



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



It's All Good

Be 'good news' people and let Christ's light shine, writes columnist Patti Lamb, page 12.

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Faith—tested and deepened

First-year teachers in Notre Dame program leave their mark on students

By John Shaughnessy

The touching note appeared unexpectedly, giving first-year teacher Mary Wickert far more than a moment of surprise and delight.

For Wickert, the student's note came when she desperately needed a boost to believe that all her caring and all her efforts to make a difference in her students' lives mattered.

Wickert's memorable moment of reinforcement arrived after some of her eighth-grade students at St. Philip Neri School in Indianapolis completed an assignment.

"When they finish an assignment early, I let them use the time to draw or write something on the back of their paper," Wickert says. "I had a student write, 'Teachers are like mothers. They come to school every day, and they care for all of their children. You are now part of [our] family. You'll be watching us grow, and even though we'll soon leave, we'll remember you.'"

Wickert's voice cracks with emotion as she quotes those words. That note is etched in her mind from her first year of teaching—a time of challenge,

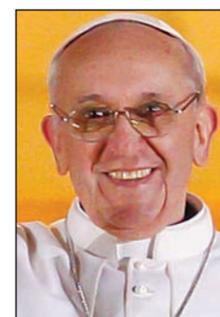
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First-year teacher Mary Wickert shows her joy when one of her students at St. Philip Neri School in Indianapolis gives the right answer in science class. (Photo by John Shaughnessy)



Fresh start: Pope calls for integration of divorced into Church life

VATICAN CITY (CNS)—Those who hope Pope Francis will give divorced and civilly remarried Catholics a blanket



Pope Francis

welcome back to Communion, and those who fear he will open the doors to such a possibility are both likely to be disappointed by his decision.

Pope Francis told reporters traveling with him from Mexico to Italy on Feb. 17 that his document reflecting

on the 2014 and 2015 synods of bishops on the family should be published by Easter. There is widespread expectation that the document will be dated March 19, the feast of St. Joseph.

On the specific issue of Communion for those who are civilly remarried without having obtained an annulment of their sacramental marriage, Pope Francis said it was a possibility, but only after a process of re-integration into the life of the Church.

Reception of the Eucharist, he said, would be "the point of arrival."

However, he insisted, "integration into the Church does not mean 'receiving Communion' " as if it were automatic. "I know remarried Catholics who go to church once or twice a year" and say, "I want to receive Communion" as if it were some prize."

It is not, the pope said. An eventual return to the sacraments would be the result of "a work of integration."

"All doors are open, but one cannot say, 'from this moment on they can receive Communion,'" Pope Francis said.

Without a declaration that their sacramental marriage was null, "such a situation contradicts the Christian sacrament," which is meant to be an indissoluble bond, Pope Francis had explained last August during one of his

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Businessman's commitment to employees and faith strikes chord at poverty summit

By John Shaughnessy

Sitting at one far edge of the panel of distinguished speakers, Jim Huntington waited patiently to share his humble story of how his small business is trying to do its part to help people stay out of poverty.

For most of the morning of Feb. 24 at Marian University in Indianapolis, Huntington respectfully listened to the other speakers who shared their insights during a meeting of about 60 central Indiana business leaders—leaders who had been invited by Catholic Charities Indianapolis to discuss concrete ways to support the Catholic bishops of Indiana in their efforts to help people out of poverty.

Huntington nodded affirmatively as Archbishop Joseph W. Tobin opened the poverty summit by talking about the bishops' commitment to making a difference through their pastoral letter, "Poverty at the Crossroads: The Church's Response to Poverty in Indiana," which was published in March 2015.

And Huntington's attentiveness continued as his four fellow panelists shared their thoughts.

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Business owner Jim Huntington, left, talks with Marian University president Daniel Elsener during a break at a Catholic Charities Indianapolis poverty summit at the college on Feb. 24. (Photo by John Shaughnessy)

DIVORCE

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weekly general audience talks about the family.

Speaking to reporters on his plane in mid-February, he said a blanket invitation to return to Communion without looking at individual circumstances, helping them take responsibility for a failed marriage and encouraging repentance “would harm the spouses, the couple, because it would mean not having them follow that path of integration.”

Pope Francis pointed to the testimony of Humberto and Claudia Gomez, a couple who spoke at his meeting with families on Feb. 15 in Tuxtla Gutierrez, Mexico. Claudia was divorced before they married 16 years ago, and while Humberto said their relationship always has been one of “love and understanding,” three years ago “the Lord spoke to us,” calling them to join a local parish group for divorced and remarried Catholics.

“We cannot receive Communion,” Humberto said, “but we can communicate through those who are needy, sick or deprived of their freedom,” whom the couple serves through their parish outreach programs.

“These two are happy,” the pope told reporters. “And they used a very beautiful expression: ‘We do not receive eucharistic Communion, but we make communion in visiting the hospital.’”

“Their integration has remained there,” the pope said. “If there is something more, the Lord will tell them, but it is a journey, a path.”

The “integration” of families in the life of the Church was a key point at the synods on the family, the pope said, and is a concept that will be featured in his postsynodal document, particularly when speaking about families experiencing difficulties and those formed by new unions.

‘These two [Humberto and Claudia Gomez] are happy. And they used a very beautiful expression: “We do not receive eucharistic Communion, but we make communion in visiting the hospital.” Their integration has remained there. If there is something more, the Lord will tell them, but it is a journey, a path.’

—Pope Francis

Pope Francis’ focus on the process—and not on the possible end result—means it is an incremental change from what St. John Paul II had written in his 1981 exhortation on the family, “*Familiaris Consortio*,” which called on pastors to accompany such couples in a process of discernment regarding their share of responsibility for the breakdown of a marriage, their behavior toward their spouse and children since the divorce, and their conduct in their new relationship.

However, St. John Paul wrote, “the Church reaffirms her practice, which is based upon Sacred Scripture, of not admitting to eucharistic Communion divorced persons who have remarried” because “their state and condition of life objectively contradict that union of love between Christ and the Church which is signified and effected by the Eucharist. Besides this, there is another special pastoral reason: if these people were admitted to the Eucharist, the faithful would be led into error and confusion regarding the Church’s teaching about the indissolubility of marriage.”

St. John Paul’s points about the objective situation of the couples and about possible scandal were repeated by many bishops at the synod last October. Several of them insisted the synod’s recommendations to Pope Francis left no room for changing that teaching and possibly allowing some couples in some circumstances to receive Communion.

Other bishops at the synod insisted that a process of discernment would mean little if full reconciliation with the Church and reception of all the sacraments were not ultimately possible. They saw their recommendations as leaving the possibility open.

Pope Francis’ remarks to reporters indicate that he, too, sees a possibility, but both the sacraments of marriage and of the Eucharist are too sacred to be treated lightly. †



Pope Francis embraces Humberto and Claudia Gomez, who are married civilly but not in the Church, during a meeting with families at the Victor Manuel Reyna Stadium in Tuxtla Gutierrez, Mexico, on Feb. 15. (CNS photo/Paul Haring)

Celebration provides inspiration for businesses to help people

By John Shaughnessy

In his efforts to gain more business sponsors for the archdiocese’s Spirit of Service Awards Dinner on April 27, Gregg Wallander received extra inspiration during a recent weekend of celebration in New York City.

Wallander and his wife Cindy traveled to New York in early February to celebrate two landmark moments in her life.

The first was her 10-year mark as a survivor of a brain tumor. The second occasion they celebrated was her 50th birthday.

In the midst of that joyous weekend, Wallander also heard a message that “hit home” with him in his role as the chairman of the Spirit of Service Awards

Dinner—a celebration of the efforts of Catholic Charities Indianapolis to help the poor and vulnerable in central Indiana.

As the married couple of 27 years attended Mass at St. Patrick’s Cathedral in New York on Feb. 7, they listened as Cardinal Timothy M. Dolan focused his homily on that day’s reading from St. Paul’s First Epistle to the Corinthians.

“That homily made me think of Catholic Charities,” Wallander says. “Cardinal Dolan referred to St. Paul saying, ‘I’m handing on to you what I received myself.’ In essence, he’s handing on the faith. Everything we have is a gift from God. And we’re calling people to ‘hand out’ what they have to people who are vulnerable and in need. That’s what the Catholic faith is about.”

For Wallander, the Spirit of Service

Awards Dinner is an important way for the business community in central Indiana to show their support for Catholic Charities Indianapolis.

“Our business is to help businesses help people,” Wallander says. “We’re raising money for Catholic Charities to help the poor and vulnerable they serve. And last year, they served more than 70,000 people. Obviously, lots of Catholics have businesses and are involved in businesses around the community. This would be a very rewarding event to be part of.”

That experience has had an impact on Wallander.

“I’ve been involved with the Spirit of Service committee for a number of years,” says the member of St. Joan of Arc Parish in Indianapolis. “I became moved by what they do.”

“To think about what Catholic Charities is doing with Holy Family Shelter and the refugees, we’re talking about the basic needs for dignity—shelter, food, clothing. Then we’re talking about how to get them on their feet—to get them out of the shelter. It’s such a foundational charity.”

(Businesses and business owners seeking information of how to be a sponsor for the Spirit of Service Awards Dinner on April 27 in Indianapolis should contact Valerie Sperka at 317-592-4072 or send an e-mail to vsperka@archindy.org.) †



Pope Francis’ prayer intentions for March

- **Universal: Families in Difficulty**—That families in need may receive the necessary support, and that children may grow up in healthy and peaceful environments.
- **Evangelization: Persecuted Christians**—That those Christians who, on account of their faith, are discriminated against or are being persecuted, may remain strong and faithful to the Gospel, thanks to the incessant prayer of the Church.

