he welcomed with goodness."

Christians, the Holy Father said, must make a commitment to ensuring others experience that closeness, mercy and forgiveness of God.

"This is especially true in situations of greatest need, where there is more of a thirst for hope," he said. "For example, I am thinking of our commitment to people who are abandoned, those who have severe handicapping conditions, the seriously ill [and] the dying."

It should come as no surprise that works of mercy are again brought to the forefront by our Holy Father, who consistently challenges us to be our brothers' and sisters' keepers.

"We always must transmit the caress of God, because God has caressed us with his mercy," Pope Francis continued. "Carry it to others, to those who need it, to those who are suffering in their hearts or are sad. Draw near to them with the caress of God, which is the same caress he has given us."

May we use the remainder of Lent and beyond to heed the Holy Father's advice, and share our love and forgiveness so they know no bounds.

—Mike Krokos

Making Sense of Bioethics/Fr. Tad Pacholczyk

Human organs from pigs— Is the practice kosher?

Human beings can have a visceral reaction to the thought of growing human kidneys or livers inside the bodies of



genetic formation of chimeras which is nothing more than Frankenstein monster creation."

Although the idea of a chimeric animal is indeed unusual, several factors need to be considered in evaluating the practice of growing human organs within animals.

Despite our initial hesitations, certain kinds of human/animal chimeras are likely to be justifiable and reasonable. This comes into focus when we recognize, for example, how thousands of patients who have received replacement heart valves made out of pig or cow tissues are already themselves a type of human/animal chimera.

For many years, moreover, scientists have worked with chimeric mice that possess a human immune system, enabling them to study the way that HIV and other viruses are able to infect cells.

We routinely use animals to address important human needs. We eat them and make clothing out of them. We keep them in zoos. Utilizing them for legitimate and important medical purposes like organ generation and transplantation should not, broadly speaking, be a cause for alarm. As another online participant noted, only half in jest: "Think of it—a pig provides a human heart, lungs, and liver then the rest is eaten for dinner! ... Plus the pig will likely be chemical free, well-fed, and humanely treated."

If a pig were in fact able to grow a human kidney in place of its own kidney, and if it could be used for transplantation, it could provide a major new source of organs in the face of the critical shortage that currently exists. Many patients today are on waiting lists for a kidney, and a significant percentage die before an organ ever becomes available.

Yet significant technical and ethical hurdles remain before growing organs in pigs is likely to be feasible. The science is still in its infancy, and researchers have yet to figure out how to make human cells coexist in a stable fashion with animal tissues. There are abundant concerns about the possibility of transmitting animal viruses to humans, especially considering how readily other viruses like avian flu have been able to jump from birds to humans.

Even assuming these kinds of risks

are able to be minimized, and pig/human chimeras could be safely produced, there would still be several ethical issues to consider.

One concern involves using stem cells from human embryos as part of the process of making pig/human chimeras. Typically, scientists try to generate chimeras by adding human embryonic stem cells to animal embryos, which then grow up and develop into chimeric animals. Destroying young humans in their embryonic stages for their stem cells is gravely objectionable, so creating chimeras could be ethical only if alternative, non-embryonic sources of stem cells—like adult stem cells or induced pluripotent stem cells—were utilized for the procedure.

The technology might also lend itself to other unethical practices, like trying to create a pig that could produce human sperm or eggs in its genitalia. Similarly, if human nerve cells were incorporated into a developing pig brain in such a way that the animal developed what appeared to be human brain structures, some have noted there could be questions about the occurrence of intelligence or self-consciousness or other facets of human identity in the animal.

Although such concerns seem far-fetched, given the dearth of knowledge about the "scaffolding of consciousness," it seems reasonable to limit this kind of experimentation.

Some scientific agencies like the National Institutes of Health have restricted the availability of research funds for the study of human/animal chimeras because of these and other considerations, seeking to levy pressure so that the needed ethical discernment and discussion occurs before researchers proceed further.

We tend to view modern scientific progress as a powerful "engine of good" for the well-being of mankind, and therefore we view most scientific research with hope. This is proper and fitting, and to reinforce and reinvigorate that hope, we should continue to insist that cutting edge biomedical research remains in active dialogue and interaction with sound ethics.

The expanding study of human/animal chimeras challenges us to reflect carefully on the morally appropriate use of these novel and powerful technologies, so that human dignity will not be harmed, subjugated or misappropriated in any way.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letter to the Editor

Bishop Barron's column on chips' ad offers food for thought, reader says

Bishop Robert E. Barron's column in the Feb. 19 issue of *The Criterion* concerning the Doritos commercial aired during the Super Bowl was great, and said it all.

He brought out a few other things we people may have forgotten—abortion (the killing of a baby) is legal even after birth.

We need to hear more of this from our bishops.

Barbara Maness
Vevay

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

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

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

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Practicing mercy in the season of Lent

This Lent, during the Holy Year of Mercy proclaimed by Pope Francis, we are making a special effort to understand why mercy (loving forgiveness) is such an important feature of our Christian way of life.

Mercy is not an abstraction. It is an attitude of the mind and heart that is most fully expressed in action. When I forgive someone who has harmed me, I must show it in the way I treat him or her. When I let go of past hurts, I have to make amends. That means making these relationships right again through specific actions performed by me on behalf of each person who has wronged me in the past.

Showing mercy isn't easy. Our egos get in the way. We much prefer revenge—"getting even" or making other people pay for the wrongs committed against us.

Some cultures (such as organized crime) make exacting revenge into a solemn commitment. That's one reason Pope Francis has spoken out forcefully against subcultures in Italy—and throughout the world—that constantly seek revenge. The Holy Father knows that vengeance leads only to hatred, violence

and an unending, vicious cycle of evil consequences. Mercy is the opposite of vengeance. It is the only way to lasting peace.

During the season of Lent, we are given many concrete opportunities to practice mercy and to learn how to forgive ourselves as well as those who have trespassed against us. The three classic Lenten practices of prayer, fasting and good works (almsgiving) can be a means of practicing mercy in our daily lives.

In the Lord's prayer, we ask the Father to forgive our sins "as we forgive those who trespass against us." God's forgiveness is not in doubt, but our ability to forgive (ourselves and others) is what we must pray for. Only God's grace can unlock our stubborn, abused and unforgiving hearts. That's why we pray that the Father will help us seek and accept his forgiveness while granting us the power to forgive others.

One of the most powerful ways to make amends for past wrongs—whether committed by us or against us—is to pray for the persons who have wronged us or whom we have wronged. It is sometimes not possible to request the forgiveness

of someone we hurt long ago (a parent who is now deceased, a former employer, an old friend or lover). But even if it is impossible to look another person in the eye and say, "I forgive you" or "I'm sorry," we can always pray for them. If we ask God to extend to them the love and mercy that we are unable to express directly—for whatever reasons—we can be confident that our merciful Father will do so. And, in the process, God will forgive us also for whatever part we played in harming the relationships that we now seek to amend.

Jesus commanded us to pray for our enemies, including those who persecute us, because he knew that prayer is the voice of mercy. Prayer brings us into right relationship with God and each other. We practice praying for forgiveness during Lent as we repeat the words of Jesus, "Father, forgive them for they do not know what they are doing!" (Lk 23:34), and as we pray frequently, "Lord, Jesus Christ, Son of the living God, have mercy on me, a sinner."

Fasting is also a way to express mercy. How many of us sin by overindulgence, knowing that so many of our sisters and

brothers have less than they need! Fasting reminds us that we do not live by bread alone. It challenges us to live temperate lives while being generous toward others.

How is this an act of mercy? We seek God's pardon and forgiveness for the ways we have abused God's material and spiritual gifts. And we resolve to be much more attentive to the needs of others—especially the poor, neglected and unwanted people on the margins of society who are, in truth, our brothers and sisters in Christ.

"Almsgiving" is much more than giving money to the poor (although that is very important). It is expressing our solidarity, our closeness, with those we have wronged by the sin of indifference. It is seeking their forgiveness, not simply by our words, but by the actions we take on their behalf.

By our prayer, our fasting and our almsgiving, we ask the Father to forgive our sins as we forgive those who sin against us. This Lent, let's take advantage of this wonderful opportunity. Let's practice mercy as we prepare for the ultimate act of mercy, the Resurrection of our crucified Lord! †

Practicar la misericordia durante la Cuaresma

En la Cuaresma de este Año Santo de la Misericordia proclamado por el Papa Francisco, estamos haciendo un esfuerzo especial para comprender por qué la misericordia (el perdón amoroso) es una característica tan importante de nuestra forma de vida cristiana.

La misericordia no es una abstracción. Es una disposición de la mente y el corazón que se manifiesta en mayor plenitud a través de la acción. Cuando perdono a alguien que me ha hecho daño debo demostrarlo en la forma en que trato a esa persona. Cuando me despojo de viejos agravios, tengo que hacer algunas modificaciones. Eso significa subsanar esas relaciones mediante acciones específicas que yo debo realizar en nombre de cada persona que me ha hecho daño en el pasado.

Mostrar la misericordia no es fácil ya que el ego se interpone. Tenemos una clara preferencia por la venganza: "quedar tablas" o hacer que la otra persona pague por el daño que nos ha causado.

Algunas culturas (como el crimen organizado, por ejemplo) transforman al acto de la venganza estricta en un compromiso solemne. Esa es una de las razones por las que el papa Francisco se ha pronunciado tan enérgicamente en contra de los subculturas de Italia, así como de todo el mundo, que buscan constantemente la venganza. El santo padre sabe que la venganza únicamente

conlleva al odio, a la violencia y a un círculo vicioso sin fin con consecuencias nefastas. La misericordia es lo opuesto de la venganza; es el único camino para la paz duradera.

Durante la temporada de la Cuaresma se nos presentan muchas oportunidades concretas para practicar la misericordia y aprender a perdonarnos a nosotros mismos, así como también a aquellos que nos han ofendido. Los tres ejercicios clásicos de la Cuaresma—oración, ayuno y limosna—pueden ser formas para practicar la misericordia en nuestra vida cotidiana.

En el Padrenuestro le imploramos a Dios nuestro Padre que perdone "nuestras ofensas así como también nosotros perdonamos a los que nos ofenden." El perdón de Dios no está en entredicho; en cambio, debemos orar por nuestra propia capacidad para perdonar (tanto a nosotros mismos como a los demás). Solamente la gracia de Dios puede abrir nuestros corazones tercos, maltratados y faltos de perdón. Es por ello que rezamos para que el Padre nos ayude a procurar y aceptar Su perdón y que al mismo tiempo nos conceda la gracia de perdonar a los demás.

Una de las formas más poderosas para subsanar viejos agravios—ya sea que los hayamos cometido nosotros u otros nos hayan agraviado—es orar por las personas que nos han faltado o a quienes nosotros les hemos faltado. A veces no se puede

pedir el perdón de alguien a quien herimos hace mucho tiempo (un padre o una madre fallecida, un antiguo patrono, una vieja amistad o amante).

Pero aunque nos resulte imposible ver a esa persona a los ojos y decirle "te perdono" o "perdón," siempre podemos rezar por ellos. Si le pedimos a Dios que extienda sobre ellos el amor y la misericordia que no podemos expresarles directamente, por el motivo que sea, podemos tener la plena confianza de que nuestro Padre misericordioso lo hará. Y, en el proceso, Dios también perdonará cualquiera que haya sido nuestra culpa en la relación que ahora intentamos subsanar.

Jesús nos ordenó que rezáramos por nuestros enemigos, incluso por aquellos que nos persiguen, porque sabía que la oración es la voz de la misericordia. La oración perfecciona nuestra relación con Dios y con los demás. Durante la Cuaresma practicamos rezar para pedir perdón al repetir las palabras de Jesús: "Padre, perdónalos porque no saben lo que hacen" (Lc 23:34), y tal como rezamos a menudo, "Señor Jesucristo, Hijo de Dios, ten piedad de mí, pecador."

El ayuno también es una forma de expresar la misericordia. ¡Cuántos de nosotros pecamos por indulgencia excesiva, aun sabiendo que muchos de nuestros hermanos y hermanas tienen menos de lo necesario! El ayuno nos recuerda que no solo vivimos del pan.

Nos desafía a vivir moderadamente y ser al mismo tiempo generosos con los demás.

¿Qué clase de acto de misericordia es este? Pedimos perdón a Dios por las formas en las que hemos maltratado Sus dones materiales y espirituales. Y nos comprometemos a prestar mucha más atención a las necesidades de los demás, especialmente de los pobres, los abandonados y las personas que habitan en los márgenes de la sociedad y se consideran indeseables, pero que son en verdad nuestros hermanos en Cristo.