(To see Pope Francis’ monthly intentions, go to www.ewtn.com/faith/papalPrayer.htm.) †



‘Our business is to help businesses help people. We’re raising money for Catholic Charities to help the poor and vulnerable they serve. And last year, they served more than 70,000 people. Obviously, lots of Catholics have businesses and are involved in businesses around the community. This would be a very rewarding event to be part of.’

—Gregg Wallander, chairman of the Spirit of Service Awards Dinner

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Grant will help parish leaders grow leadership, financial skills

By Sean Gallagher

Priests, deacons and parish life coordinators are called in their ministry to help grow the faith of the people in their parishes and to support them in times of need.

In some cases, especially in parishes that have a school, they also have to oversee dozens of employees and annual multi-million dollar budgets.

The Archdiocese of Indianapolis recently received a \$1 million grant from the Indianapolis-based Lilly Endowment Inc. to help pastoral leaders in central and southern Indiana bring these two areas of their ministry together, and help them grow in their understanding of finances and personnel management.

Focusing on the continuing formation of clergy and other pastoral leaders in central and southern Indiana in this particular area is confirmed in the fact that, over the past decade, Sunday and holy day collections at archdiocesan parishes have increased by less than 1 percent annually while health and property insurance and utility costs and minimum raises for staff have increased at a much higher rate.

Lilly Endowment awarded

28 such grants late last year to religious organizations across the country as part of its National Initiative to Address Economic Challenges Facing Pastoral Leaders. The Archdiocese of Indianapolis was the only Catholic group to receive such a grant.

The “Empowering Pastoral Leaders for Excellence in Parish Leadership and Management” grant will fund an array of programs through 2018.

“The emphasis is on supporting pastoral leaders who are at the center of a network,” said Matt Hayes, the grant’s project director. “They have a solid foundation in theology and philosophy. What we want to do is to make sure they have a

solid foundation in institutional and personal financial literacy and leadership and managerial skills.”

Among the programs funded by the grant is Catholic Leadership 360, which will help pastors and parish life coordinators identify strengths and areas

for growth in ministry through feedback gained from interviews of people with and to whom they minister.

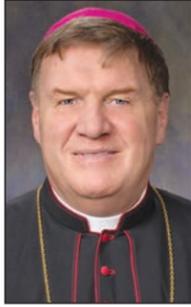
Archbishop Joseph W. Tobin will participate in the first group of archdiocesan pastoral ministers in the program.

“Catholic Leadership 360 offers participants new insights into their own ministerial style. As a participant, I will take part in guided self-evaluation and I will receive valuable information from others, who will be asked to evaluate my

ministry,” he said. “I am confident that his process will help me improve my pastoral service to the Archdiocese of Indianapolis.”

Msgr. Paul Koetter has served for nearly 20 years as pastor of faith communities with large budgets and many employees.

A participant in the first group of pastoral leaders in Catholic Leadership 360, he recognizes the good it can do for priests and parish life coordinators across the archdiocese to bring pastoral ministry and administration closer together.



Archbishop Joseph W. Tobin

very challenging. Whatever help we can get, pastors especially, to bring those two together where both are honored is so needed.”

Father Dustin Boehm will also participate in Catholic Leadership 360. Ordained in 2011, he was appointed to lead St. Gabriel Parish in Connerville and St. Bridget of Ireland Parish in Liberty just three years later.



Fr. Dustin Boehm

“It would be wonderful to know the right questions to ask when you first come into a place [as an administrator],” said Father Boehm, “or the right questions for me to ask tomorrow so that I can move on to the more pastoral and catechetical side of the job of pastoring.”

Other programs funded by the grant will help pastors, parish life coordinators and parish business managers gain a better grasp on effective financial management of parishes and how to encourage increased support of parishes by their members.

Hayes said this practical knowledge is helpful for parish leaders to apply the spiritual and theological knowledge that is so much a part of their pastoral ministry to practical matters that are necessary to attend to in order for that ministry to take place.

“A person is doing pastoral leadership because they’re answering a call, which gives them a mission, as St. Ignatius would say, to change the world,” he said. “They’re going to steward their time and their talent to do that in a more efficient way. My hope is that this grant will help people better understand how they can leverage their time and their talent on behalf of the mission.”

One of the goals of the grant is to

work to have the programs it will fund be a part of the life of the archdiocese after the three-year period of the grant is completed.



Msgr. Paul Koetter, left, pastor of Holy Spirit Parish in Indianapolis, speaks on Feb. 25 with Kathy Peacock and Suzanne McLaughlin, the parish’s business managers, in the office of the Indianapolis East Deanery faith community. A \$1 million grant recently awarded to the Archdiocese of Indianapolis by Lilly Endowment Inc. will help pastoral leaders in central and southern Indiana nurture their management skills and financial knowledge.

(Photo by Sean Gallagher)

Lilly grant will fund array of programs through 2018

The Indianapolis-based Lilly Endowment Inc. recently awarded a \$1 million grant to the Archdiocese of Indianapolis to help advance the leadership and financial literacy of clergy and other pastoral leaders across central and southern Indiana.

The “Empowering Pastoral Leaders for Excellence in Parish Leadership and Management” grant will fund an array of programs through 2018 to achieve this goal. The programs include:

- **Catholic Leadership 360**—Developed by the National Leadership Council on Church Management and the National Federation of Priests’ Councils, this program assesses the communications, leadership, relationship, planning and personal management skills of pastors and parish life coordinators through feedback gained through interviews by trained staff of people to whom they report and with whom and to whom these pastoral leaders minister.
- **Creating Cultures of Generosity**—This seminar will help parish staff members give a new perspective on giving and generosity in members of their parish communities. The seminar is sponsored by the Indianapolis-based Lake Institute on Faith and Giving.
- **Executive Certificate in Religious Fundraising**—This four-day intensive program helps pastoral leaders gain practical applications of the cultural, organizational and philanthropic principles unique to religious organizations which help donors grow in spiritual motivation and religious values in their giving. It is sponsored by the Lake Institute.
- **Ministerial Excellence Fund**—This fund will provide grants to priests, deacons serving on parish staffs and lay ecclesial ministers dealing with large amounts of personal debt with such causes as student loans and catastrophic illness. Helping clergy and lay ecclesial ministers resolve personal debt helps them become more effective ministers.
- **Pastors Toolbox**—Developed by the National Leadership Roundtable on Church Management, this program helps new pastors understand day-to-day management skills needed in parish leadership that will help their faith communities live out the Gospel with vibrancy. †

For example, plans are in place to make the principles of Catholic Leadership 360 continue to be made available to clergy and parish life coordinators in the future, and to expand its availability to Catholic school principals and parish catechetical and youth ministry leaders.

The effectiveness of the programs funded by the grant will also be carefully evaluated, said retired Father Jeffrey Godecker, who helped write the grant proposal for the archdiocese.

“We don’t just need to hand out evaluation forms,” he said. “We need to

know what happens to people when they go home, what happens to the parish over time.”

Archbishop Tobin ultimately hopes that the programs funded by the grant will help people who help lead parishes across central and southern Indiana grow in their ability to minister with care to the people they serve.

“For all of us—ordained and non-ordained—our service to the Church is not simply a job, volunteer activity or hobby,” Archbishop Tobin said. “Rather, it is a generous response to God, who loved us first, as well as an art. Any art requires discipline, practice and evaluation. I hope that this grant will help all of us learn the art of loving service.” †

For ‘Mercy Friday’ initiative, Pope Francis visits young addicts at rehab center

VATICAN CITY (CNS)—In the second of his “Mercy Friday” gestures, Pope Francis spent two hours with a group of young adults at a Catholic-run residential drug rehabilitation center.

To the complete surprise of the 55 residents, Pope Francis showed up in his compact Ford Escort at the San Carlo Community on Feb. 26 with just



Pope Francis visits the San Carlo Community, a Catholic-run drug rehabilitation center on the outskirts of Rome near Castel Gandolfo, Italy, on Feb. 26. The pope encouraged the 55 patients to trust God’s mercy to keep them strong.

(CNS photo/L’Osservatore Romano)

a driver. Archbishop Rino Fisichella, organizer of the Vatican’s Holy Year of Mercy events, arrived separately at the community outside of Rome near Castel Gandolfo.

“We were speechless when we saw the car with the pope enter our community where every day our young people fight their battle to return to life,” said Roberto Mineo, president of the Italian Solidarity Center, which operates the facility. “The pope, like a caring father, spent a long time which each person, listening to their stories and embracing them one by one. Some of the young people showed him photos of their families, their children, and the pope had a word of hope and a blessing for each of them.”

Using tiny photos of past and present community members, the residents had made a mosaic of Our Lady of Lujan, patroness of Argentina, and asked Pope Francis to sign it, which he did “with affection and friendship.”

Sitting in a large circle, Pope Francis asked the residents about their activities and learned that one of their therapeutic projects is learning how to cook. “What is the best thing you make?” the pope asked. Their response was not reported by the few people present, but at break time, they shared with Pope Francis some of their cheese pizza,

made from scratch.

In a press release, Archbishop Fisichella said Pope Francis chose the drug rehab center as a follow-up to his visit to Mexico, where he repeatedly denounced drug traffickers and urged Catholic pastors and parishioners to be close to all those who have fallen prey to drug addiction.

In one of his earliest Year of Mercy events, in December, Pope Francis opened a “door of charity” at the main soup kitchen of the Rome diocesan Caritas. One Friday a month for the rest of the jubilee year, Pope Francis was to demonstrate personally the works of mercy. In January, he visited a home for the aged and a nearby facility caring for people in persistent vegetative states. Reporters are not invited to accompany the pope, and news of the events is not released until the pope already has arrived.

Also related to the Year of Mercy, an Italian group of physicians and nurses—Solidarity Medicine—opened a mobile health clinic for the poor and homeless under the colonnade at St. Peter’s Square on Feb. 29. Working with the papal almoner’s office, which installed showers there and coordinates the weekly visit of barbers, the doctors and nurses will offer checkups and referrals for tests. †



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Editorial

When Catholics disagree with Church teaching

The Catholic Church in this country has a serious problem: a sizeable percentage of Catholics disagree with its position when it comes to enforcing its teachings. This has been occurring more frequently as our society continues to grow more secular, and should not be surprising since high-profile Catholics in the U.S., including politicians and celebrities, have publicly done this for decades.

It is seen in some court cases that question attempts by Catholic schools or parishes to hold employees to stipulations of their employment contracts that require them to live by Catholic moral teachings. That means, for example, that teachers in Catholic schools may be terminated if they contract marriage with a same-sex partner, divorce and remarry without having previously received an annulment for the previous marriage, or cohabit with a partner outside of marriage.

When Catholic schools have tried to enforce those contracts agreed to by employees, they are often taken to court. The problem arises when Catholics and non-Catholic Church employees disagree with the Church's moral teachings.

This whole matter might have reached its apex last year when more than 100 Catholics signed a full-page advertisement in the *San Francisco Chronicle* asking Pope Francis to replace San Francisco Archbishop Salvatore J. Cordileone for characterizing sex outside of marriage and homosexual relations as "gravely evil." This attitude, the ad said, fostered "an atmosphere of division and intolerance."

A more recent case occurred in Washington, D.C. A pastor there fired a part-time paid cantor when he learned that the cantor was in a same-sex marriage. Again, there was an uproar against the pastor among parishioners.

It seems logical that a Church and its institutions should be able to expect its employees to live in accordance with its teachings. That doesn't mean that employees should be fired for minor matters; after all, we are all sinners. But it does mean that employees must not flout the Church's teachings.

We thought that Cardinal Donald W. Wuerl made a good distinction when he discussed the firing of that cantor in a same-sex marriage. He acknowledged that we are all sinners, but said that there's a difference between someone who struggles to live in accordance with Church teaching, and someone who openly "insists that they are right and the Church is wrong."

Cardinal Wuerl wrote on his blog, "In the face of such irreconcilable differences, it is not discrimination or punishment to say that continued ministerial service is not possible."

It's one thing to succumb to temptation or concupiscence. It's quite another to insist that a lifestyle incompatible with Catholic teachings is acceptable and must be condoned.

There was a time—and it wasn't that long ago—that it would have



A newly married couple holds rosaries and hands while leaving Pope Francis' general audience in St. Peter's Square at the Vatican on Feb. 24. (CNS photo/Paul Haring)

been amazing to see Catholics criticize an archbishop for declaring that sex outside of marriage and homosexual relations are gravely evil. That's not just Archbishop Cordileone's opinion; that's what the *Catechism of the Catholic Church* teaches, and what the Church has always taught.

But that clearly is no longer what a sizeable percentage of Catholics believe. Especially younger Catholics, who have been indoctrinated by our secular society into believing that all views must be tolerated, and that the only real sin is intolerance.

Yes, intolerance or discrimination toward another individual is a sin. But that doesn't mean that we must tolerate all views. That's relativism, the belief that there is no such thing as absolute truth.

Obviously, the Church isn't getting its teachings across to all Catholics, let alone non-Catholics. Somehow, it must evangelize its own, explaining what the Church teaches and why it does so. Too many Catholics have never been catechized, and don't understand the Church's teaching on numerous divisive issues.

One of those divisive issues is the mandate that Catholic institutions must provide contraceptives, abortifacients and sterilization as part of health care coverage for its employees. There are Catholics who think this is a small matter, and don't understand how serious the Church's challenge is. The wrong decision by the U.S. Supreme Court could bankrupt groups like the Little Sisters of the Poor.

The Church clearly faces steep challenges in today's growing secularized culture to get its message across in a convincing manner. Many Catholics also have a superficial view about what Pope Francis is teaching, at times thinking that he is changing Church teachings to make them more compatible with secular society. He is not.

The Church needs a strategy to combat this serious problem.

—John F. Fink

Intellect and Virtue/John Garvey

Justice Scalia: A man of the people

Supreme Court Justice Antonin Scalia, God rest his soul, was routinely described as a conservative, and so he was.



He held fast to a lot of traditional values. He loved his Church, his wife and nine children, and his country.

He favored small government over big, and local over national. He

believed that change would be gradual and difficult, if things are working right.

But as a judge, he was a democrat, not a conservative, and his death diminishes by one strong voice our commitment to constitutional democracy.

Justice Scalia perceived that the greatest threat to self-government was the Supreme Court's tendency to read into the Constitution the values it would like society to adopt. That is why he opposed the court's decision to make abortion a constitutional right. "The permissibility of abortion," he said in 1992, is "to be resolved like most important questions in our democracy: by citizens trying to persuade one another and then voting."

And that is why he opposed the court's decision to make same-sex marriage a constitutional right, notwithstanding the contrary laws in many states. "A system of government that makes the people subordinate to a committee of nine unelected lawyers does not deserve to be called a democracy," he said.

The Constitution is silent about abortion and marriage. For Justice Scalia, that was an end of the matter. Disputes over those issues should be resolved by the elected branches of government, not by courts.

The Supreme Court, by contrast, has said that its job is to identify rights through the exercise of "reasoned judgment" (the phrase it uses in the marriage case), and protect them against democratic constraint.

Time was, when pointing out that your opponent was against democracy was a trump card. What has changed? To give the court its due, its position is that the people

should not be allowed to impose their will through law when it would be immoral to do so. That is also a compelling argument, especially about moral issues like abortion and homosexuality.

Maybe the real difference between Justice Scalia and the court is one of moral authority—whom should we trust to make decisions in matters like these?

Justice Scalia's commitment to democracy did not rest on a simple belief that it gives folks more of what they want. He had more faith in the collective wisdom of the people than in the court's "reasoned judgment."

Can it be, he asked about traditional marriage, that "an institution as old as government itself, and accepted by every nation in history until 15 years ago, [is] supported by [no]thing other than ignorance or bigotry?"

In *Employment Division v. Smith*, Justice Scalia justified his narrow reading of the Constitution's religious liberty guarantee with the same faith in democracy. As he observed: "A society that believes in the [constitutional] protection accorded to religious belief can be expected to be solicitous of that value in its legislation as well."

It isn't enough to say, by way of rebuttal, that majorities can be rash or mistaken. In cases we deem sufficiently important (free speech, self-incrimination, cruel and unusual punishment), the text of the Constitution takes power away from majorities.

In other cases, the question is whether the democratic process is more likely to get the right answer than five tall-building lawyers who went to Harvard and Yale.

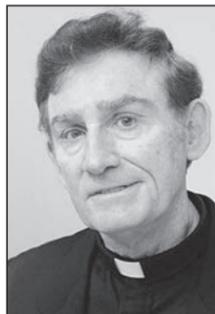
As Justice Scalia wrote in one of his early decisions, "it is all too easy" for such a small clique "to believe that evolution has culminated in one's own views." And as he never tired of pointing out, unlike the mistakes of democratic majorities, the "reasoned judgments" of the Ivy Leaguers can't be undone.

(John Garvey is the president of The Catholic University of America in Washington.) †

The Human Side/Fr. Eugene Hemrick

Respecting the dead

Not only were those with whom I spoke on Capitol Hill in Washington dismayed, they were irate about the political wrangling over the nomination of Antonin Scalia's successor before the Supreme Court justice, who died on Feb. 13, was laid to rest.



The outcry raises a critical question about our times: Is the abnormal behavior of our age now considered normal behavior? Have our values been turned upside down?

When a person dies, the first priority is to comfort the deceased person's family, friends and colleagues, who are touched by the death of a loved one. It's not only normal, but a respectful practice to put aside business concerns and instead bow heads in silence and pray for the eternal rest of the deceased.

At moments like this, it's also normal to take our mortality more seriously, to reflect on the ultimate meaning of life and what counts most in it.

Is it any wonder that so many are angered by all the talk about a replacement at a time when the moment calls for putting aside hype and politics until a person is mourned?

Is it any wonder that many are outraged that people sound off publicly about what should or should not happen next, giving

the impression that they couldn't care less about the deceased; when people take advantage of a sacred moment to score selfish political points?

How often have we seen families fight bitter battles over who has a right to the inheritance, thus demeaning the sacredness that death demands? When this pettiness happens, we cannot but feel: This is out of order. It is disgusting and reflects a dysfunctional family and self-centeredness at its worst!

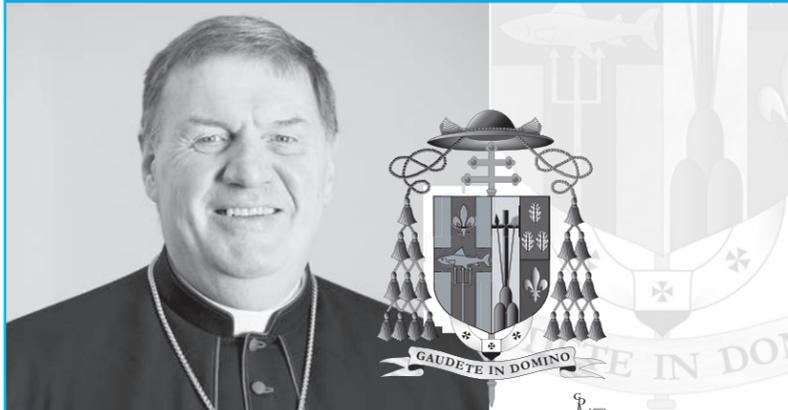
What in particular causes abnormal behavior to become accepted as normal, and ethical values to fall by the wayside? It comes down to hardness of heart that puts selfish needs and concerns first.

It's rigidity leading to self-righteousness and dismissing values and ethical standards of behavior. Hardness of heart refuses to comprehend that sacred moments are not a time for advancing a career.