La "limosna" es mucho más que dar dinero a los pobres (si bien esto es muy importante). Se trata de una expresión de solidaridad y cercanía para con aquellos a quienes les hemos faltado por el pecado de la indiferencia. Es buscar su perdón, no solamente a través de nuestras palabras sino de las acciones que emprendemos en su nombre.

A través de la oración, el ayuno y la limosna le imploramos al Padre que perdone nuestros pecados así como nosotros perdonamos a quienes nos ofenden. Aprovechemos esta fantástica oportunidad en esta Cuaresma. Practiquemos la misericordia a medida que nos preparamos para el acto de misericordia suprema: la resurrección de nuestro Señor crucificado. †

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 26

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

February 28

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. **Fair Trade Marketplace**, hand-crafted fair trade jewelry, clothing, baskets, woodwork, ceramics, coffee, tea, spices, chocolate, representatives from Center for Global Impact, Global Gifts and Radio Pacis of Uganda, 7:30 a.m.-2:30 p.m.

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, no cost, 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.

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. Lenten Soup Supper and Speakers: **"Walking on Water,"** presented by Sandra Hartlieb and Sisterhood Drama Ministry, 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 dcarollo@stluke.org.

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, freewill 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, 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 dinner**, 5-8 p.m. Information: tjgerger@sbcglobal.net.

March 5

East Central High School Performing Arts Center, 1 Trojan Place, Suite A, St. Leon. **E6 Catholic Men's Conference**, featuring Christopher West, Mark Houck, and Fathers John Hollowell and Jonathan Meyer, Mass with Archbishop Joseph W. Tobin, 9 a.m.-3:30 p.m. Tickets: \$45, or \$50 at the door, \$35 for groups of 10 or more, \$15 for high school and college students ages 16-25, free for clergy and religious. Information or to register: www.e6catholicmensconference.com.

Northside Knights of Columbus, 2100 E. 71st St., Indianapolis. **Tropical Tribute Fundraiser for Bishop Chatard High School grant**, appetizers, live music, beer, wine, proceeds go to Joe

and Barb Krier grant for a qualified North Deanery eighth-grader to attend Bishop Chatard High School, 7:30-11:30 p.m., \$30. Tickets and donations: bishopchatard.thankyou4caring.org/tropical.

Helpers of God's Precious Infants Prayer Vigil, Terre Haute.

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

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Dallara Indycar Factory, 1201 W. Main St., Speedway.

Friends of Honduran Children, third biannual Friends Gala fundraiser, James T. Morris, vice chairman of Pacers Sports and Entertainment and former director of the UN World Food Programme (WFP), keynote speaker, 6-11 p.m., \$100 per person. Information: www.fhcindiana.org.

March 6

Providence Cristo Rey High School, 75 N. Belleview Place, Indianapolis. **School Open House**, for prospective students and families, 3-5 p.m. Information: 317-860-1000, ext. 121.

March 6-9

St. Alphonsus Liguori Parish, 1870 W. Oak St., Zionsville (Lafayette Diocese). **Parish mission: "Mercy Flows,"** all invited, includes children's mission and baby-sitting, 6:30 p.m. each evening, refreshments included, free of charge. Information: 317-873-2885. †

Dr. Cecilia Moore to speak at lecture at Cardinal Ritter Birthplace on March 14

The Cardinal Ritter Birthplace Foundation is sponsoring its fourth annual free lecture and Irish coffee in the community room at the Cardinal Ritter House, 1218 E. Oak Street, in New Albany, at 7 p.m. on March 14.

The featured speaker will be Dr. Cecilia A. Moore, associate professor of religious studies at the University of Dayton and an adjunct professor for the Institute for Black Catholic Studies at Xavier University of Louisiana.



Dr. Cecilia Moore

Moore will speak on the state of

race relations in America today, offer commentary on the Christian response to racial inequality and the Black Lives Matter Movement, and provide insight on the relevancy of Cardinal Joseph E. Ritter's legacy of racial equality in 21st-century America.

Moore, who has published several articles and published a book, specializes in the history of African-American Catholics. She is currently working on a history of Black conversion to Roman Catholicism in the 20th century.

Attendees will have the opportunity to view the Ritter museum room.

While the event is free and open to the public, reservations are requested by March 11 and can be made by calling Indiana Landmarks at 812-284-4534. †

Retreats and Programs

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



Br. Nathaniel Szidik, O.S.B.



Br. Simon Herrmann, O.S.B.



Br. Jean Fish, O.S.B.



Br. Joel Blaze, O.S.B.

Four novices profess temporary vows at Saint Meinrad Archabbey

Four Benedictine novices of Saint Meinrad Archabbey in St. Meinrad recently professed temporary vows during a Jan. 20 ceremony in the Archabbey Church of Our Lady of Einsiedeln.

During the ceremony, the new religious name of each novice was also announced.

Novice Peter Szidik is now Brother Nathaniel.

A native of Grand Rapids, Mich., he is a 2011 graduate of the University of Dayton in Dayton, Ohio, where he earned a bachelor's degree in chemical engineering.

He worked for three years as a production manager in the byproducts and coal handling divisions at a United States Steel facility near St. Louis. He also served as a college intern for two summers in Saint Meinrad's "One Bread, One Cup" youth liturgical leadership program.

Novice Timothy Herrmann is now Brother Simon.

A former resident of Findlay, Ohio, he is a graduate of the University of Dayton in Dayton, Ohio, earning a bachelor's degree in communication management in 2010.

He worked as an associate editor for the national office of Beta Theta Pi fraternity from 2010-11 and then at Saint Meinrad Archabbey as the director of alumni relations from 2011-14. He also served as a college intern for

three summers in "One Bread, One Cup."

Novice Thomas Fish is now Brother Jean.

Formerly of Poway, Calif., he is a 2013 graduate of Sonoma State University in Rohnert Park, Calif., with a bachelor's degree in anthropology.

He served as a youth ministry volunteer and an intern at St. Gabriel Parish in Poway, Calif., and he worked in the shipping department of a moving company.

Novice Jonathan Blaze is now Brother Joel.

He is formerly of Mount Carmel, Ill., and a graduate of Southern Illinois University-Edwardsville in Edwardsville, Ill., where he earned a bachelor's degree in English literature. He earned an associate degree at Wabash Valley College in Mount Carmel, Ill., and studied drafting and design at Ivy Tech Community College in Evansville, Ind.

He formerly worked as a tool and die machinist and a design engineering technician at Hansen Corporation. He attended Saint Meinrad Seminary and School of Theology for one year before entering the monastery.

The novices all professed temporary vows, which are ordinarily for a three-year period. During this time, they and the monastic community will have the opportunity to determine whether monastic life is, indeed, the right vocation for these individuals. †

Notre Dame Handbell and Celebration choirs to perform at Our Lady of Lourdes Church

The University of Notre Dame Handbell and Celebration choirs will perform at Our Lady of Lourdes Church, 5333 E. Washington St., in Indianapolis, at 7:30 p.m. on March 4. The theme of the concert is "Celebrating the Year of Mercy through Song and the Words of Pope Francis."

The Handbell Choir consists of 15 students ringing bells in five octaves, and the Celebration Choir performs

pieces ranging from classical hymns to contemporary Catholic songs.

The event is free, however, freewill offerings will be accepted to support Indianapolis eastside Catholic community ministries. The choir will also have compact discs for sale.

All are welcome to come early for the parish's fish fry at 5:30 p.m.

For more information, call 317-356-7291. †

Archbishop Tobin to speak at interfaith environmental care discussion on March 12

Archbishop Joseph W. Tobin will be among the speakers at the "Interfaith Voices for the Earth: Our Common Home" dialogue at Christian Theological Seminary, 1000 W. 42nd St., in Indianapolis, from 1:30-4:30 p.m. on March 12.

Joining in the discussion, which is co-sponsored by the Sisters of St. Francis of Oldenburg, are Rabbi Paula Winnig, executive director of the Bureau of Jewish Education; Hazem Bata, secretary general of the Islamic Society of North America; and Hoosier Interfaith Power & Light (H-IPL) board member Annette Johnson, who is a member of Friendship Missionary

Baptist Church.

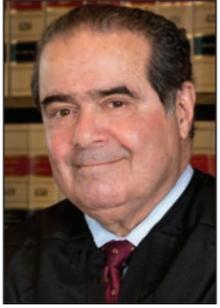
Musicians performing original environmentally themed music are scheduled from 1:30-2 p.m. The panel conversation is from 2-3:30 p.m. Refreshments will be served following the panel conversation with time for networking from 3:30-4:30 p.m.

The event is free, but registration is required at HoosierIPL.org/OurCommonHome. A \$10 donation is suggested to offset costs, and will be welcomed at check-in.

For more information, log on to the site listed above or contact Larry Kleiman, 317-840-6243 or lrkleiman@hoosieripl.org. †

The deeper his faith, the better public servant Scalia was, says son

WASHINGTON (CNS)—Just as many pilgrims are passing through the holy door at the Basilica of the National Shrine of the Immaculate Conception in this Holy Year of Mercy, the casket bearing the body of the late Supreme Court Justice



Justice Antonin Scalia

Antonin Scalia entered through the door on Feb. 20.

Father Paul Scalia, the justice's son and the principal celebrant and homilist at his father's Mass of Christian Burial, said the fact that Scalia's casket was carried through that door of mercy was a great blessing. In

his homily, he emphasized that his father was a man of faith, dedicated to his family and service to his country, a man who relied on God's mercy and was sustained through the sacraments.

"We give thanks that Jesus brought him to new life in baptism, nourished him with the Eucharist, and healed him in the confessional," Father Scalia said in his homily. "God blessed Dad with a deep Catholic faith, the conviction that Christ's presence and power continue in the world today through his body, the Church."

Speaking of his father's devotion to his Catholic faith, Father Scalia said, "He loved the clarity and coherence of the Church's teachings. He treasured the Church's ceremonies, especially the beauty of her ancient worship. He trusted the power of her sacraments as the means of salvation, as Christ working within him for his salvation."

Father Scalia, a priest of the Diocese of Arlington, Va., is episcopal vicar for clergy for the diocese, where the late justice lived with his family.

The elder Scalia died on Feb. 13 of natural causes while in Texas for a hunting trip. He was 79. He is survived by his wife, Maureen, and by the couple's nine children and 36 grandchildren.

As bells tolled, family members accompanied his flag-draped casket up the steps into the national shrine and down its main aisle as the congregation sang the hymn, "O God Our Help in Ages Past." The family then sat in a front section as the casket was placed at the base of the steps leading to the main altar.

The congregation of 3,300 people included Catholic laypeople and women and men religious, as well as guests of many different faiths. Also present were all eight remaining members of the U.S. Supreme Court, numerous current and past political leaders and legislators.

Washington Cardinal Donald W. Wuerl, apostolic nuncio to the United States Archbishop Carlo Maria Vigano, two other bishops, 36 deacons and nearly 100 concelebrating priests were also present at the liturgy.

Leonard Leo, a friend of Justice Scalia who is executive vice president of the Federalist Society, proclaimed the first reading; Supreme Court Justice Clarence Thomas proclaimed the second reading; Father Colin Davis, a priest of the Diocese of Arlington, proclaimed the Gospel reading.

The liturgy also reflected Scalia's sense of humor, with both Cardinal Wuerl and Father Scalia joking about the family's desire "for a simple parish family Mass" for the justice's funeral, which ended up being held in the largest Catholic church in North America to accommodate the number of mourners.

Since his death, Father Scalia said in his homily, the justice had been praised by many for his intellect, his writings and speeches. "But more important to us—and to him—was that he was Dad. He was the



Family members follow the casket of the late Supreme Court Justice Antonin Scalia to a hearse waiting outside the Basilica of the National Shrine of the Immaculate Conception in Washington after his Feb. 20 funeral Mass. (CNS photo/Tyler Orsburn)

father God gave us for the great adventure of family life," Father Scalia said. "Sure, he forgot our names at times or mixed them up, but there were nine of us!"

Then on a serious note, he added, "He loved us, and sought to show that love, and sought to share the blessing of the faith he treasured."

The priest also expressed thanks for his parents' marriage, noting that "Jesus bestowed upon him 55 years of marriage to the woman he loved, a woman who could match him at every step and even hold him accountable."

"God blessed Dad, as is well known, with a love for his country," Father Scalia said. "He knew well what a close-run thing the founding of our nation was. And he saw in that founding, as did the founders themselves, a blessing. A

blessing quickly lost when faith is banned from the public square, or when we refuse to bring it there."

The priest said Scalia "understood that there is no conflict between loving God and loving one's country, between one's faith and one's public service. Dad understood that the deeper he went in his Catholic faith, the better a citizen and a public servant he became."