No doubt many mourners of Antonin Scalia saw in his death a sacred moment requiring respect for the person, his family and friends. With heads bowed in silence and hearts filled with compassion, and with prayers for them, the moment was celebrated with dignity.

Other mourners have undoubtedly gone through many of the same motions. They are motions, however, lacking in warmth, heartfelt sympathy and genuine compassion.

(Father Eugene Hemrick writes for Catholic News Service.) †



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Making mercy visible through corporal works of mercy

Occasionally, I read or hear someone make the astonishing claim that Pope Francis represents a “radical break” from his predecessors. I call this “astonishing” because anyone who knows the teaching of former popes can hear their voices echoed (sometimes quite loudly) in the writing, homilies and even off-the-cuff remarks of Pope Francis.

There are obvious differences in style between our current pope and his predecessors, but a “radical break”? No way. The substance is the same. It is the Gospel of Jesus Christ and the teaching of the Church handed down to us from the Apostles.

One powerful example is Pope Francis’ teaching on mercy, which he says is “the ultimate and supreme act by which God comes to meet us ... the fundamental law that dwells in the heart of every person who looks sincerely into the eyes of his brothers and sisters on the path of life, the bridge that connects God and man, opening our hearts to the hope of being loved forever despite our sinfulness” (“*Misericordiae Vultus*,” #2). This is radical teaching, to be sure, but it is not a break from the teaching of earlier popes.

Pope Benedict XVI taught that mercy

“is the essence of Christianity because it is the essence of God himself. God is openness, acceptance, dialogue. And in his relations with us, sinful mankind, he is mercy, compassion, grace, forgiveness.” Our pope emeritus, who prefers to be called Father Benedict, believes we are called to be people of mercy because that is the greatest possible expression of our union with God and with the entire human family.

St. John Paul II once wrote, “Mercy is the central nucleus of the evangelical message. ... Merciful love also illuminates the face of the Church and shows itself both through the sacraments—especially the sacrament of penance—and through works of charity. ... From divine mercy, which brings peace to hearts, arises authentic peace for the world, peace between peoples, and among various cultures and religions.”

All three popes tell us that mercy begins with sharing our food and drink with those who are hungry and thirsty. Mercy compels us to clothe the naked and shelter the homeless, to visit the sick and imprisoned, and to bury the dead. These very practical actions, which we call “corporal works of mercy,” reveal the

fundamental fact of God’s love for us as it is manifested in the life and ministry of Jesus Christ.

To feed the hungry and give drink to the thirsty are the first two corporal works of mercy. As we bishops of Indiana write in our pastoral letter, *Poverty at the Crossroads: The Church’s Response to Poverty in Indiana*, most of us do not encounter hungry people every day. Our lives are more isolated. Most of us live in neighborhoods where most basic necessities are presumed. And yet there are hungry people—including children and elderly people—right here in Indiana. Catholic Charities agencies and local parishes served more than 100,000 meals last year to people throughout central and southern Indiana. How many more were not fed?

Throughout the world community (the family of nations), millions of people are hungry and thirsty every day. According to Catholic Relief Services (CRS), gains in reducing global hunger have been nearly wiped out in recent years by sharply increasing prices on some of the most basic foodstuffs in every region of the world, and by the current global financial crisis. Projections indicate that

the global food price crisis will be long term, and that the impact on poor people in developing countries will be severe.

Pope Francis challenges us to respond to this crisis here at home and around the globe. We are called to feed the hungry and give drink to the thirsty as a fundamental requirement of our Christian discipleship. We cannot proclaim the Good News of our salvation unless we also share with our sisters and brothers the food and drink they need to live full and healthy lives.

What can we do? We can pray for an end to hunger and thirst wherever they are found—in our neighborhoods, in our state and nation, and throughout the world. We can support local food pantries, Catholic Charities agencies in our archdiocese, and the international CRS. We can advocate for laws and government policies that promote a just and equitable distribution of the world’s food and water.

“Jesus Christ is the face of the Father’s mercy,” Pope Francis teaches, in continuity with his predecessors and the holy Gospel. Let’s perform the corporal works of mercy. Let’s be the face of Jesus for others during this Lenten season and always! †

Las obras piadosas como manifestaciones claras y tangibles de la misericordia

En algunas ocasiones he leído o escuchado pasmosos comentarios de quienes consideran que el papa Francisco representa una “separación radical” con respecto a la postura de sus predecesores. Digo que son “pasmosos” porque todo el que conozca las enseñanzas de los papas anteriores escuchará el eco de sus voces (a veces bastante fuerte) en los escritos, las homilias e incluso en los comentarios improvisados del papa Francisco.

Evidentemente existen diferencias en cuanto a estilo entre nuestro pontífice actual y sus predecesores, pero ¿llamar a esto una “separación radical”? En absoluto. La esencia sigue siendo la misma: el Evangelio de Jesucristo y las enseñanzas de la Iglesia que nos han sido transmitidos a través de los Apóstoles.

Un impactante ejemplo de esto son las enseñanzas del papa Francisco acerca de la misericordia, que en sus palabras “es el acto último y supremo con el cual Dios viene a nuestro encuentro (...) es la ley fundamental que habita en el corazón de cada persona cuando mira con ojos sinceros al hermano que encuentra en el camino de la vida. Misericordia: es la vía que une Dios y el hombre, porque abre el corazón a la esperanza de ser amados para siempre no obstante el límite de nuestro pecado” (“*Misericordiae Vultus*,” #2). Ciertamente es una enseñanza radical, pero no se aleja de las enseñanzas de los papas anteriores.

El papa Benedicto XVI nos enseñó

que la misericordia es “la esencia del cristianismo, porque es la esencia de Dios mismo. (...) Es apertura, acogida, diálogo; y en su relación con nosotros, hombres pecadores, es misericordia, compasión, gracia, perdón.” Nuestro papa emérito, que prefiera ser llamado Padre Benedicto, cree que estamos llamados a ser un pueblo misericordioso porque esa es la máxima expresión de nuestra unión con Dios y con toda la familia humana.

San Juan Pablo II escribió una vez que “la misericordia es el núcleo central del mensaje evangélico. (...) Amor de misericordia [que] ilumina también el rostro de la Iglesia y se manifiesta mediante los sacramentos, especialmente el de la Reconciliación, y mediante las obras de caridad. (...) De la misericordia divina, que pacifica los corazones, brota además la auténtica paz en el mundo, la paz entre los diversos pueblos, culturas y religiones.”

Los tres papas nos dicen que la misericordia comienza por compartir nuestro alimento y bebida con los hambrientos y los sedientos. La misericordia nos obliga a vestir al desnudo y dar techo a quien no tiene hogar, visitar a los enfermos y a los presos, y a dar sepultura a los difuntos. Estas obras netamente prácticas y que denominamos “obras de misericordia corporales,” revelan el hecho fundamental del amor de Dios por todos nosotros, tal como se manifiesta en la vida y el ministerio de Jesucristo.

Las dos primeras obras de misericordia corporales son dar de comer al hambriento y dar de beber al sediento. Tal como los obispos de Indiana lo expresamos en nuestra carta pastoral titulada *Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana*, la mayoría de nosotros no ve personas hambrientas todos los días. Nuestras vidas están muy aisladas. La mayoría de nosotros vive en barrios donde se asume que las necesidades más básicas están cubiertas. Y, sin embargo, hay personas que pasan hambre, incluso niños y ancianos, aquí mismo, en Indiana. El año pasado las agencias de Caridades Católicas y las parroquias locales sirvieron más de 100,000 comidas a quienes tenían hambre en el centro y el sur de Indiana. ¿Cuántos más no recibieron alimento?

En toda la comunidad mundial (en la familia que conforman las naciones), millones de personas tienen hambre todos los días. De acuerdo con Servicios de Auxilio Católico (Catholic Relief Services o CRS) los avances en los esfuerzos por acabar con el hambre casi han desaparecido por completo en años recientes a consecuencia del aumento vertiginoso de los precios de algunos de los alimentos más básicos en todas las regiones del mundo y por la actual crisis financiera internacional. Las proyecciones señalan que la crisis alimentaria internacional se prolongará y que las consecuencias para los pobres

en los países en vías de desarrollo serán graves.

El papa Francisco nos exhorta a que respondamos ante esta crisis, tanto localmente como en todo el mundo. Estamos llamados a alimentar al hambriento y dar de beber al sediento como exigencia fundamental de ser discípulos de Cristo. No podemos proclamar la Buena Nueva de nuestra salvación a menos que también compartamos con nuestros hermanos el alimento y la bebida que necesitan para vivir saludablemente y a plenitud.

¿Qué podemos hacer? Podemos rezar para que se acabe el hambre y la sed dondequiera que estén: ya sea en nuestros barrios, en nuestro estado, en el país y en el resto del mundo. Podemos apoyar las iniciativas de los comedores públicos, de las agencias de Caridades Católicas en nuestra Arquidiócesis y a la CRS internacional. Podemos pronunciarnos a favor de leyes y políticas gubernamentales que promuevan una distribución justa y equitativa de los alimentos y el agua en todo el mundo.

En consonancia con las enseñanzas de sus predecesores y del santo Evangelio, el papa Francisco nos dice que “Jesucristo es el rostro de la misericordia del Padre.” Realicemos obras de misericordia corporales. ¡Seamos el rostro de Jesús para los demás durante la época de la Cuaresma y siempre! †

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.

March 4

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **University of Notre Dame Handbell and Celebration Choirs Concert**, 7:30-8:30 p.m. Concert is free, but goodwill offerings accepted. Fish fry available prior to the concert at 5:30 p.m. in school cafeteria. Information: 317-356-7291.

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 dinners**, 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 Father John Hollowell, 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, 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.

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

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 8

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

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m., Mass for deceased Guild members at 11 a.m. in the chapel. Information: 317-223-3687, vlgmimi@aol.com.

Saint Meinrad Seminary and School of Theology, Bede Theater, 200 Hill Drive, St. Meinrad. **"The Cross as the Tree of Life: Images and Texts from Christian Tradition"**, presented by Dr. Robin M. Jensen, Notre Dame professor of theology, 7 p.m., free. Information: 812-357-6501.

March 8-9

Catholic Radio Indy 89.1 and 90.9 FM, 8383 Craig St., Ste. 280, Indianapolis. **Live "FUNdraising" event**, 6:30-9 a.m. and 3:30-6 p.m., live interviews with priests, deacons and other religious, plus local Catholic Radio Indy show hosts; volunteers and donors needed. Information: 317-870-8400.

March 9

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. Lenten Soup Supper and Speakers: **"The Holy Land Yesterday, Today and Tomorrow,"**

presented by Richard Sontag of Tekton Ministries, 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 dearollo@stluke.org.

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

March 10

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

March 12

St. Michael Parish, 250 High St., Brookville. **Dynamic Catholic event, "The Four Signs,"** 9 a.m.-1:30 p.m., \$20 per person. Information: 859-980-7900 or mary.burger@dynamiccatholic.com.

Christian Theological Seminary (CTS), 1000 W. 42nd St., Indianapolis. **Interfaith Voices for the Earth: Our Common**

Home," Archbishop Joseph W. Tobin and leaders from other faith traditions, 1:30-4:30 p.m., free but \$10 suggested donation to offset costs. Registration and information: www.hoosieripl.org/interfaithvoices_for_the_earth.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Shop INN-spiced spring sale**, 9 a.m.-3 p.m. Information: 317-788-7581 or benedictinn@benedictinn.org.

All Saints Parish, St. Joseph Campus, 7536 Church Lane, St. Leon. **5th annual All Saints Parish Spring Craft Show**, more than 25 artisans, baked goods, lunch available, free admission, 9 a.m.-3 p.m. Information: 812-576-4302.

The Willows, 6729 Westfield Blvd., Indianapolis. **Marriage on Tap, "Rediscovering Love,"** Chuck and Marilyn Traylor, presenters, 7-9:30 p.m., \$35 per couple includes dinner, cash bar available, registration required by March 6 at www.stluke.org or call 317-259-4373. †

Retreats and Programs

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

March 18

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

March 18-20

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

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

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **Preparing for Holy Week Retreat**, Providence Sisters Jan Craven and Paula Damiano, presenters, \$200 per person, registration deadline March 14. Information: 812-535-2932 or provctr@spsmw.org.

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Married couples only, "Benedictine Spirituality as Lived in Marriage,"** Deacon Rich and Cherie Zoldak, presenters, \$425

double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

March 18-24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Come Away and Rest Awhile: Silent Self-Guided Days/Evenings of Reflection for Holy Week**. Information: 317-545-7681 or www.archindy.org/fatima.

March 19

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **"Walking to Calvary with Jesus: Preparing for Holy Week,"** Benedictine Sister Marie Lindstrom, presenter, 9-11 a.m., \$20 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

March 23

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Christian Simplicity: A Lenten Dialogue, "Rest, Renew, Restore,"** session two, Molly Coyne Brosseau, MS, presenter, noon-3 p.m., \$125 per person includes four sessions and lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **Lenten Book Study Series: Job and Julian of Norwich**, Rev. Rebecca Zelensky, PA, and Rev. Dr. Will Hine, presenters, 1-3 p.m., \$25 per person. Information: 812-535-2932 or provctr@spsmw.org. †

Women's Only Weekend retreat scheduled for April 8-10 at Camp Rancho Framasa

A Women's Only Weekend retreat will be offered at Catholic Youth Organization (CYO) Camp Rancho Framasa, 2230 Clay Lick Road, in Nashville, from 7:30 p.m. on April 8 to 2 p.m. on April 10.

The retreat offers opportunities to participate in faith workshops, meet with a spiritual director, receive a massage, and do fun camp activities like canoeing, archery, crafts and more. Transportation will also be included for Mass at St. Agnes Church in Nashville.

Participants are free to make their own schedules, keeping the weekend as busy or as slow as needed. There are ample opportunities to be social and to

be alone as well.

Participants will sleep in shared heated cabins and dine in the dining hall.

The cost is \$180, which includes all meals, snacks, accommodations and all activities. Scholarships are also available.

The registration deadline is April 5, and participants must be ages 21 and older.

To register, log on to www.campranchoframasa.org.

Information is available at that website, as well as by calling 888-988-2839 or e-mailing info@campranchoframasa.org. †

Adolescent substance abuse discussion set for March 16 at St. Joan of Arc Parish

The substance Abuse Ministry (SAM) of the Indianapolis North Deanery will host a discussion on the effects of substance abuse on adolescent development at St. Joan of Arc Parish, 4217 Central Ave., in Indianapolis, at 6:30 p.m. on March 16.

The free discussion will be led by Kathy Nelson, a counselor of

adolescents at Fairbanks addiction treatment center in Indianapolis.

Time will be allowed for questions, and additional information about substance abuse will be available.

For information, contact Michael Chisley at 317-626-5388, Cindy Stansberry at 317-331-9738, or e-mail sam@sjoa.org. †

Bread for the World 'Letter Workshop' set for March 12 in Indianapolis

Bread for the World, an organization seeking to eradicate world hunger, is providing an "Offering of Letters Workshop" at Second Presbyterian Church, 7500 N. Meridian St., in Indianapolis, from 9 a.m.-12:30 p.m. on March 12.

The focus of this year's offering of letters to Congress is on improving nutrition for mothers and children in

some of the poorest parts of the world.

Featured speakers are Rebecca Middleton from Alliance to End Hunger, and Matt Gross from Bread for the World.

For more information and to register, log on to www.eventbrite.com and search for "2016 Bread Offering of Letters Workshop," or call Charlie Gardner at 317-407-9130. †

St. Boniface Parish offering pilgrimage to Germany, Austria and Switzerland

To complete the 150th anniversary of the building of its church, St. Boniface Parish in Fulda is offering a pilgrimage to its sister parish in Fulda, Germany, and other locations in Germany, Austria and Switzerland on May 30-June 6.

The pilgrimage starts in Lucerne, Switzerland. Stroll around the Old Town, the famous Chapel Bridge, medieval walls and the Lion Monument.

Drive the next day to Innsbruck, Austria, where pilgrims will visit Emperor Maximilian's Golden Roof, the City Tower and the Imperial Palace before continuing on to Munich, Germany. See the moving figures of the glockenspiel at Marienplatz, followed by dinner at the famous Hofbräuhaus.

Stops the next day include the city of Oberammergau, the city where the Passion Play has been performed since 1634, and a visit to King Ludwig's

Neuschwanstein Castle.

Pilgrims will then travel to Rothenburg, one of the most photographed cities in Germany.

The highlight of the pilgrimage is Fulda, Germany, where pilgrims will enjoy the feast day of St. Boniface with Mass at the Cathedral of Hesse, where St. Boniface is buried.

The pilgrimage includes round-trip airfare from Louisville, Ky., lodging, ground transportation, private tours, daily breakfast, three dinners and daily Mass.

The cost is \$3,509, but could be decreased with more participants.

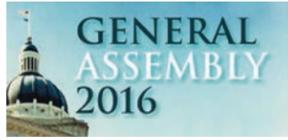
Registration is required immediately, with a non-refundable payment due in full.

To register, contact Kathy Moore of Haynie Travel at 812-477-8833, ext. 308, or e-mail her at kmoore@hanietravel.com. †

Lawmakers reject expansion of payday lending; decide to study issue

By Brigid Curtis Ayer

The Indiana Catholic Conference (ICC) and other advocacy groups recently helped persuade state lawmakers to reject an amendment to a bill that would have



expanded payday loans. Instead, lawmakers moved legislation

to further examine the issue in a summer study committee with the hope of finding alternatives methods to help lower-income individuals borrow money while reaching self-sufficiency. The ICC supports the legislation to study payday lending.

A payday loan—which might also be called a “cash advance” or “check loan”—is a short-term loan usually lent at a high rate of interest that is typically due on a person’s next payday.

The legislative action took shape during a lengthy meeting of the Senate Insurance and Financial Institutions Committee on Feb. 25 when lawmakers heard testimony on House Bill 1340, the payday lending bill. Attorneys representing payday lenders and a few lenders who oversee these financial operations highlighted to the Senate panel the benefits of adopting an expansion of the payday lending industry.

Representatives of advocacy organizations who work with lower-income people testified about the negative impact expanding these types of loans would have on those they serve.

Weeks earlier, House Bill 1340 passed out of the House and came to the Senate as a bill which created a study committee on the payday lending industry. On the last day of regular committee hearings for the Indiana General Assembly, the Senate

panel considered an amendment to change the bill from a study committee to a bill to expand payday lending. The amendment, which resurrected controversial language that could not be agreed upon in the House, would have allowed expansion of the industry to lend installment loans up to \$1,000 and at an increased annual percentage rate of up to 180 percent.

Heather Willey of the Indianapolis law firm Barnes and Thornburg, who represented short-term loan operators, spoke in support of the amendment. She said that these types of loans potentially could have the benefit of helping low-income individuals who have poor credit to build their credit history, so they could qualify for a more traditional loan. Other supporters of the bill said the legislation would help loan providers comply with new federal regulations soon to be promulgated.

Glenn Tebbe, executive director of the ICC, who serves as the legislative and public policy spokesperson for the Church in Indiana, testified in opposition to the amendment. He said the interest rate of payday loans would continue to do harm rather than benefit those people seeking such short-term loans.

“Payday loans tend to trap people into a cycle of repaying initial debt,” Tebbe said, adding it traps people into “exorbitant” interest rates.