Later during the prayer of commendation, Father Scalia, prayed that God would grant the justice a merciful judgment.

As the congregation sang, "O God Beyond All Praising," Scalia's casket was carried down the shrine's center aisle, accompanied as he had been in life by his family, and then they left for his private burial ceremony. †

Exposure of fetal remains disposal practices prompts legislative action

By Brigid Curtis Ayer

A state investigation exposing disposal practices of fetal remains prompted a heightened need to take legislative action during the final weeks of February. The Indiana Catholic Conference (ICC) agrees that proper handling of fetal remains should be addressed this year.

A bill requiring fetal remains to be buried or cremated gained momentum in the Senate on Feb. 17 as the Senate Health and Provider Services Committee heard testimony. A day earlier, *The Indianapolis Star* reported the findings of an investigation that a local company violated its permit, and was fined more than \$11,000 for improperly disposing of fetal tissue.

The Indiana Department of Environmental Management's (IDEM) investigation found that MedAssure, a waste disposal company on the west side of Indianapolis, accepted three to six 31-gallon containers

per week over the past four years, including some that held remains from a Missouri lab that services Planned Parenthood. Indiana's investigation was prompted by a video sting operation conducted by the Center for Medical Progress, which has gained national attention and revealed possible unethical fetal tissue handling practices by Planned Parenthood.

The fetal remains proposal, House Bill 1337, authored by

Rep. Casey Cox, R-Fort Wayne, seeks to address this concern. The Senate sponsor of the bill, Sen. Michael Young, R-Indianapolis, presented the bill before the Senate panel, saying, "I have a company in my district that was just fined by IDEM for disposing of fetal remains without the proper permit."

He said the question is not whether the company had the proper permit or not, but whether lawmakers think it is OK to dispose of human bodies in the undignified way that they used.

"There are four other companies in Indiana that dispose of fetal remains basically by putting them into a grinder, much the way that sausage is made, grinding the body up into parts and then putting them into a landfill," Young said. "We just don't think that's the proper way to dispose of a human body."

Young said House Bill 1337 prohibits any company from either bringing in or shipping out "the bodies of little babies" that are the result of a miscarriage or abortion, and designates the remains are to be cremated or buried. Under the bill, fetal remains would not be considered medical waste.

Another aspect of the bill requires private informed consent related to the disposal of fetal remains from a woman seeking abortion. Young said the reason for private informed consent is quite clear. "If the mother has a question, she might be uncomfortable or embarrassed to ask if it is done in a group setting."

Cathy Humbarger of Indiana Right to Life told the Senate panel, "There is nothing in this bill that

limits the legal right for a woman to have an abortion. In fact, it gives her more information to make her choice.

"Narrowing the method of disposal for aborted babies does not limit access to a woman seeking an abortion because the baby is already dead." She added the legislation directs how and where the babies' bodies will be handled.

Humbarger said there have been numerous accounts of aborted babies being found in dumpsters, on loading docks and being ground up in garbage disposals in abortion facilities. She added that aborted babies are being ground up in waste treatment plants, or microwaved to remove toxicity and being dumped in landfills.

"Several states have outlawed dumping aborted babies in landfills, yet that is still legal in Indiana. Landfills are for garbage, not the bodies of aborted babies," Humbarger said. "What we do know is aborted babies from Missouri are being sent to Indiana and dumped in landfills."

Also testifying in support of the bill was Glenn Tebbe, executive director for the ICC.

"It is well established that the Catholic Church is opposed to abortion. Although because abortion is legal, we believe regulation of it is in the common good," he said. "We see this issue as important because it ensures proper care and disposal of a fetus given the sacred nature of the human person. Treating the dead with respect is a duty, and we believe by doing this we are reminded of our own mortality, and it provides for the common good."

Testifying in opposition to the bill was Peggy Stover of Planned Parenthood of Indiana and Kentucky. She said her group is one of the state's "leading and most trusted" providers of "non-judgmental" health care. Stover said House Bill 1337 is a "bill about judging women, and limiting access to abortion." Dr. Sue Ellen Braunlin of Indiana Religious Reproductive Choice echoed Stover, saying that the bill's purpose is to "shame women."

In his closing remarks, Cox said that there are far more respectful ways than incinerating the fetal remains or dumping them in a landfill. "We are here for one reason only, to give dignity to the lives that were lost either in abortion or miscarriage."

House Bill 1337 passed the House 74-23 on Feb 2. Tebbe said the proposal has a good chance of passing the Senate by the end of month.

(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.) †



Rep. Casey Cox



Sen. Michael Young



'It is well established that the Catholic Church is opposed to abortion. Although because abortion is legal, we believe regulation of it is in the common good. We see this issue as important because it ensures proper care and disposal of a fetus given the sacred nature of the human person. Treating the dead with respect is a duty, and we believe by doing this we are reminded of our own mortality, and it provides for the common good.'

—Glenn Tebbe, executive director for the ICC

POPE

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approximates. “If I’m not mistaken—the figures are approximate—but more or less 80 percent of human wealth is in the hands of less than 20 percent of the population,” he said on Feb. 10 at his weekly general audience at the Vatican.

When people call Pope Francis “the pope of surprises,” they usually say it with a delighted sense of expectation. But there are people in the world who really don’t like surprises.

As far back as the papal trips of St. John Paul II, journalists have valued being on the papal plane because it is the only time they are guaranteed a chance to ask the pope questions. Popes do not hold regular news conferences. With Pope Francis, unlike with Pope Benedict XVI, the questions are not submitted in advance, and his answers almost always make the news.

Flying back from Mexico on Feb. 17, Pope Francis was asked to react to Donald Trump’s accusations that the pope is political and, since the pope had just celebrated Mass at the Mexican-U.S. border, he also was asked to comment on Trump’s proposal to build a wall along the entire length of the border and deport millions of immigrants. Pope Francis answered, “If he says these things, this man is not Christian.”

The pope was less clear in responding to a question about whether “avoiding pregnancy” could be considered a “lesser evil” when facing the possibility of birth defects from the Zika virus. The pope used the word “contraception” when referring to Blessed Paul VI allowing women religious in the Belgian Congo in the 1960s to take the pill to avoid becoming pregnant if they were the victim of rape, which was being used as a weapon of war.

Then, answering the question about Zika, he said, “Avoiding pregnancy is not an absolute evil. In certain cases, such as the one I mentioned of Blessed Paul VI, it was clear.” The answer led to headlines saying the pope said it was possible that using birth control in response to Zika could be tolerated.

The pope’s responses to journalists, particularly, to the Trump question and to the Zika question made a splash in the news and on social media.

Thomas Peters, who tweets as @AmericanPapist, tweeted, “For the 1 millionth time, no more in-flight papal news conferences please!” And a bit later, he added, “Seriously, who believes that off-the-cuff interviews at 30,000 feet after a weeklong international trip is a good idea anymore?”

Pope Francis’ answer to another question, one that did not make the news, also illustrates his human side. He was asked what he was praying for during the 20 minutes he sat before the image of



Pope Francis embraces Rodrigo Lopez Miranda, 5, as he visits the Federico Gomez Children’s Hospital of Mexico in Mexico City on Feb. 14. At left is Mexico’s first lady Angelica Rivera. (CNS photo/Paul Haring)

Our Lady of Guadalupe in Mexico City.

He said he prayed for so many things that Mary, “poor thing,” probably had a headache when he was done. He said he prayed for forgiveness, for the growth of

the Church, for the Mexican people, for priests, nuns, bishops. “I asked for a lot.”

But he would not say more or give more details. “The things a child tells his mother are kind of secret,” he explained. †

Head of Ukrainian Greek Catholic Church consoled by pope’s words

ROME (CNS)—The head of the Ukrainian Greek Catholic Church (UGCC) said he was consoled by Pope Francis’ words of understanding and tenderness after he expressed the disappointment of Ukrainians with a joint declaration signed by the pope and the Russian Orthodox patriarch.

The pope’s remarks were “truly the opening of the doors of mercy,” said Major Archbishop Sviatoslav Shevchuk of Kiev-Halych, head of the UGCC.

Pope Francis and Russian Orthodox Patriarch Kirill of Moscow signed a joint declaration in Cuba on Feb. 12 and, in an interview the next day, the archbishop said it contains unclear statements on the war in Eastern Ukraine and on the identity of the UGCC. He also said his people were deeply disappointed in the declaration’s wording.

Responding on Feb. 17 to a reporter’s questions about the archbishop’s critique, Pope Francis said everyone has a right to his or her own opinions about the declaration and the archbishop’s criticisms must be read in light of the experience of Ukrainian Catholics.

But Pope Francis also spoke about how his friendship with Archbishop Shevchuk began when they were both ministering in Buenos Aires, Argentina, and how the archbishop had given him an icon of Our Lady of Tenderness, which is one of the few things he asked to have brought to the Vatican after his election in 2013.

Mentioning their friendship and the icon, the archbishop said, “he is inviting us to lower our voices. You cannot have a dialogue shouting.”

In an interview with Catholic News Service in Rome on Feb. 23, Archbishop Shevchuk said he was pleased that even for the pope, the declaration “is not the word of God, it is not a page of the Holy Gospel,” but rather offers indications for discussion.



Major Archbishop Sviatoslav Shevchuk

The archbishop said that when the pope-patriarch meeting was first announced, “my spontaneous reaction was, ‘Finally,’ and I was pleased that Pope Francis repeated almost the same when he embraced Patriarch Kirill” in Havana.

“I think that the very gesture is sacred—we are supposed to meet, we are supposed to talk, but that meeting is only a tool to start true, sincere dialogue,” the archbishop said.

The desire for mutual respect and closer cooperation among Catholics and Orthodox in Ukraine is not in question, he said, but the declaration’s depiction of the situation in Eastern Ukraine and the terminology used to describe the UGCC are.

In encouraging an end to tensions between Orthodox and Eastern-rite Catholics, the declaration referred to the Churches that are in full union with Rome as “ecclesial communities,” a phrase usually used to designate communities the Catholic Church believes are lacking valid sacraments and apostolic succession. Yet, clearly, as part of the Catholic Church that does not apply to Ukrainian Catholics, he said.

The declaration’s affirmation that the Ukrainian Greek Catholic and other Eastern Catholic Churches have the right “to undertake all that is necessary to meet the spiritual needs of their faithful, while seeking to live in peace with their neighbors,” the archbishop said, is “a step forward.”

However, the declaration’s recognition that the Eastern Churches have a “right to exist” makes no sense, he said, because “it’s not that we need anyone’s permission to exist.”

“The Lord resurrected us to full life 25 years ago after the fall of the Soviet Union,” he added.

Under Soviet rule, the UGCC was illegal and functioned in the underground; in ecumenical dialogues at the time, the Russian Orthodox claimed the church did not exist. Once the Soviet Union dissolved and the UGCC began functioning publicly, some Orthodox claimed its very existence was an attempt to encroach on the “canonical territory” of the Orthodox.

Along with other Eastern Catholic Churches,

leaders “make a courageous and exemplary gesture by seeking a moratorium on executions during this Holy Year of Mercy.”

“All Christians and people of goodwill are called today to work not only for the abolition of the death penalty, but also to improve the conditions of life in prison, in the respect of human dignity of people deprived of freedom,” he said.

In his remarks before reciting the *Angelus* prayer, the pope recalled his Feb. 12-17 visit to Mexico, calling it an “experience of transfiguration.”

“The Lord has shown us the light of his glory through the body of the Church, of his holy people that lives in this land—a body so often wounded, a people so often oppressed, despised, violated in its dignity. The various encounters we experienced in Mexico were truly full of light: the light of a faith that transfigures faces and enlightens our path,” he said.

The main goal of his trip, he added, was his visit to the Basilica of Our Lady of Guadalupe to pray before the miraculous image of Mary.

Archbishop Shevchuk said, “we are Churches, *‘sui iuris’* Churches [having their own law]. We conserve the Eastern Catholic-Orthodox spiritual-liturgical tradition, but we are in full communion with the successor of Peter.”

Being part of the universal Catholic Church, he said, should preserve Ukrainian and other Eastern Catholics from excessive “provincialism, very narrow nationalism, and opens us to real, open ecumenical dialogue. Being Catholic today means being ecumenical.”

The other problem with the declaration, the archbishop said, is how it seems to hint that the war in Eastern Ukraine is a civil war and not one involving both Russian troops and Russian support.

The declaration invited “all sides involved in the conflict to prudence, to social solidarity and to action aimed at constructing peace.” The pope and patriarch also said, “We invite our Churches in Ukraine to work toward social harmony, to refrain from taking part in the confrontation and to not support any further development of the conflict.”