“The majority of people using these loans are working, but have so low of pay they cannot take care of their everyday expenses. So they reach out for this type of cash to make ends meet,” he said. “People who are in a vulnerable position and already experiencing financial distress are being taken advantage of.

“We believe it’s the state’s responsibility to facilitate and protect the common good,”



‘The majority of people using these loans are working, but have so low of pay they cannot take care of their everyday expenses. So they reach out for this type of cash to make ends meet. People who are in a vulnerable position and already experiencing financial distress are being taken advantage of.’

—Glenn Tebbe, executive director of the Indiana Catholic Conference

Tebbe continued. “The weakest members of society should be protected against usury or any other type of exploitation. Economic choices and policies should be judged by how they protect and uphold the dignity of the human person, support the family and serve the common good.

“We don’t believe this amendment is in the best interest of the people or a way to help them reach self-sufficiency,” he added, “and would encourage you to not adopt this amendment, but to leave the bill in the form it came out of the House as a study committee.”

Tebbe added that the bishops across the nation, through organizations like Catholic Charities and the Catholic Campaign for Human Development, are actively working to provide alternative funding sources to assist people who need help.

Lucinda Nord, who represented the Indiana Association of United Way, also opposed the amendment. She supported the issue being discussed in a summer study committee. Nord said she thinks there is a need for some type of alternative financial product, but felt that the high interest loan was not one that would help people move toward financial stability. She added she would like to see an expansion of services that help people move toward

self-sufficiency.

Lisa Wilken, representing American Veterans, described the amendment as the “wrong approach” to helping low-income people. She said that she spoke with a veteran on her way to the Statehouse who said payday lending businesses are located outside of every military installation. She added many veterans find themselves living paycheck to paycheck, and are vulnerable to these types of loans.

The committee rejected the amendment by a 6-2 vote, and passed House Bill 1340 which will create a summer study committee on payday lending practices.

“The ICC supports the study of the industry and its impact on the people of Indiana,” Tebbe said. “If the bill passes the General Assembly this year, I’m hopeful the summer study will open up new opportunities for productive lending alternatives which move persons toward self-sufficiency.”

(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.) †

Marriage Day Celebration for all married couples is set for April 24 at cathedral

By Natalie Hoefler

Msgr. William F. Stumpf, archdiocesan vicar general, will celebrate a Marriage Day Celebration Mass for all Catholic married couples in the archdiocese at

2 p.m. on April 24 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

This festive Mass and celebration developed out of the need for more space at the cathedral to accommodate all of the couples celebrating 50 years of marriage—and their guests—during the Golden Wedding Jubilee Mass in the fall.

“Over the past couple of years, and especially last year, we had to turn families away because we ran out of space at the cathedral and Assembly Hall [in the Archbishop Edward T. O’Meara Catholic Center],” admits Scott Seibert, archdiocesan coordinator of marriage and family enrichment.

“This will create an opportunity to gather the entire Church of central and southern Indiana together to observe God’s plan for a long and joyful marriage vocation.”

During the Mass, which celebrates the beautiful witness of love and perseverance of married couples throughout the archdiocese, Msgr. Stumpf will lead the couples in renewing their wedding vows. Couples married 60 years

or more, as well as the couples married the shortest time and the longest time, will receive special recognition.



Msgr. William F. Stumpf

The Mass will be followed by a reception across the street in Assembly Hall.

Couples must register for the Mass by April 5. Early registration is highly encouraged, as space is limited and registration will close once maximum capacity is reached. Each couple is invited to bring up to four guests. If any of those guests are married, they are advised to register separately.

Registration is available online at www.archindy.org/plf/ministries-goldenwedding.html, or by calling the Office of Pro-Life and Family Life at 317-236-1521 or toll free at 800-382-9836, ext. 1521, or by e-mailing sseibert@archindy.org. †

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‘Over the past couple of years, and especially last year, we had to turn families away because we ran out of space at the cathedral and Assembly Hall [in the Archbishop Edward T. O’Meara Catholic Center]. This will create an opportunity to gather the entire Church of central and southern Indiana together to observe God’s plan for a long and joyful marriage vocation.’

—Scott Seibert, archdiocesan coordinator of marriage and family enrichment

Notre Dame Glee Club to perform at St. Alphonsus Church in Zionsville on March 13

Under the direction of Daniel C. Stowe, the University of Notre Dame Glee Club will perform a concert at St. Alphonsus Liguori Church in Zionsville, in the Lafayette Diocese, at 2 p.m. on March 13.

The Glee Club, one of the of the most renowned all-male choruses in the United States, will feature a program of a *cappella* works that cover a broad range of music from medieval works to contemporary compositions for male chorus. The group will be stopping in Zionsville as part of their 2016 Centennial Spring Tour.

The program delivered in each performance is always filled with variety that highlights the Glee Club’s scholasticism, musicianship, and dynamic control as

an ensemble. “We want our audiences to receive an educational experience as well,” says Stowe.

The first half of the program features music from the Renaissance, Classical and Romantic eras. The musical set will include sacred contemporary pieces, including Franz Biebl’s “Ave Maria” for double men’s chorus—a signature piece of the Glee Club. The program continues with an exciting second half of sea shanties, folk songs, barbershop tunes and African-American spirituals.”

(There is no admission fee, but a freewill offering will be accepted. For more information, call 317-873-2885.) †

FAITH

continued from page 1

growth, doubt and exhilaration for many educators. Yet Wickert is also part of an educational experience that is occurring for the first time in the archdiocese during this school year.

'I really feel a lot of love for them'

Wickert, Francis Butler and Katie Moran are 2015 college graduates who are part of the University of Notre Dame's Alliance for Catholic Education (ACE), a graduate degree, teacher-formation program designed "to develop the skills and knowledge necessary to serve our nation's children, especially those from low-income and immigrant communities."

While ACE started in 1993 with the mission "to sustain, strengthen and transform Catholic schools," this year is the first time the program has sent new teachers to the archdiocese—at the invitation of Archbishop Joseph W. Tobin. The program also serves 29 other archdioceses and dioceses this year.

While Wickert teaches at St. Philip Neri, Butler and Moran teach at St. Anthony School in Indianapolis. Both schools serve predominantly Hispanic-American students.

All three first-year teachers were drawn by the faith and service components of a program that provides a \$12,000 yearly stipend, affordable housing and a master of education degree following the completion of the two-year commitment.

"It's overwhelming in many different senses—both good and bad," says Moran, a Notre Dame graduate who teaches math, science and religion to seventh- and eighth-grade students at St. Anthony.

"It's overwhelming in having so much to learn. But it's also overwhelming in a really beautiful way—being able to enter into the lives of my students. I really feel a lot of love for them. Accompanying them through a lot of tough journeys has been extremely hard but rewarding."

All three teachers mention the "tough journeys" their students face. Many of their Hispanic-American students are immigrants or children of immigrants. They face poverty. Some work after school. Others care for younger siblings while their parents work two and even three jobs to support their families.

It's a world often far removed from the childhoods of intact families, available parents and comfortable lifestyles that Wickert, Butler and Moran experienced.

"It's probably the most challenging thing I've ever done," says Butler, a graduate of Siena College in Albany, N.Y., who teaches social studies and religion to seventh- and eighth-grade students.

"In many ways, you have to be a father, a brother, a mentor, a disciplinarian and

a teacher all at the same time. You really feel the call to be Christ the teacher to your students. I pray every day that I can be Christ the teacher for them because I can't do all those roles adequately by myself."

Those prayers are sometimes answered in unexpected ways.

'You need to show them you care'

"I had an encounter with a student where she was disrespectful to me," Butler recalls. "I was floored by it, and I gave her a consequence."

"At the end of the day, she gave me a note. I put it in my file of paperwork. When I found it later, I opened it up, and it was a letter of apology to me. I thanked her. It made me see the situation in a whole new light. I saw the courage it took for her to admit she didn't do something right."

Wickert often sees the courage of her students, too—and their need for another caring adult in their world.

"A lot of these kids have tough lives," says Wickert, a Notre Dame graduate who teaches math and science to her sixth-, seventh- and eighth-grade students. "They have a lot of responsibilities at home that I never had growing up. They've shared personal, touching things with me."

"You need to show them you care because they are children of God. They can sometimes drive you nuts in the classroom, but if you show them that you care about them as a person more than what their grade is in math or science, they feel much better about themselves and being in school."

She pauses before adding, "I love them. I really do."

Faith—tested and deepened

While Wickert, Butler and Moran have poured their hearts into teaching their students, they have also learned valuable lessons about teaching—and themselves.

"One of the greatest lessons I've learned is that I need to redefine 'success,' to where it's more a factor of growth," Moran says. "A lot of students come in behind academically and behaviorally, too. Success is about improvement. It's so important to see their successes and celebrate them."

Wickert has learned an even greater appreciation for the Catholic school teachers who shaped and touched her life from kindergarten through college.

"You never see behind the scenes, all the preparation teachers do," she says. "It makes me have a lot of respect for all my teachers, and especially the ones who stay in it as a career. It's a lot of tough work, and it often goes unnoticed."

What hasn't gone unnoticed for the three young teachers is how their Catholic faith has been influenced and changed by



First-year teacher Francis Butler describes his role at St. Anthony School in Indianapolis as being "a father, a brother, a mentor, a disciplinarian and a teacher all at the same time." (Photos by John Shaughnessy)



In her first year at St. Anthony School in Indianapolis, Katie Moran says the best part of teaching for her is "being able to enter into the lives of my students."

the experience of teaching in a Catholic school that serves low-income, immigrant communities.

"Throughout my life, faith has always been an uphill battle," Butler says. "It's something I've tried to really work hard on, but it's never come easily. From this experience, I can tell my relationship with God has deepened. There are a lot of times I look at the crucifix in my room and say, 'I know you carried the cross, please help me with this one.'"