In announcing the Cuba meeting, Russian Orthodox Metropolitan Hilarion of Volokolamsk, director of foreign relations for the Moscow Patriarchate, said the Russian Orthodox still see the Eastern Catholics as an obstacle to normalized relations. However, he said the need for joint efforts to defend the rights of persecuted Christians in the Middle East was more pressing.

In addition to calling for protection and respect for religious minorities, the declaration also urged Catholics and Russian Orthodox to work together to fight secularization, to protect the environment and to defend definitions of marriage and family life.

“It is good to be united because of so many common challenges in today’s world,” Archbishop Shevchuk said, “but I think that real ecumenism is the search for unity in the name of one God, not one enemy.”

The permanent synod of the Ukrainian Greek Catholic Church was to meet in Rome beginning on Feb. 27, and its members hoped to have a meeting with Pope Francis, the archbishop said. †

Pope Francis calls for jubilee moratorium on death penalty during Year of Mercy

VATICAN CITY (CNS)—Pope Francis called for a moratorium on executions during the Holy Year of Mercy and said the fifth commandment, “Thou shalt not kill,” applies not only to the innocent but to the guilty as well.

“Even a criminal has the inviolable right to life, a gift of God,” he said on Feb. 21 after reciting the *Angelus* with visitors gathered in St. Peter’s Square.

Marking the beginning of an international conference “for a world without the death penalty,” sponsored by the Community of Sant’Egidio, the pope expressed hope that it will strengthen efforts to abolish the death penalty.

Increasing opposition worldwide to the death penalty as “an instrument of legitimate social defense” is “a sign of hope,” he said.

“This issue has to be considered within the perspective of a penal justice, which is more and more in compliance with human dignity and God’s plan for humanity and society,” the pope said.

The pope appealed to world leaders to reach an international consensus on the abolition of the death penalty. He also proposed Catholic government

“I contemplated and I allowed myself to be gazed upon by she who carries imprinted in her eyes the gaze of all of her children, gathering up the sorrows caused by violence, kidnapping, assassinations, the violence against so many poor people, against so many women,” he said.

Pope Francis also gave thanks to God for his meeting with Russian Orthodox Patriarch Kirill of Moscow, calling it “a prophetic light of the Resurrection which the world today needs more than ever.”

“May the holy mother of God continue to guide us on the path of unity,” the pope said.

Before concluding his address, the pope prescribed some “spiritual medicine” to the faithful for the Lenten season: the rosary.

Volunteers, including some poor, homeless and refugees along with religious, distributed small white boxes with an anatomical drawing of the human heart that contained a rosary along with the Divine Mercy image of Jesus.

“Receive this gift as a spiritual help to spread love, forgiveness and brotherhood, especially during this Year of Mercy,” the pope said. †

‘No more death, no more exploitation,’ pope says at border

CIUDAD JUAREZ, Mexico (CNS)—Speaking from a symbolic platform at the U.S.-Mexico border, Pope Francis pleaded for the plight of immigrants while warning those refusing to offer safe shelter and passage that their actions and inhospitable attitudes were bringing about dishonor and self-destruction as their hearts hardened, and they “lost their sensitivity to pain.”

Recalling the story of Jonah and his instructions from God to save the sinful city of Ninevah by telling the residents that “injustice has infected their way of seeing the world,” Pope Francis’ homily called for compassion, change and conversion on migration issues.

He alluded to Mexico and the United States as Ninevah, the city he said was showing symptoms of “self-destruction as a result of oppression, dishonor, violence and injustice.” He also said mercy was a way to win over opponents.

He also preached urgency.

“We cannot deny the humanitarian crisis which in recent years has meant the migration of thousands of people, whether by train or highway or on foot, crossing hundreds of kilometers through mountains, deserts and inhospitable areas,” Pope Francis said on Feb. 17 to hundreds of thousands of people from both sides of the border.

“The human tragedy that is forced migration is a global phenomenon today. This crisis, which can be measured in numbers and statistics, we want to measure instead with names, stories and families.”

The Mass capped a six-day trip to Mexico in which Pope Francis traveled to the northern and southern borders and denounced the indignities of discrimination, corruption and violence. During the trip, he also asked oft-oppressed indigenous peoples for their forgiveness and chastised the privileged political and business classes—saying their exclusionary actions were creating “fertile ground” for children to fall into organized crime and drug cartels.

Pope Francis delivered his homily a stone’s throw from the Rio Grande, which has swallowed so many migrants over the years as they vainly tried to enter the United States in search of bettering their lot in life and, more recently, escaping violence enveloping Central America.

The Mass was celebrated as a binational event with thousands watching across the Rio Grande in El Paso and in a college football stadium. Pope Francis saluted the crowds watching at the Sun Bowl stadium, and Bishop Mark Seitz of El Paso for providing technological connections that allowed them to “pray, sing and celebrate together,” and “make us feel like a single family and the same Christian community.”

The pope focused on migration, along with the dangers migrants encounter en route to their destinations, and the difficulties of surviving on the margins of society without protections.

“Being faced with so many legal vacuums, they get caught up in a web that ensnares and always destroys the poorest,” Pope Francis said.

Migration has marked Mexico for generations, though the number of Mexicans leaving the country is now surpassed by those returning—involuntarily or otherwise—as poor job prospects, an increasingly fortified border and anti-immigration initiatives prompt most to stay put.

Ironically, Mexico has assumed an unlikely role over



Catholics watch Pope Francis celebrate Mass in nearby Ciudad Juarez, Mexico, on a big screen at El Paso’s Sun Bowl on Feb. 17. (CNS photo/Ron Wu, Catholic Extension)

the past several years: enforcer as it detains and deports record numbers of Central Americans trying to transit the country—while many more of those migrants are preyed upon by criminals and corrupt public officials and suffer crimes such as kidnap, robbery and rape. The Mexican crackdown came after thousands of Central American children streamed through Mexico in 2014, seeking to escape forced enlistment in gangs and hoping to reunite with parents living in the shadows of American society, working minimum-wage jobs to support children left with relatives they hadn’t seen in years.

“Each step, a journey laden with grave injustices. ... They are brothers and sisters of those excluded as a result of poverty and violence, drug trafficking and criminal organizations,” Pope Francis said, while lauding the priests, religious and lay Catholics who accompany and protect migrants as they move through Mexico—acts of compassion not always popular with the authorities.

“They are on the front lines, often risking their own lives,” he said. “By their very lives, they are prophets of mercy. They are the beating heart and accompanying feet of the Church that opens its arms and sustains.

“They are brothers and sisters of those excluded as a result of poverty and violence, drug trafficking and criminal organizations,” Pope Francis said. “Injustice is radicalized in the young. They are ‘cannon fodder,’ persecuted and threatened when they try to flee the spiral of violence and hell of drugs. Then there are the women unjustly robbed of their lives.”

Pope Francis ended his homily by returning to the example of Jonah and his call for conversion in Ninevah. He called “mercy, which always rejects wickedness,” a way to win over opponents, saying it “always appeals to the latent and numbed goodness in every person,” and



Pope Francis uses incense as he celebrates Mass at the fairgrounds in Ciudad Juarez, Mexico, on Feb. 17. (CNS photo/Paul Haring)

urged people to follow Jonah’s example.

“Just as in Jonah’s time, so too today may we commit ourselves to conversion,” Pope Francis said. “May we commit ourselves to conversion. May we be signs lighting the way and announcing salvations.”

Ciudad Juarez once held the dubious distinction of “murder capital of the world.” More than 10,000 lives were lost between 2008 and 2012 as drug cartels battled over a coveted smuggling route, and young people were seduced by easy money into illegal activities that led to their deaths.

The pope’s visit was promoted by civic officials as a rebirth for Ciudad Juarez, though priests say the city still suffers vices such as exclusion and violence—in lower numbers than before—and jobs with low salaries and long hours in the booming factory for export economy, all of which strain family life. †

In silence, Pope Francis remembers those who cross Mexican-U.S. border

CIUDAD JUAREZ, Mexico (CNS)—At the border of Mexico and the United States, Pope Francis blessed a large cross in memory of all the people who have crossed the frontier.

The pope said nothing on Feb. 17, but

he clasped his hands tightly in prayer and bowed his head in silent prayer. He left a bouquet of flowers on a table in front of the cross.

Then, to the great joy of people, including immigrants, gathered in

El Paso, Texas, on the other side of the fence, the pope waved.

The moment lasted less than three minutes. But with hundreds of thousands of people waiting in a fairgrounds nearby for Mass, the pope was intent on taking the time to acknowledge the significance of the spot.

At the foot of the large cross were three small crosses, which the pope also blessed. They will go to the dioceses of El Paso, Ciudad Juarez and Las Cruces, N.M.

According to the Pew Research Center, there were 11.3 million unauthorized immigrants in the U.S. in 2014—which makes up about 3.5 percent of the nation’s population. Mexicans make up about half of all unauthorized immigrants, the center said in a report in November, though their numbers have been declining in recent years. There were 5.6 million Mexican unauthorized immigrants living in the U.S. in 2014, down from 6.4 million in 2009, the Pew Research Center reported.

But it is not only Mexicans who are crossing the border. More and more of the immigrants apprehended by the U.S. Border Patrol are from violence-torn Central American countries, particularly El Salvador, Guatemala and Honduras.

According to figures released by the U.S. Border Control, 4,353 people have died trying to cross the border from 2005 to 2015.

Cardinal Sean O’Malley of Boston, one of several U.S. bishops at the pope’s Mass in Ciudad Juarez, said the pope’s brief moment at the border memorial was “a great sign of hope for families separated and suffering.”

With 20 years of experience ministering primarily to migrants, the cardinal said he can guarantee, “they bring an energy and a work ethic and a spirit of adventure that made America a great country.”

Lily Limon, a member of Our Lady of Mount Carmel Parish in El Paso, whose parents were immigrants from Mexico, put her hand over her heart as she saw the pope bless the border.

“To know that he was this close to us, and he took time to bless and look over to us, to the VIPs seated here, our immigrants, our young people that have crossed over undocumented, our migrant workers, this is just an incredible gesture and for us, an unforgettable experience.”

There were about 550 people seated on the U.S. side of the Rio Grande taking part in the Mass. †



Pope Francis prays at a cross on the border with El Paso, Texas, before celebrating Mass at the fairgrounds in Ciudad Juarez, Mexico, on Feb. 17. (CNS photo/Paul Haring)

PENANCE

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will make the sacrament available over an extended period of time on March 4-5.

Confessions will be heard at St. Mary Church in Greensburg starting after an 8 a.m. Mass on March 4 through 8 p.m. The following day, priests will be available to celebrate the sacrament of penance from 8 a.m.-4 p.m.

St. Mary Parish will collaborate in its observance of "24 Hours of the Lord" with its "Connected in the Spirit" cohort member, St. Catherine of Siena Parish in Decatur County, as well as Immaculate Conception Parish in Millhousen and St. Maurice Parish in Napoleon.

Franciscan Sister Shirley Gerth, parish life coordinator at St. Maurice and at St. John the Baptist Parish in Osgood, said the availability for the sacrament of confession over a long period of time sends a strong message.

"It makes a very important statement," she said. "The fact that the priests are in the confessional all day long, that people can go when their schedule allows it—it says that we believe that this sacrament brings

grace, and is a great help in the spiritual life."

All Saints Parish in Dearborn County began offering 12 hours of availability for the sacrament of penance during Advent and Lent several years ago. When Father Jonathan Meyer became All Saints' pastor two years ago, he saw how well the initiative was received by Catholics in the area and scheduled it for the first Friday of each month. Retired Msgr. Joseph Riedman assists him on such days.

On March 4, the sacrament of penance will be available as usual at the St. Martin campus of All Saints Parish from 10 a.m.-10 p.m.

"To me, it's inspiring," said Father Meyer. "Our people are so strapped when it comes to their schedules. They want to go to confession, but they don't have the time."

In being available with Msgr. Riedman over a long period of time to celebrate the sacrament of penance, Father Meyer has seen a relatively large number of people availing themselves of the sacrament, noting that an average of 170 confessions are heard every first Friday.

"I love it," Father Meyer said. "This is what I was ordained for. It's really beautiful in that sense."

To help Catholics across

central and southern Indiana gain a renewed appreciation of the sacrament of penance, Archbishop Tobin has asked that all homilies preached in archdiocesan parishes on Feb. 27-28 and March 5-6 focus on the sacrament.

Many priests and deacons ministering in the archdiocese participated in a Feb. 18 workshop on preaching the sacrament held at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

Benedictine Father Gueric DeBona, who teaches homiletics at Saint Meinrad Seminary and School of Theology in St. Meinrad, led the workshop.

Additionally, the archdiocese's annual Lenten Day of Sanctification for priests, to be held this year on March 1 at Our Lady of Fatima Retreat House in Indianapolis, will focus on helping priests become better confessors.

Benedictine Father Kurt Stasiak, who teaches sacramental theology at Saint Meinrad, will lead the Day of Sanctification.

Msgr. William Stumpf, archdiocesan vicar general, said the two workshops are "critical" to helping all the faithful in central and southern Indiana, including priests who hear confessions, to renew the role that the sacrament of penance can play in their lives. "They not only remind us how important the sacrament is as part of our ministry," Msgr. Stumpf said. "They also remind us priests how important [the sacrament] is in our lives as well. The more that we are aware of that in our own lives, the better we can help other people understand the need for it and to experience it as well."

Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Spiritual Life and Worship, said that helping priests to



A confessional in Our Lady of the Most Holy Rosary Church in Indianapolis features a light that shows if a priest is available to celebrate the sacrament of penance. The importance of the sacrament of penance in the life of faith is being emphasized in the Archdiocese of Indianapolis during the Holy Year of Mercy.

(File photo by Sean Gallagher)



Sr. Shirley Gerth, O.S.F.



Fr. Patrick Beidelman



Msgr. William Stumpf

become better confessors will encourage more Catholics to come to the sacrament on a more regular basis.

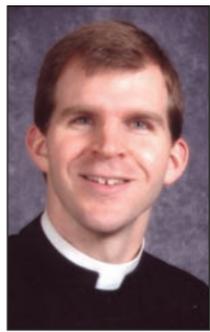
"The impact of the priest in the context of confession is crucial," he said. "At the very least, we have to strive for always being merciful, always rejoicing in the repentance that God has caused and will effect through the celebration of the sacrament."

Father Beidelman hopes the emphasis placed in the archdiocese on the sacrament of penance during the Holy Year of Mercy and "24 Hours for the

Lord" on March 4-5 will bring blessings to Catholics across central and southern Indiana.

"My hope is that some folks who may not have been connected to this artery of God's mercy in our lives before take the opportunity now because of this initiative for the jubilee year," he said. "More people approaching the sacrament of penance is a hope of mine."

(For more information about the Holy Year of Mercy in the Archdiocese of Indianapolis, visit www.archindy.org/holyyearofmercy.) †



"To me, it's inspiring. Our people are so strapped when it comes to their schedules. They want to go to confession, but they don't have the time."

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

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

- 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

- 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

- 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. 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, Indianapolis
- 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

- 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
- 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

- 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

- 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, Edinburg at Holy Trinity, Edinburg
- 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. 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 †

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Visiting the imprisoned affirms their God-given dignity

By Mike Nelson

The prisoner's name was Federico, and he was sharing with his visitor the challenge of coping with society's attitudes toward people like him.

"Too little is said about us, and then often in ways so cruel as to wish us wiped out of society entirely," Federico said. "It makes us feel subhuman."

His visitor nodded, listening intently, as Federico continued: "We beg you," he pleaded, "to make sure that we are not stripped of our dignity, along with our freedom. So that it is not taken for granted that being secluded means being excluded forever."

Again his visitor nodded, and then replied, in a pastoral manner befitting a successor of St. Peter.

"It seems important to me," said Pope Benedict XVI, "to encourage everyone to find meaning in your suffering, to aim to help you in the process of rising again. And I will do my part to invite all to think in this just way, not disparagingly but humanely, realizing that anyone can fall, but that God wants everyone to come to him."

"And we must cooperate in the spirit of brotherhood and awareness of our own fragility, so that they can truly rise again and move forward with dignity and always find respect for their dignity, so that it increases. And in this way they can also find joy in life, for life is given to us by the Lord, with his plan."

This pastoral visit of Pope Benedict—to the Rebibbia District Prison in Rome on Dec. 18, 2011—modeled the corporal work of mercy that all who follow Jesus are called to perform, as Jesus himself suggests to his disciples in the Gospel of Matthew: "I was in prison and you visited me" (Mt 25:36).

Such visits are made by bishops, clergy, religious and laity. Recent popes have led in this by example. Pope Francis, within days of his 2013 election, visited a juvenile detention center on Holy Thursday, washing the feet of a group of its inmates, including women and non-Catholics.

St. John Paul II visited a prison in 1983 to tell the man who shot him, Mehmet Ali Agca, that he forgave him.

Visiting the imprisoned is perhaps the most challenging among the works of mercy, for it entails dealing with a segment of society many of the rest of us—as Federico suggested to Pope Benedict—would just as soon ignore, or remember just long enough to criticize or condemn. Some say: "If they did the crime, let 'em do the time!"

Yet, some among us are very clearly called to perform this work of visiting the imprisoned, possibly as chaplains or as coordinators of outreach efforts that seek to let them know that they are cared for, that they have God-given dignity that their criminal actions have not erased, that they have a chance to contribute in a positive way to society.

Some outreach efforts have grown over the years to embrace and educate those less inclined to participate in such ministry.

In the Archdiocese of Los Angeles, the annual "Get on



Pope John Paul II sits with his would-be assassin, Mehmet Ali Agca, in Rome's Rebibbia prison in 1983. The pope suffered serious intestinal wounds after the gunman fired shots at him in St. Peter's Square on May 13, 1981. The pope publicly forgave Agca, and later said he did so "because that's what Jesus teaches. Jesus teaches us to forgive." Visiting the imprisoned is a corporal work of mercy that Christ calls his followers to carry out. (CNS photo/Arturo Mari, *L'Osservatore Romano*)

the Bus" program, started by religious sisters in 2000 and now operated by the Center for Restorative Justice Works, has enabled nearly 12,000 children to visit their incarcerated parents on Mother's Day and/or Father's Day throughout the state. It has since become a statewide ecumenical program.

The effort involves numerous parish and Catholic school volunteers. They assemble care packages that include snacks, art supplies and toys for the children to pass the time as they head out on a long bus ride to see a parent. These volunteers, while not part of the actual prison visits, are faithful to the spirit of Matthew 25:36.

I well recall visiting Los Angeles County Jail years ago with some musician friends. We performed a concert for 200 inmates. Judging by their enthusiastic applause and how one inmate stood up at the end to announce, on behalf of his fellow inmates, how grateful they were for the music and our presence, it had an impact.

My wife, who sang, later said, "I know some of these men have done terrible things. But I looked at their faces and all I could think was, every one of them is

a mother's son."

Perhaps that is what helps motivate so many detention ministers who regularly visit, comfort and embrace those imprisoned. It matters not what the prisoners' crimes are. It matters only that, for even a few moments of the day, the prisoners are accorded a measure of dignity, humanity and love—the love of Christ.

That was the message Pope Francis brought last fall to inmates at the Curran-Fromhold Correctional Facility in Philadelphia, the first visit ever made by a pope to an American prison.

"This time in your life can only have one purpose: to give you a hand in getting back on the right road, to give you a hand to help you rejoin society," the pope told his Sunday morning audience.

"All of us are part of that effort. All of us are invited to encourage, help and enable your rehabilitation."

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

Show mercy to people held captive by mental and emotional illness

By Marge Fenelon

During this Holy Year of Mercy instituted by Pope Francis, we're called to become extensions of God's mercy to others, particularly through the spiritual



Mother Marie Makhoul greets a young man in one of the centers operated by the Franciscan Sisters of the Cross in Jal El Dib, Lebanon. She is superior of an order of mostly Lebanese religious sisters that care for more than 1,000 vulnerable children and adults with physical and/or developmental disabilities or mental illness. (CNS photo/Nancy Wiechec)

and corporal works of mercy—acts of charity and love toward others.

But one corporal work of mercy may prove a bit more challenging to carry out—visiting the imprisoned. How are we supposed to visit the imprisoned?

No doubt, it's important to visit prisoners. They need and deserve Christian love and charity as much as anyone else. But there are different ways to be imprisoned. Just as there are physical bars that keep us locked in, there are mental, emotional and spiritual walls that keep us locked in as well.

Fears, anxiety, depression and hopelessness are all "prisons" that hold us captive, keeping us from feeling the love of God. They cage us in, stopping us from living as the children of God that he intended us to be. We may not have committed a crime per se, but we are incarcerated just the same.

Our Lord had compassion for those imprisoned by invisible walls, as well as those imprisoned by real walls. There are numerous examples in Scripture, but the one that comes to mind is the story of the Gerasene demoniac (Mt 8:28-34; Mk 5:1-20; Lk 8:26-39) cured of his affliction and released from his cell by Jesus.

Jesus and his disciples had crossed the Sea of Galilee and entered Gerasa. There, he found a man who had long been tormented by demons and lived among the tombs.

No manner of restraint could keep him from causing harm to himself or to others. The people of Gerasa feared him.

Amid the man's shrieks, Jesus commanded the demons to leave him. At their request, Jesus sent the demons into a nearby swineherd. The swine then ran to the edge of a high cliff and jumped off, falling into the water and drowning. Only then, the man was again in his right mind and made capable of living a normal, productive life.

The Gerasene man had been imprisoned by demons, held in a jail of torment that kept him from living a life of love and fruitfulness with family and friends. Jesus visited him in this prison, so to speak, by seeing him, not as he was, but as he could and should be: a free and joyful child of God.

So, too, should we see and help those who are imprisoned by a variety of walls. We should see them, not as they are, but for what they should and can be: free and joyful children of God. They need us to visit them in their prisons, and to minister to them with compassion.

We may not be able to cure them of their torment, as Jesus did with the Gerasene man, but we can be for them a reflection of the light in their darkness.

(Marge Fenelon is a freelance writer from Milwaukee and author of *Imitating Mary: Ten Marian Virtues for the Modern Mom*.) †

From the Editor Emeritus/John F. Fink

Renaissance Church: The reconquest of Spain

(Fourth in a series of columns)

For this series of columns, let's leave the Renaissance popes for a while to see what else was going on in the world that affected the Church during the 15th century. First, we'll go to Spain and back up a few centuries.



The Muslims had conquered Spain in the eighth century, and then moved north into France before Charles

Martel stopped their advance in 732. They retreated back to Spain, where they ruled benevolently for several centuries. At the beginning of the 11th century, though, the Muslim dynasty that was tolerant of Christians and Jews as "People of the Book" faced opposition from more extreme Muslims from Morocco—the Berbers.

Christians escaped to the northwest of Spain where there were still Christian communities. It was precisely at this time, too, that those Christian communities began to consolidate into kingdoms and slowly

advanced south as part of the *Reconquista*—the reconquest.

Of all the Spanish heroes of the time, the man most chronicled was Rodrigo Diaz, known as El Cid—from the Arabic *al-sayyid* meaning "the lord." Both Christian and Muslim writers praised him because at times he fought for the Christians, and at other times for the Muslims.

In 1085, Alfonso VI of Castile established a Christian kingdom with Toledo as its capital. But then the Muslims called in the Almoravids, who defeated Alfonso in 1085 and, four years later, established their kingdom. They were succeeded by even more repressive Muslims, the Almohads.

In 1198, Pope Innocent III began his reign as pope. While he was pope, the Christians in 1212 won a great victory at the battle of Las Navas de Tolosa. After that, the Muslim cities fell like dominoes—Cordoba in 1236, Valencia in 1238, Seville in 1248.

Finally, Granada was the only *taifa* (city-state) the Muslims had left. The Christians awarded this *taifa* to the Nasr family because of its invaluable assistance in the battle for Cordoba. The Nasrids continued to rule Granada for the next 256

years. It was during that time that they built the magnificent Alhambra, still today one of the most popular tourist sites in Spain.

Ferdinand of Aragon and Isabella of Castile married and united their kingdoms in 1469. They thought it their religious duty to rid Spain of Muslims and Jews. In 1492, they marched to the Alhambra dressed in Moorish clothes. There, Muhammad XII handed over the keys to the last Muslim stronghold. Spain was once again a Catholic country.

Unfortunately, the Catholic Monarchs, as Ferdinand and Isabella were called, were not as tolerant as the earlier Muslims had been. By royal decree, any Muslims or Jews who refused to convert to Christianity were expelled from the country. It has been estimated that, of approximately 80,000 Jews in the country, about half chose emigration. About 40,000 were baptized during the three months before the deadline.

The Spanish Inquisition, under the direct control of the monarchy, was established to root out Jews and Muslims who were insincere in their conversion. Estimates of those killed by the Inquisition range from 2,000 to 5,000. †

Faith and Family/Sean Gallagher

Lenten spiritual practices gives new life to our souls

On a recent snowy Sunday afternoon, my 6-year-old son Philip gazed out the front window of our home on the nearly immaculate white landscape before us. As he took it in, he paused, turned to me and said, "It's like God has placed a beautiful white blanket on the world."