Moran has felt her faith tested and deepened, too.

"I've never experienced such a real need for God before," she says.

"I've felt his presence with me through this experience, both through a sense of his presence and through people who

have been answers to prayers. Once, I was thanking God for his sense of presence, but I was also praying for a more tangible example of his comfort. Two days later, an acquaintance [from Notre Dame] reached out to me and said, 'I want to bring you coffee and breakfast.' Since then, we have become really good friends."

For Wickert, it's all part of her spiritual growth, a journey that connects her past and her present.

"I've been given so much from Catholic schools. ACE is a great way to give back. To me, there is no better way to give back than to serve others in need. A lot of these kids have gone through a lot of difficult situations. You have to trust in your faith that God has put you in the right place." †

What was in the news on March 4, 1966? Understanding Vatican II's call for religious liberty, the cost of the council, and a condemnation of war

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 March 4, 1966, issue of *The Criterion*:

• No tradition break seen in Vatican II freedom declaration

"NORTH AURORA, Ill.—The Vatican Council's Declaration on Religious Liberty was not a departure from tradition, but a reconsideration and a recognition of 'her identity and her mission,' a professor of biblical literature declared here. 'The Church did not depart as much from an established pattern as we thought; the pattern really never was established,' said Father John L. McKenzie, S.J., visiting professor of biblical literature at the University of Chicago. 'What we heard was a noisy and persistent minority who knew what they believed. The great majority remained silent, either from fear or from a lack of a clear understanding of their own belief,' he said. Father McKenzie told a symposium on religious freedom that the 'supreme religious act of the Christian' is 'to exhibit the sovereign love of God,' and 'he cannot perform it unless he does it with supreme freedom.'"

- Officials of seminaries to convene
- Cost of Vatican II set at \$7 million

"VATICAN CITY—The Second Vatican Council cost more than \$7 million, which was met by the contributions of Catholics throughout the world. This statistic is only one of hundreds contained in a special edition of the Vatican City weekly, L'Osservatore della Domenica (The Sunday Observer). The edition, which came out in the first week of March, consists of 228 pages instead of the usual 16. It is to be translated later into all major languages."

• Urges 'unequivocal' condemnation of war

"NEW YORK—A Catholic priest said that the Church must take the fundamental step in outlawing war by issuing a 'firm and unequivocal' condemnation of it. ... [Father Philip Berrigan, S.J.] said that at one point the [Constitution on the Church in the Modern World] lapsed into a type of socio-political concession. He said that a statement such as 'governments cannot be denied the right to legitimate defense once every means of peaceful settlement has been exhausted' is a rehashing of the just-war theory. This theory has done infinitely more to sanction war than to abolish it, he said. 'When in modern times has every means for peaceful settlement been exhausted?' Father Berrigan asked. 'History reminds us that preparation for war—which includes the cultivation of a "war psychology" by the propaganda of one side or both—precludes efforts for a peaceful settlement. A nation cannot seriously investigate areas of reconciliation, and still adequately prepare for war,'

he declared."

- Economic sanctions defended
- Native of Terre Haute slated for ordination
- Donate \$60,742 to Fatima fund
- Polish assault on Church seen inspired by Moscow
- Text of Church in Modern World schema
- Cardinal McIntyre suspends Fr. DuBay
- Theologians aided spread of atheism, Fr. Haering says
- Holy Name, Beech Grove, Cadet champs
- Seek to save sinking basilica
- Pope Paul plans busy liturgy schedule for Holy Week
- Cardinal Ottaviani heads new body on family problems
- Marian announces changes in faculty



Read all of these stories from our March 4, 1966, issue by logging on to our archives at www.CriterionOnline.com. †

Leaders share ideas, discuss efforts to help Hoosiers out of cycle of poverty

By John Shaughnessy

When Catholic Charities Indianapolis invited business, social and government leaders to meet at Marian University in Indianapolis on Feb. 24, the hope was that they would provide concrete ways to support the Catholic bishops of Indiana in their efforts to help people out of poverty.

Here are some of the thoughts and ideas shared by Archbishop Joseph W. Tobin and members of a panel called together to discuss the bishops' pastoral letter, "Poverty at the Crossroads: The Church's Response to Poverty in Indiana."

Archbishop Joseph W. Tobin:

"In our pastoral letter, the Catholic bishops of Indiana admitted that the root causes of poverty are complex and must be addressed effectively by a holistic and multi-faceted approach to social, economic and spiritual development. It is important to feed our hungry through soup kitchens and through the fine work of the St. Vincent de Paul Society. But we cannot neglect the more thorny public policy issues. We need to face these if we wish to address the fundamental causes of poverty here in Indiana, as well as in our nation and global community.

"We want to work together with people of good will. The Church can be a partner with other faith traditions, community organizations, government and business in promoting what is just and right for society. We can offer a moral perspective that flows from the light of Christ.

"We can do our part in promoting better-paying jobs, the reduction of the higher unemployment rate in some sectors of the state, and what is more common—where people are working two or three low-paying jobs to keep food on the table. We can organize our parishes to be more active in keeping kids in school through graduation.

"Most importantly, we can strengthen and promote the family as the basic unit of society."

Sheila Gilbert, president of the national St. Vincent de Paul Society:

"No one is going to walk out of poverty alone. There has to be someone who is walking with them and supporting them. That's where one of the new thoughts is coming—around the idea of mentoring or partnering. That's where business can play a real role because you can be encouraging your employees to walk with people out of poverty.

"Here in Indianapolis, the St. Vincent de Paul Society by next April or May is going to have 48 people who have completed a program to help them develop their goals and understanding of what they need. They're going to need someone specifically to walk with them. And most of them are going to be women. It seems women are the ones who feel the hope they can make it out. Hope is the key virtue



During a poverty summit at Marian University in Indianapolis on Feb. 24, University of Notre Dame professor William Evans answers a question while fellow panel members Sue Ellspermann, left, and Sheila Gilbert listen. Gilbert is the president of the national St. Vincent de Paul Society, and Ellspermann served as the lieutenant governor of Indiana before resigning on March 2. (Photo by John Shaughnessy)

for people coming out of poverty.

"That's what mentors do. They hold the hope for people when they can't do it for themselves."

William Evans, University of Notre Dame economics professor:

"To move people out of poverty, we need to know what works. And we do a very poor job of actually analyzing what we do in a systematic way to understand what programs actually deliver as promised. The evidence is clear that more education increases your earning prospects, that you're going to be married, that you're going to live a longer life. But if you take a low-income kid in a challenging school situation with one parent, getting that kid more years of education is often difficult.

"Our advice to Catholic Charities is that we need to take a look at your programs under the microscope, and do the best job of finding what works and what doesn't work. And given that you're a national organization, if something does work, you can disseminate it to all 180 local agencies. And if something doesn't work, shut it down and move that money to something that actually works."

Indiana Lt. Gov. Sue Ellspermann:

"Now the focus is on jobs that have higher wages because you can be in poverty if those are \$10-an-hour jobs. So moving up those wages is important. And those wages being up probably means more education.

"So the state has been working very hard in the past

three years to career counsel—where we're aligning and understanding across the state and by region what are the jobs that are in demand, which ones have higher wages, and how do we encourage our higher ed system, our post-secondary education system to provide those skill sets.

"So when the opportunity is there, the programs are there, and then encourage people into those available higher wage jobs. We're working on that. It has to be a public-private partnership."

Phil Sicuso, partner in the law firm Bingham Greenebaum Doll, discussing a proposed rapid transit bus system that would add more frequent mass transportation in Indianapolis:

"We need people to be able to get to work, to the grocery store, to health care. There are a lot of people in central Indiana who don't have a car.

"The question for everyone in this room is, 'What are we going to do to see if this can be finished?' One thing that is not debatable is the impact of something like this on the people who need help to be pulled up through the ranks, to have an opportunity to get places we all take for granted.

"Will businesses in central Indiana—people like us—identify this as priority? It may not be obvious to your bottom line, but do we want to have a community that helps raise people up? When leaders of business are vocal about an issue, it works. The question needs to be asked, 'Is this one of them?' " †

POVERTY

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Sheila Gilbert, the president of the national St. Vincent de Paul Society, discussed the importance of having people in poverty be involved in efforts to "help them get ahead instead of just helping them get by."

University of Notre Dame professor William Evans dwelled on his college's efforts to study the approaches of social service agencies to ending poverty, and finding the most effective ones so they can be used nationally.

Indiana Lt. Gov. Sue Ellspermann focused on the state's emphasis to lure jobs with higher wages, while attorney Phil Sicuso stressed the importance of developing new mass-transit programs that will help low-income and unemployed people get to the jobs that can help change their lives.

Then the spotlight finally turned to the humble Huntington, whose plain business card of black ink on a white background doesn't even mention that he is the president of AAA Roofing in Indianapolis.

Huntington shared how the "difficult

job of roofing" often attracts hardworking people from "poor and uneducated" backgrounds—and how his company tries to make a difference in their lives.

"Roofing is not a glorious job," said Huntington, a member of St. Michael the Archangel Parish in Indianapolis. "You're out in the elements all the time. But it does provide a good living and a good opportunity for some people to move up.

A lot of our people don't have a higher education, but they're some of the best people you'll ever want to meet. They face a lot of challenges, and we help them overcome them as best we can."

He noted that helpers start at \$15 an hour in his company, and the wage scale increases to \$38 an hour. His company also provides a 401(k) retirement plan for employees, putting 7 percent of their gross wages into the account. And the company pays 75 percent of their employees' health insurance.

"We provide health insurance not only for the employee but the family as well, because if Joe is worried about his kids, he's not going to do very well on the job," he told the gathering of business leaders. "We train them and try to help them up the ladder in the business."

In a question-and-answer session during the poverty summit, Huntington also shared a defining moment in his company's business—and how he chooses to lead it.