While I smiled at Philip's spiritual insight into our everyday world, I also recognized another kind of beauty before us. As I noted above, our front yard home was not entirely "pure as the driven snow." There were a set of footprints there. They belonged to my 13-year-old son Michael who had walked down the street to shovel off the sidewalk of some elderly neighbors.

He did this in part to complete some service hours for the preparation program in which he is participating for the sacrament of confirmation. But he and his brothers have long been in the habit of helping clear the sidewalks and driveways of our neighbors in need on snowy days.

A principal way to grow in our faith during this season of Lent is to give ourselves in service to those around us. Whenever we do this, God helps us with his grace to carry out these good works, and goes even further by renewing his divine image in us through them.

The Catholic Church has long taught that this renewal begins at baptism when God gives new life to the soul of the baptized person. It continues through the life of faith that began at baptism, and is strengthened through participation in other sacraments, especially the Eucharist and penance.

In giving our souls new life through grace, God takes away the eternal effects of sin. We are reconciled to him. The doors of heaven, closed by original sin, are open again.

But the effects of sin in this world still remain. I know this reality all too well from my often unsuccessful attempts at being a better husband and father that sin still has effects in this world. I want to change the bad habits I have built up over time, but they're ingrained enough that tearing them down and building up virtues in their place is a constant struggle.

And though my sons are often quick to help our neighbors when the need arises, it's easy to see the effects of sin in their lives as they often look first to their own desires in their relationship with each other than to putting their brothers first.

Thankfully, God's grace is a constant in our family life. It's there when we pray together at meals and before bedtime. It's there when my school-age sons go to Mass during the week and Cindy and I often go with them. And it's there when we learn together more about our faith and the shining example of the saints. Each of these and so many other moments of grace, especially those in Lent, can further God's renewal of our souls.

For those of us in family life, each day brings moments when we can give of ourselves in often small and sometimes large ways in service to our spouse, children and extended family. God's grace is there for us in those moments to put love of others over self-love.

During the rest of this Lenten season, may we cooperate more consistently with this grace as we strive to be of service to our families. As this becomes a good habit in our lives, the splendor that can be seen outside of our homes on a snowy day won't compare to the beauty inside it. †

Cornucopia/Cynthia Dewes

Is there a modern way to celebrate the Lenten season?

Lent sure ain't what it used to be. In the past, people actually prepared themselves



for 40 days of deprivation due to fasting and abstinence, etc. They got out of bed to go early to daily Mass, and went to Stations of the Cross once a week. They read more Scripture, and spent more time in

private prayer. In short, they were preparing themselves to really appreciate the glory of Easter Sunday.

To kids, I'm sure it was kind of a chore to be dragged to extra time in church, to make a good confession and the like. They produced lists of reformed behaviors to give to Mom. But I think the meaning of Lent was made clear to them in those practices, as well as the meaning of Easter. Somehow, it made both events special.

Today we need to make a more directed personal effort to celebrate Lent and Easter. No one is obliging us to curb our eating, or give up meat or strain ourselves in some way. Of course, we honor the current Lenten requirements for Ash Wednesday and Good Friday observances, as well as

the Fridays of Lent. But somehow, without some of the previous rules to structure our behavior, we may find it harder to make a "good" Lent with the subsequent relief and joy of Easter.

Now it's really up to us. We can't lean on Church requirements and Sister's strict orders to keep us focused on the Lenten journey. So maybe we should think about more positive ways to celebrate these 40 days.

Fasting is one of the cornerstones of Lenten practice. We need to limit our eating and not indulge in rich foods or drink, or whatever tempting palate pleaser presents itself. But, to take it a step further, maybe we could regularly share food in some way with those less fortunate people who go hungry or malnourished. We can contribute more generously to food drives or volunteer help at soup kitchens. We can be alert to hunger among people we encounter in our communities, and try to offer solutions.

To me, the word "almsgiving" always conjures up a medieval scene with some aristocrat on a horse tossing a few pennies to a tattered beggar. But today, it means sharing what we have with others, always remembering the scriptural admonition not

to let the right hand know what the left hand is doing. And realizing later, also as it says in Scripture, that God can never be outdone in generosity.

Prayer is an essential part of Lenten practice, and the Church continues to offer opportunities for communal prayer, repentance and observing the Stations of the Cross, among other things. And there are many resources available for aiding private prayer, such as devotional books, films and CDs. Inspirational music conducive to prayer can be found in recordings to use at home.

It's hard to describe the rewards which come from fasting, almsgiving and prayer because they are so personal. Only the individual can know the satisfaction, peace and joy that can accompany these practices. They are what make up what we used to call making a "good" Lent.

We may not have the strictness of the old days to help us enrich our Lent, but we always have freewill to do it for ourselves. That, among so many other things, is one of the rewards that Easter brings.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Emmaus Walk/Debra Tomaselli

Don't be afraid to surrender your problems to God

I tugged the blanket up over my shoulder, rolled over, and fluffed my pillow. I shut my eyes, but it didn't matter. Sleep didn't come.



It was dark ... middle of the night dark. My mind was tossing and turning more than I was.

Cancer had me wrestling with uncertainty. What if I didn't get better? What if I couldn't return to work? What if the money runs out? What about my health insurance?

The prognosis was good, but what if the cancer returned?

Please God, I prayed. Help me to trust in you.

But the fearful thoughts persisted.

Had I lived my life according to God's plan? Should I have written that book? Gone on that mission trip? Or started a foundation for the poor?

God, have I done enough for you?

I grabbed my pillow and buried my face in it, hoping to stop the thoughts.

But minutes later, I rolled over and glanced at my husband's sleeping form. What about him? How would all this

impact my beloved spouse?

Finally, I tossed the covers aside and, in the dark of the night, arose.

I slipped into the living room. Moonlight streamed in through the French doors, and illuminated the familiar surroundings.

Stepping into the peaceful setting, I paused to absorb the tranquility.

Then, drawn by the moonlight, I headed to the front door and opened it.

Outside, the scene was peaceful.

Moonbeams illuminated the neighborhood, covering the adjacent homes and yards with a soft glow.

It was quite a contrast to the flurry of activity that took place during the day.

There was no traffic, no movement.

Cars were parked in driveways. Nobody was jogging, riding bicycles or mowing yards. There were no barking dogs,

no howling cats. Light dew blanketed the lawns.

I smiled, captivated by the serene setting.

Standing there on that doorstep, enveloped in a cool breeze, I looked up.

The night was crisp and clear.

The sky was covered with stars, indeed it looked as though all of creation was visible. I identified the Big and Little

Dipper. I stood there and observed the universe, created by God alone.

Suddenly, I felt a great connection coming from the skies, moving through me, grounding me to the Earth on which I stood. I can't explain it, but I felt strengthened.

In that moment, I realized how small a speck we are in a much bigger picture. I understood how little our problems are, how little our breath of life is, in the big scheme of things.

And yet, we're important enough for God himself to be interested in us.

I remembered St. Augustine's words, that God loves each one of us, as if there were only one of us. I recalled the many times in my life that something miraculous saved the day.

With that, I surrendered my problems to God himself. After all, if he could create such beauty on this Earth and throughout this universe, I knew I could trust him to create such serenity within my heart ... no matter what happens.

And I went back to sleep for the night ... and every other night since then.

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

Third Sunday of Lent/Msg. Owen F. Campion

Sunday Readings

Sunday, Feb. 28, 2016

- Exodus 3:1-8a, 13-15
- 1 Corinthians 10:1-6, 10-12
- Luke 13:1-9

The Book of Exodus provides the first reading for this weekend's Mass readings. It recalls the encounter between God and Moses at the burning bush. Moses is tending his father-in-law's flock. Suddenly he saw a bush that, although on fire, was not consumed by it. Then God spoke, the God of Abraham, Isaac and Jacob. The message was simple.



God is always with his people, aware of their plight. He is always merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance.

Moses in his turn was God's instrument of this relief, sent to lead the people out of Egypt.

God, although present, is sublime, almighty and above all. Moses could stand to look upon God's face. Knowing his own limitations, Moses removed his sandals to show respect even for the ground upon which he met God.

Finally, God revealed his name to Moses, a supreme revelation. In Hebrew tradition, names contained the very being of the person. To know a person's name was to have access to a person's deepest identity.

St. Paul's First Epistle to the Corinthians provides the second reading. Corinth's Christian community challenged Paul since the city was a reservoir of excesses and moral outrages, and Christians were vulnerable.

Nevertheless, Christians had to follow the Gospels despite the pressures to do otherwise. Paul warned them, encouraged them, taught them and sought to inspire them. This reading is typical of his effort in these regards.

He summarized the history of God's people. Without God's guidance, without the nourishment provided by God, his people will die. What they had from

earthly resources would not protect or sustain them. St. Paul tells his readers, the Corinthian Christians, that God alone is the source of true life.

St. Luke's Gospel furnishes the last reading, giving one of the rare glimpses of Pontius Pilate in the Gospels outside the passion narratives. It is not complimentary to him. Pilate, who so casually sentenced Jesus to an agonizing death, was ruthless and unmerciful. He also had no regard for the God of Israel, or for the religion of the people who worshipped him.

An ancient tradition holds that he was recalled to Rome because of his brutality, a brutality too vicious even by accepted standards of Roman imperial governance.

Jesus said that the victims of Pilate's heartlessness did not deserve what they received. Jesus referred then to an accidental disaster, when 18 people were killed by a falling tower in Siloam. He noted that they, too, were innocent.

Regardless, all those to whom Jesus referred in the end died, innocent or not, unable to control evil decisions or evil persons, or the mishaps of nature or invented things.

The manner of death, however, is unimportant in the end. All people die.

Jesus tells the people to reform, giving the parable of the barren fig tree. The owner wants to destroy the tree, but the vinedresser pleads for another year, for enough time to nourish the tree in the hope that it will bear fruit.

Reflection

We continue to move through Lent. The Church in these readings is very frank. It tells us that abandoning God reaps a whirlwind of calamity, sweeping into its wake even the innocent. Thus were killed the victims of Pilate's outrage, as well as those who accidentally died when a tower fell.

Humans inevitably walk into disaster when they rely upon themselves alone. As the first reading said, God alone is the source of truth and wisdom.

In the clear words of Christ in the Gospel, the Church calls us to repent in Lent. Remember the fig tree. God is patient, but one day will be our last on Earth. It is up to us. †

Daily Readings

Monday, February 29

2 Kings 5:1-15b
Psalms 42:2-3; 43:3-4
Luke 4:24-30

Tuesday, March 1

Daniel 3:25, 34-43
Psalm 25:4-5b, 6, 7bc, 8-9
Matthew 18:21-35

Wednesday, March 2

Deuteronomy 4:1, 5-9
Psalm 147:12-13, 15-16, 19-20
Matthew 5:17-19

Thursday, March 3

St. Katharine Drexel, virgin
Jeremiah 7:23-28
Psalm 95:1-2, 6-9
Luke 11:14-23

Friday, March 4

St. Casimir
Hosea 14:2-10
Psalm 81:6c-11b, 14, 17
Mark 12:28-34

Saturday, March 5

Hosea 6:1-6
Psalm 51:3-4, 18-21b
Luke 18:9-14

Sunday, March 6

Fourth Sunday of Lent
Joshua 5:9a, 10-12
Psalm 34:2-7
2 Corinthians 5:17-21
Luke 15:1-3, 11-32

Question Corner/Fr. Kenneth Doyle

The Church has called the faithful to worship on Sundays since its earliest days

QIn the Bible, Jesus says: "Do this in memory of me" in regards to the Eucharist. But he doesn't say that it has to be done every Sunday and holy day. So many young people seem to be falling away from the Church because of its rigidity. Please explain why we are obligated. (Iowa)



AThe responsibility to gather on Sundays for the Eucharist has been recognized by Christians since the earliest days of the Church, although it was not specifically written into law until the fourth century. That obligation is codified in the current *Code of Canon Law*, which says that "Sunday ... must be observed in the universal Church as the primordial holy day of obligation" (#1246).

Sunday is singled out as sacred, of course, because it was the day of Christ's resurrection. In the *Didache*, which was a compendium of Christian teaching written in the second half of the first century, believers were directed as follows: "On Sundays, get together and break the bread and give thanks, confessing your sins in order that your sacrifice may be pure."

It is true, as you say, that the Sunday Mass obligation is a precept of the Church rather than a verbatim command of Jesus, and therefore it could be modified by competent Church authority. But it doesn't seem to me that removing the obligation would serve to bring young people back to more regular participation in the Eucharist.

The solution, I think, has more to do with liturgies that celebrate joyfully what Jesus has done, with homilies that are well-prepared and directed to the challenges people face daily, and—most of all—with parents who show their children, by example, the importance of the Mass in their lives.

QRecently, we celebrated the feast of the Epiphany, and I was reminded what an important feast it is. Jesus and Mary were present, and in some parts of the world, the feast is called "Little Christmas."

My question is this: Why isn't the Epiphany one of the mysteries of the rosary? When St. John Paul II introduced the "luminous mysteries," the Epiphany could have been the third of these mysteries—instead of "the proclamation

of the kingdom of God," which is still a mystery to me! I feel presumptuous second-guessing John Paul II, but would you please comment? (Ohio)

AWhen Pope John Paul II in 2002 proposed a new set of mysteries, he did so because he wanted to make the rosary more of an overview of the entire life of Christ. He felt that there was a gap between the infancy and childhood of Jesus, which we meditate on in the joyful mysteries, and Christ's passion and death, reflected on in the sorrowful mysteries. The glorious mysteries celebrate the triumph over sin and death of Christ and the Virgin Mary.

The pope pointed out that it was during his three years of public ministry that Jesus revealed his identity to us, and invited us to share in his vision of God's plan. If the Epiphany were to be added, as you suggest, it would properly belong to the joyful mysteries. But that would make six of those, and our present rosary beads would be out of date!

I agree with you that the third of these luminous mysteries (the proclamation of the kingdom) is rather generic and a bit harder to grasp than the other four, which highlight specific events (the baptism in the Jordan, the wedding feast at Cana, the Transfiguration and the institution of the Eucharist). That third mystery refers to the various parables, especially in Matthew's Gospel, in which Jesus teaches us the great value of the kingdom of God (a treasure hidden in a field, a pearl of great price, the leaven in the flour, a mustard seed, etc.)

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

My Journey to God

Oh Such Joy

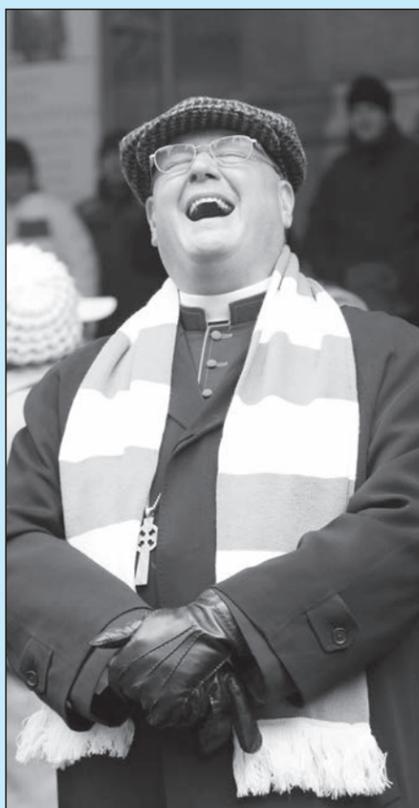
By Roseanne Miller

One day, one day,
we'll see the face of him.
One day, one day,
we'll stand before the King.
The gates of heaven will open,
and we'll hear the angels sing,
"Come in, come in,
into the presence of your King," one day.

And can you imagine the joy that comes within,
when you're standing
in the presence of the King?
Well, we will sing and dance,
as David of old,
we will sing and dance
upon the streets of gold, one day.

Yes, one day we will be united
with those who went before us,
mother, father, sister, brother.
There we will find such joy,
and everlasting peace,
one day.

(Roseanne Miller is a member of St. Mary Parish in Greensburg. Cardinal Timothy M. Dolan of New York laughs while reviewing the St. Patrick's Day Parade as it passes in front of St. Patrick's Cathedral in New York on March 17, 2014.)
(CNS photo/Gregory A. Shemitz)



Readers may submit prose or poetry for faith column

The *Criterion* invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to nhoefer@archindy.org. †

Rest in peace

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

BROWN, Joseph M., 81, St. Joan of Arc, Indianapolis, Jan. 24. Husband of Mable Brown. Father of Desiree Randle, Kim Wharton, Cheryl Wright, Dallas and Keith Brown. Brother of Mary McDonald.

BURGAN, Diana S., 61, St. Jude, Indianapolis, Feb. 7. Wife of Stephen Burgan. Sister of Connie Hogue, Bill, David, Glenn, Steve and Terry Graber.

CAMPBELL, Doris E., 97, St. Lawrence, Indianapolis, Feb. 7. Mother of Richard Coffee, Jr. Grandmother of five.

CHAMBERLAIN, David, 79, St. Andrew, Richmond, Feb. 8. Husband of Carole Chamberlain. Father of Dana Pierson, Chris and Vernon Chamberlain. Grandfather of three. Great-grandfather of one.

CONCANNON, Philip A., 87, St. Vincent de Paul, Bedford, Feb. 8. Father of Marianna Teague and Philip Concannon. Grandfather of five. Great-grandfather of nine.

CULBERTSON, Bridget, 87, St. Mary, Richmond, Feb. 5. Mother of Candace Miller, Cynthia Olendorf, Christopher and Craig Culbertson. Grandmother of five. Great-grandmother of five.

DAY, Melvin J., 92, St. Mary, Lanesville, Feb. 14. Husband of Dolores Day. Father of Maureen Cantrell, Anne Harbeson, Brigid Ott, Joan Robinson, Maria, Kevin, Nick and Vince Day. Brother of Rose Mary Schueler. Grandfather of 13. Great-grandfather of 15.

DUCKWORTH, Mary, 80, SS. Francis and Clare of Assisi, Greenwood, Feb. 11. Wife of Eddie Duckworth. Mother of Mark and Stephen Duckworth. Grandmother of two. Great-grandmother of one.

EGNER, Frances (McPeck), 81, All Saints, Dearborn County, Feb. 6. Mother of Kathleen Hartman, Eileen McKain, Molly Watkins, Nancy and Tim Egner. Grandmother of six. Great-grandmother of seven.

ESPIQUE, Jose R., 95, St. Michael the Archangel, Indianapolis, Feb. 7. Father of Gilda Agulo, Chona Merjudio, Betsy Patron, Bernadette Tomeldan, J. Philip and Rick Espique. Grandfather of 16. Great-grandfather of nine.

FISHER, Robert L., 89, St. Catherine of Siena, Decatur County, Feb. 10. Brother of Naomi Prickel and Shirley Giesting. Uncle of several.



Bishop's blessing

Bishop Thomas Mar Eusebius, head of the newly established St. Mary, Queen of Peace Syro-Malankara Catholic Eparchy in the United States and Canada, blesses a woman following a Divine Liturgy on Feb. 14 at St. Vincent de Paul Church in Elmont, N.Y. (CNS photo/Gregory A. Shemitz)

HORAN, Kevin J., 61, St. Anne, New Castle, Feb. 8. Husband of Dana (Neff) Horan. Father of Daniel, David and Kevin Horan II, Aaron and Evan Lyall. Brother of Michele Bohling, Patia Tolle, Christopher, Michael and Timothy Horan. Grandfather of 11.

KLUEBER, Hazel V., 86, St. Mary of the Immaculate Conception, Aurora,

Feb. 10. Mother of Georgia Jones, Melinda and Terry Klueber. Sister of Percy Craig. Grandmother of four. Great-grandmother of three. Great-great-grandmother of two.

KOONS, James E., 75, St. Andrew, Richmond, Feb. 9. Husband of Patricia Koons. Father of William Koons. Brother of Nancy Sharp. Grandfather of three. Great-grandfather of two.

KRAUSE, Ortis, 56, St. John Paul II, Clark County, Feb. 9. Father of Nikki Davis, Heidi and Robby Ward. Brother of Patty Catoire, Kenny and Perry Krause. Grandfather of one.

LAKIN, Carolyn Ann, 79, St. Mary, Indianapolis, Feb. 9. Mother of Johanna Lakin-Thomas, Mary, James and Joseph Lakin. Sister of Barbara Jo Dale.

LANCASTER, Donna M., 69, Good Shepherd, Indianapolis, Feb. 5. Mother of Danielle Olivier, Jonathan and Ryan Halloran. Daughter of Mary Morris. Grandmother of four. Great-grandmother of one.

MORRIS, Mary I., 90, St. John the Apostle, Bloomington, Feb. 16. Aunt of several.

PETER, Clara, 86, St. Paul, Tell City, Feb. 10. Mother of Angela Hammack, Leona Poehlein, David, Joe and John Peter. Grandmother of seven. Great-grandmother of one.

RADTKE, Maria (Poschmann), 92, St. Lawrence, Indianapolis, Feb. 13. Mother of Elizabeth Flack, Dorie Green, Mary Ann Williams and Martin Radtke. Sister of Gretchen Kaiser. Grandmother of eight.

ROY, Jacob E., 83, St. Lawrence, Indianapolis, Sept. 26, 2015. Husband of Rosita Roy. Father of Robin, Susan and Jean-Pierre Roy.

SIMS, Gloria F. (Combes), 93, St. Mary, Richmond, Feb. 9. Mother of Katherine Clark, Gloria Morgan, Rebecca Recher and David Combes. Grandmother of eight. Great-grandmother of 12. Great-great-grandmother of six.

STOEFFLER, Evelyn Mae, 84, St. Lawrence, Indianapolis, Nov. 20. Mother of Suzette

Davis and Donald Stoeffler. Grandmother of three.

SUMMERS, Marilyn R., 83, SS. Francis and Clare of Assisi, Greenwood, Feb. 8. Wife of James Summers. Mother of Angela Pope. Grandmother of four.

THIEME, Eric, 34, St. Simon the Apostle, Indianapolis, Feb. 11. Husband of Ann (Ries) Thieme. Father of Hadley, Hampton, Hayden and Hudson Thieme. Son of Tim and Janet Thieme.

TROSSMAN, Roy J., 84, All Saints, Dearborn County, Feb. 10. Brother of JoAnn Buschur, Rita Duggins, Rose Martini, Agnes, Lucille, Violet and Floyd Trossman.

WHALEN, Pearl, 92, St. Paul, Tell City, Feb. 11. Mother of Norma Deel, Beth Nix, Arlene Rauscher, David, John and Stephen Whalen. Grandmother of 15. Great-grandmother of 33.

WISE, Robert M., 96, St. Agnes, Nashville, Jan. 9. Father of Dianne Wise Gubka. †

MARIAN UNIVERSITY
Indianapolis

The Faith and Ideas Series



The Faith and Ideas Series strives to provide unique and creative opportunities for Marian University students, faculty, staff, alumni, and friends to promote intellectually informed and robust experiences regarding important issues at the intersection of faith, reason, and culture.

Wednesday, March 16 | 6 p.m.

"Eco-Theology: God and Nature"

Justin Klassen, Assistant Professor of Theology at Bellarmine University
Ruth Lilly Student Center, Community Room

Monday, March 28 | 6 p.m.

Dr. Patch Adams

Lead from the Heart Professional Ethics Lecture Series

Dr. Patch Adams, Founder of the Gesundheit Institute and Subject of the Film *Patch Adams*
Marian University Theatre, Marian Hall

For a complete list of events, visit www.marian.edu/faithandideas.

All events are free and open to the public.

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Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

For Sale

ANGELS' CORNER RELIGIOUS GIFT SHOP is OPEN as we search for a NEW OWNER who will continue serving Central Indiana. IF INTERESTED PLEASE CONTACT GREG at Ph#317-784-0890

Car for Sale

2008 Mercury Marquis LS, 62,000 miles, one owner. Very good condition. For more information, call Mike at 317-402-9540.

Vacation Rental

BEACHFRONT CONDO, Maderia Beach, Fl., 2BR/2BA, pool & 25ft balcony overlooking the Gulf of Mexico. Meet Indpls. owner. See photos, maps. Call Robin at 317-506-8516.

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Employment



DIRECTOR OF ADULT FAITH FORMATION
Our Lady of Mt Carmel Church

Our Lady of Mt Carmel Church, Carmel, IN, a dynamically faithful parish of 3,000+ families, is seeking a self-directed and organized individual who will coordinate opportunities for adult parishioners to encounter Christ and to grow in faith, prayer and discipleship. The successful candidate must be a convicted and knowledgeable Catholic. A degree in Catholic Theological Studies, Ministry or Religious Education or equivalent and a minimum of 3 years of experience is required. Strong public speaking skills, superior writing ability and the ability to speak with conviction about the life-changing nature of a life lived in Christ are required.

Please submit your resumé to:
Fr. Richard Doerr, Pastor
14598 Oak Ridge Rd., Carmel, IN 46032
or doerr@olmc1.org before March 31, 2016.

PreK-8 PRINCIPAL
St. Martha Catholic School • Louisville, KY

The Catholic Community of St. Martha is presently conducting a search for a PreK-8 principal for the 2016/2017 school year.

We are seeking a faith-filled, practicing Roman Catholic who lives out their faith through servant leadership to their community. The successful candidate will also have superior communication skills, be strong in their knowledge of curriculum development and implementation, be an outstanding educator with at least 4-6 years of classroom experience, and be willing to work collaboratively with an experienced and dedicated faculty and staff.

St. Martha is a warm, welcoming community with a high level of parental involvement and support. Our new principal will lead a school with current enrollment of 368 students. Applicants are expected to meet the Archdiocese of Louisville requirements for principalship. Salary and benefits will be commensurate with experience and diocesan guidelines.

Please send resúmes via email to searchcommittee@stmarthachurch.org. Applications will be accepted until March 7, 2016, or until the position is filled.

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

ARCHDIOCESE OF INDIANAPOLIS
The Church in Central and Southern Indiana
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CDU

Employment

St. Malachy Parish Church

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.

EDUCATING HEARTS AND MINDS IN THE HOLY CROSS TRADITION

PRINCIPAL

Saint Joseph Parish South Bend, a vibrant faith community of 900 families in the Diocese of Fort Wayne-South Bend, and an apostolate of the Congregation of Holy Cross, is seeking a school principal beginning with the 2016-2017 academic year. Saint Joseph Grade School was founded in 1853 by Fr. Edward Sorin, C.S.C., and has been recognized for its academic excellence with national and state honors. Our school enrolls over 500 children in grades Pre-K through 8.

Inspired by the charisms of Holy Cross, our teachers, staff, and parents are devoted to the importance of working and collaborating as a family in our mission to form future leaders and saints, striving to bring forth children of Jesus Christ by means of Christian education. With great zeal, we work to challenge our students to excel and to live lives that make God known, loved, and served.

The successful candidate will demonstrate an unwavering commitment to providing a Catholic education of the highest quality, ensuring that Saint Joseph students are on the path to higher education and to heaven.

Visit www.stjoeparish.com for a full position announcement. Applicants should send a resumé with cover letter and references to Fr. Kevin Russeau, C.S.C., Pastor, at krusseau@stjoeparish.com.

St. JOSEPH CATHOLIC CHURCH

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

Employment

PASTORAL ASSOCIATE FULL-TIME

Saint Matthew Parish is seeking a full-time Pastoral Associate to assist the pastor in the coordination and administration of a wide range of parish activities and programs.

Applicant should have a love for the Catholic faith, knowledge of and commitment to the Archdiocesan policies and Faith Formation Guidelines and the ability to work together with school personnel and pastoral staff. Experience in parish ministry preferred and a minimum of a Bachelors in Theology or a related Field.

Complete job description is available at www.saintmatt.org.

Direct inquiries /resumés to:

Ken Ogorek
Director of Catechesis
Office of Catechesis
Archdiocese of Indianapolis
1400 N Meridian
Indianapolis, IN 46202
kogorek@archindy.org



PROVIDENCE
Our Lady of Providence Junior-Senior High School
Clarksville, Indiana

PRESIDENT

Our Lady of Providence Jr. - Sr. High School is currently accepting applications for the position of president. Located in Clarksville, Indiana, the schools serve a growing student population of 520 and is accredited by the State of Indiana. The institution is blessed with exceptional teaching and administrative staff and a dedicated group of parents, friends, and alumni.

The position of president is an administrative position. Qualified applicants will have spent the majority of their career in the corporate or non-profit world in a leadership role. The president of the school is the chief executive, advancement, and financial officer of the institution and is responsible for all facets of its operation. The president leads and articulates the school's mission and vision, creates and implements strategic plans, and builds and nurtures relationships. The president reports to and is evaluated by the superintendent of Catholic schools for the archdiocese with inputs from the Board of Trustees. The president works in close partnership with the principal who is the chief operating officer of the school.

Applicants must foster a proven Catholic identity, have sound marketing and financial skills, and possess strong leadership and interpersonal skills. Applicants must be practicing Roman Catholics who have demonstrated their commitment to servant leadership. Preferred candidates will have a corporate or executive background, a master's degree or equivalent work experience, be able to model their faith, set strategy and direction, lead the administrative team and allocate capital to priorities while building community and serving others. This position does not require a teaching license.

Interested, qualified candidates are encouraged to apply by April 15, 2016; applications will be accepted until the position is filled.

To apply, please submit the following items electronically to Cynthia Clark (cclark@archindy.org):

- Letter of Interest, including responses to the following two questions:
- How do you express your faith?
- What skills will you bring to a Catholic school?
- Resumé
- Three letters of reference or contact information for three professional references

For questions about this position, please e-mail or call:

Rob Rash
Office of Catholic Education
rrash@archindy.org
(317)236-1544

Bishop Bradley decries shootings in Kalamazoo, prays for victims

KALAMAZOO, Mich. (CNS)—Expressing shock and sadness, Bishop Paul J. Bradley of Kalamazoo offered prayers for the six people who were killed and two others who were injured by a gunman in the western Michigan city.

The bishop also called for an end to all forms of violence in a statement released on Feb. 21, the day following the shootings.

At a special Mass for the victims on Feb. 22 at St. Augustine Cathedral, Bishop Bradley acknowledged the collective shock rippling through the community during his homily.

“We come together to place all our worries, sorrows, fears and all our questions in God’s hands. He is the one who knows the answers to all our questions. He is the one who will give us the comfort and consolation for which we all long,” Bishop Bradley said.

The names of the six victims who died were recited as the congregation collectively prayed.

Bishop Bradley concluded his remarks by assuring the faithful that the shooting will not define the community.

“This tragedy will not have the final word,” he said. “The final word is Jesus—and Jesus is the victor—and those of us who follow Jesus share in that victory.”

Jason Dalton, 45, of Kalamazoo was identified as the suspect in the shooting spree that kept the city on edge for several hours. Dalton was arrested early on Feb. 21 in downtown Kalamazoo without

incident, and was being held in jail. He was arraigned the afternoon of Feb. 22 on more than a dozen charges, including murder and attempted murder.

Police said the shootings appeared to be random. The first incident occurred about 6 p.m. outside an apartment complex in eastern Kalamazoo County, where a woman was seriously wounded after being shot multiple times. Four hours later and 15 miles away, police said, a man and his son were fatally shot while looking at vehicles at a car dealership. The last incident occurred 15 minutes later when five women were shot outside a restaurant, police said. Four of the women died, while a 14-year-old girl was hospitalized in serious condition.

“Our thoughts and prayers go out to the families and loved ones of the six innocent people whose lives in this world were so mercilessly ended,” Bishop Bradley said in his Feb. 21 statement. “May they live forever with God in the life of the world to come.”

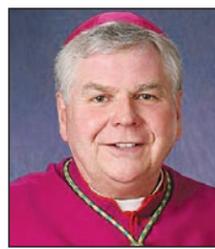
The bishop also offered a prayer for the suspect, asking that God “show him mercy and change his heart.”

The statement also commended first responders for their work to keep Kalamazoo safe.

“May this Lenten season be a time for all of us to turn away from sin, and be freed from the strong hold of evil’s influence so that we can live together in security and peace,” the bishop said. †



People hug at a vigil after six people were killed in a random shooting in Kalamazoo, Mich., on Feb. 21. Kalamazoo Bishop Paul J. Bradley decried the shootings and offered prayers for the victims at a Feb. 22 Mass. (CNS photo/Mark Kauzlarich, Reuters)



‘This tragedy will not have the final word. The final word is Jesus—and Jesus is the victor—and those of us who follow Jesus share in that victory.’

—Bishop Paul J. Bradley of Kalamazoo, Mich.

What was in the news on Feb. 25, 1966? More on Lenten fasting and abstinence, and deacons conduct a high school ‘experiment’

By Brandon A. Evans

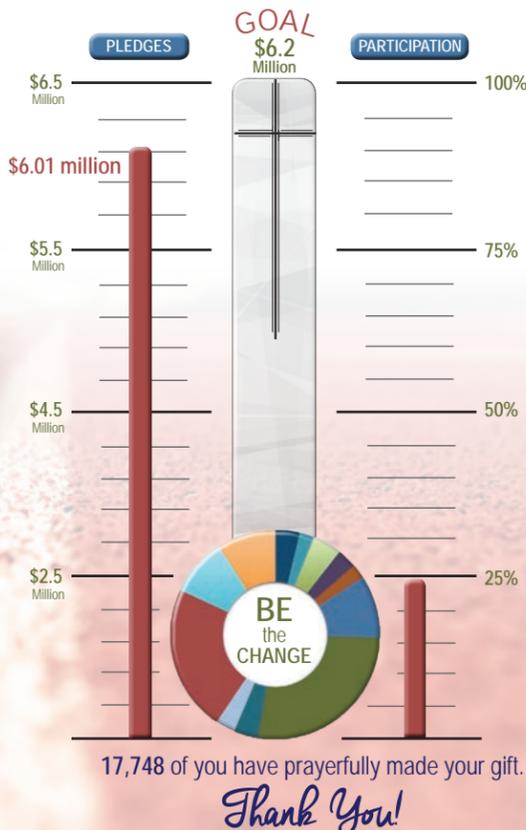
This week, we continue to examine what was going on in the Church and the world

50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the Feb. 25, 1966, issue of *The Criterion*:

We can do so much when we all join together to compassionately respond to the Gospel call.

THERE'S STILL TIME.
Help us reach the goal to support critical programs and ministries supported by the United Catholic Appeal.



• **Link penitence for Lent to charity, pontiff urges**

“VATICAN CITY—Pope Paul VI, in his wholesale revision of the Church’s rules of fast and abstinence, stressed that the goal of penitence is renewal and reform which is not only interior and individual but also eternal and social. The pope reduced the number of days requiring both fast and abstinence to two—the first day of Lent and Good Friday. But at the same time, he stated the Church’s teaching on the need for penitence, whose basic requirements consist of ‘prayer—fasting—charity.’ He therefore urged that the peoples of the world’s richer nations practice self-denial and charity on behalf of ‘their brothers who suffer in poverty and in hunger, beyond all boundaries of nation and of continent.’”

• **Deacons conduct ‘Whoozit’ for high school students: Experiment draws teenage support**

“An experiment in creating a religious experience among teenagers was rated ‘A-plus’ by 175 Sacred Heart Central High Schools in Indianapolis last week. Nineteen deacons from St. Meinrad Seminary, aided by some first- and second-year theologian folk singers, presented a ‘seven-hour course’ in Christian love, brotherhood and developing a sense of Christian community. The Sacred Heart cafeteria, used daily by the Spartans to satisfy their nutritional needs, was transformed into a ‘religious workroom’ where the students heard a talk, held a group discussion of its meaning, expressed their discussion summaries with crayons on poster paper, sang, explained their art, sang, entered into impromptu crisis-dramatics, sang, and participated in an ‘Eve and Charlie-type’ dialogue about love. Halfway through the unique exercises, termed a ‘Whoozit’ by the deacons of St. Meinrad School of Theology, the teenagers experienced a ‘folk Mass,’ celebrated in the cafeteria by their superintendent, Father Patrick Kelly. Guitars accompanied the folk-type hymns, which were easily learned in a five-minute warmup session before Mass. The liturgical service also included an Offertory procession, during which the entire congregation placed their individual hosts in the

ciborium, and a brief homily, preached by Rev. Mr. Richard Keil, of St. Andrew’s Parish, Indianapolis.”

- **Help needy, pope urges U.S. youths**
- **St. Meinrad seminar speakers announced**
- **No mere formality: Canterbury’s visit to Rome**
- **Anglicans approve fixed Easter date**
- **Text of Church in Modern World schema**
- **Priest-guerilla reported killed by Colombia troops**
- **Salvation Army Major to speak**
- **Economic ‘blueprint’ reaction awaited**
- **Directors of NCCW voice social concern**
- **Cuban refugee influx seen a boon to Miami**
- **St. Roch pulls upset over Latin School ‘A’**
- **‘Secret’ units spur vocations**
- **Bishop, priests issue pastoral**
- **Pope suggested for Nobel Prize**
- **Ministers stress ecumenism need at Woods program**
- **Only habitual breach of fast ‘grave sin’**

“VATICAN CITY—Pope Paul VI’s new regulations for fast and abstinence are explained in a front page article by L’Osservatore Romano, the Vatican City daily. It is asserted that individual violations of the Church’s penitential laws of abstinence from meat on Fridays and fasting on Ash Wednesday and Good Friday are not grave. ... The document [from the pope] said ‘substantial observance’ of Friday abstinence and the days of Lenten penitence ‘obliges gravely.’”

- **Family Planning group schedules training courses**
- **Fr. DuBay urges union for priests**



Read all of these stories from our Feb. 25, 1966, issue by logging on to our archives at www.CriterionOnline.com. †