"I was challenged by another business owner to bring my faith and my Church into my business," he noted. "I told him, 'Man, that's going to be tough.' He said, 'You can do anything you want.' I said, 'Yeah, you're right.'"

That commitment changed the culture of his business.

"At our Christmas [gathering,] we started talking about Jesus and God instead of having a big party with alcohol. We changed it to having breakfast, sharing a story with them, and encouraging them to go to church. It didn't matter where they went—Catholic, Methodist—just go to church and spend time with your family. And that really pulled our community of people together."

Huntington shared one story that dramatically showed that change.

"We started several traditions when we did that. One was to just do something very simple. We gave everyone \$10. They got their bonus as well. We challenged them to go out and do something with their \$10. Give it to someone on the street, or buy yourself a beer at the bar. Your choice. This past year, one of our guys went around and collected half of the guys' \$10. He took this to another young man who was going through some hard times. He had cancer issues."

The worker who collected the money videotaped the person in need receiving the money.

"It was shown to all the people in our company. The guy was unbelievably appreciative. That was done at the helper level, not the management level. It really gave all of them encouragement to lean on one another. As business owners, we should look to our faith and our Church and share

that with each other."

Huntington was also asked about the impact that providing health insurance, a 401(k) and other benefits had on his company's bottom line financially.

"It's all been positive," he said. "It's just doing the right thing. We're all the same. If I treat you right, you're going to treat me right. The people who work with me—not for me, but with me—know that's the way we do things. They work hard, they work smart and the biggest thing is they care—because we care about them.

"We have a very low turnover. Good people more than pay for themselves—double."

Archbishop Tobin praised the contributions of all the panel members and the community leaders from business, education and health care who attended the poverty summit.

"The number and caliber of the participants make clear that the pastoral letter aroused some interest," the archbishop said after the summit. "Some practical efficient models were shared that illustrated not only how people can make their first steps out of poverty through meaningful employment, but how employers can take steps to ensure that the poor will not return to misery."

He viewed the summit as another positive step in addressing the challenge of poverty in Indiana.

"I shared with the other Catholic bishops of Indiana the positive experience at the meeting," Archbishop Tobin noted. "They in turn informed me about similar efforts happening in their dioceses. I think the 'conversation' the bishops called for when we published 'Poverty at the Crossroads' a year ago is now taking shape. There is clearly a desire to continue the conversation in favor of concrete action and partnerships." †



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—Archbishop Joseph W. Tobin

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, Millhouse; 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 the Apostle, 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

- 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 6, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh at Holy Trinity, Edinburgh
- March 10, 7 p.m. at St. Bartholomew, Columbus
- March 13, 4:30 p.m. for St. Patrick, Salem, and American Martyrs, Scottsburg at American Martyrs, Scottsburg

Terre Haute Deanery

- 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,



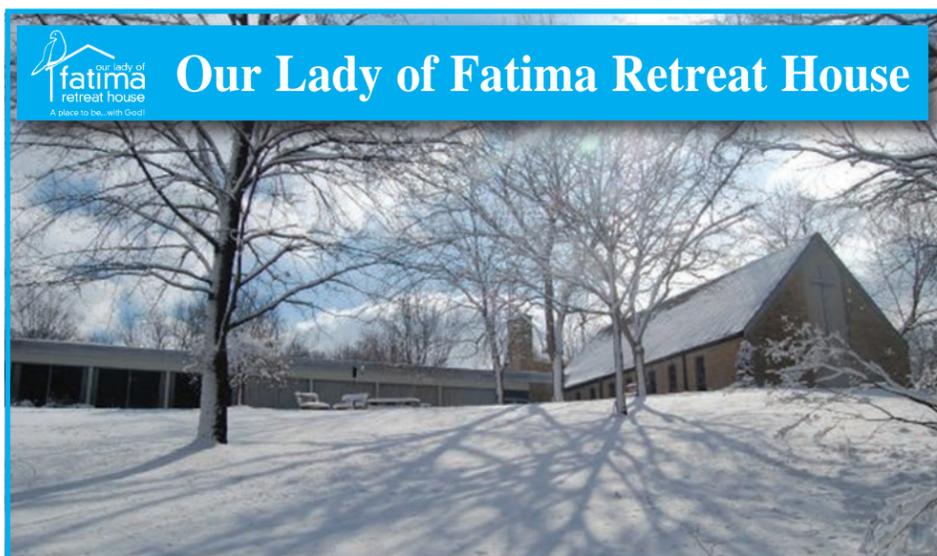
Pope Francis hears confession during a penitential liturgy in St. Peter's Basilica at the Vatican on March 28, 2014. (CNS photo/L'Osservatore Romano via Reuters)

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

Lenten activities available online

Be sure to visit *The Criterion's* Lenten Web page at www.archindy.org/lent.

The page consists of links to daily readings, archived Lenten columns by Archbishop Emeritus Daniel M. Buechlein, a full list of communal penance services taking place at parishes, and other features. †



Our Lady of Fatima Retreat House

Volunteers needed!

If you thought that during Lent you might find a place that you could give back to your church, while meeting new people that will help build your spiritual life, then we have the perfect opportunity for you!

Our Lady of Fatima Retreat House is currently looking for volunteers to help with our meal service (no cooking or washing dishes involved, only serving and cleaning up the dining room!) and to help with light housekeeping duties (dusting, cleaning sinks and vacuuming)

If you are interested in volunteering your time or talent with us, please contact Mary O'Brien at 317-545-7681 ext: 108 or e-mail mobrien@archindy.org.



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



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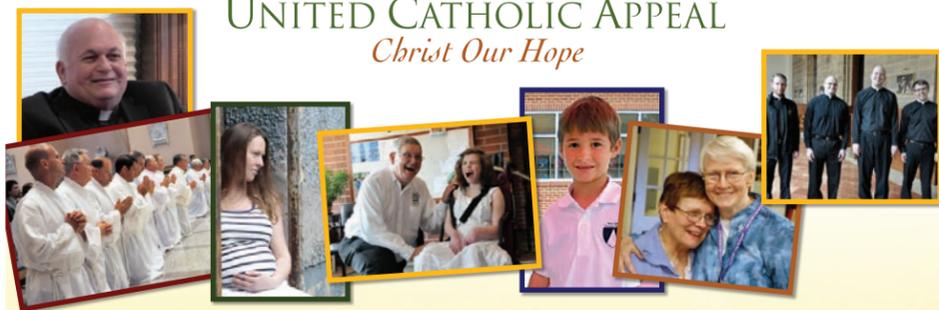
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Burying the dead a sign of God's continuing presence

By David Gibson

Sometimes the dead are buried in nothing short of an appalling manner. Think of the Nazi regime's mass burials in the 1940s of countless Jews murdered in its gas chambers. The regime judged these human beings as contemptible and deserving of oblivion.

Other burials are inspiring. They draw upon a surviving family's finest instincts, and the supportive strengths of a surrounding community to celebrate the life of someone known by name and cared about.

Most funerals and burials uncompromisingly honor the dead. Perhaps, moreover, they even serve as moments of revelation for some in the community that gather together after a death.

Why? Because these occasions present unique opportunities to view people who have died through the eyes of others who love them—through the eyes of family members, close friends and associates.

Anglican Archbishop Rowan Williams suggests in his book *Faith in the Public Square* that seeing others "through the eyes of those who love them" is a way to discover how precious every life is.

It is merciful to bury the dead, Christians believe. In fact, burial of the dead holds a place among the corporal works of mercy that Pope Francis wants the Church to revisit during its current Holy Year of Mercy.

The actions of those who honor the dead accord them a valued place in prayer and lend support to their survivors. They are signs that God is not absent from anyone's life, even in painful times of suffering and death.

During his mid-January 2015 visit to the Philippines, Pope Francis made these points in a message for survivors of the nation's devastating November 2013 typhoon. He said:

"Let us commend to God's mercy all those who have died, and invoke his consolation and peace upon all who still grieve. May we remember in a particular way those among us whose pain makes it hard to see the way forward.

"At the same time, let us thank the Lord for all those who have labored in these months ... to visit the sick and dying, to comfort the grieving and to bury the dead. Their goodness ... [is] a real sign that God never abandons us!"

I wonder whether the Nazis, in digging mass graves for murdered Jews, cared that their victims had names? Did the perpetrators of the Holocaust ever attempt to view those they intended to kill through the eyes of people who loved them? Did they attempt to lock God out of their death chambers, the God who "never abandons" anyone?

A truth ignored by the Nazis was that its victims of any age were children of parents who loved them. Many victims were happily married, had devoted children and wonderful friends, and had contributed greatly to the world around them through their work. They were loved by God.

That's a lot to overlook or to ignore!

Standing in sharp contrast with all of that is the



Mourners surround the casket of Holy Cross Father Theodore Hesburgh during his burial service on March 4, 2015, at Holy Cross Community Cemetery on the campus of the University of Notre Dame in northern Indiana. Burying the dead is a corporal work of mercy. It is also a sign of God's continuing presence among humanity. (CNS photo/Matt Cashore, University of Notre Dame)

January 2015 burial of a homeless man in a Vatican cemetery. The man's name, Willy Herteleer, was carefully noted by Vatican officials who spoke of the burial.

Here was a person, it was made clear, whose life had meaning and who did not deserve to be forgotten.

Herteleer, it seems, participated for more than 25 years in morning Mass at St. Anne Church just inside the Vatican gates. Thought to be about 80 years old, he collapsed on a December night, and was taken to a hospital where he died.

Learning of Herteleer's death, the Vatican arranged for his burial on its grounds. St. Anne's pastor said the burial was "in perfect harmony with Pope Francis' incisive message in which he always talks about the excluded, those who do not count in our society," but whom Christ holds dear.

Those who regard burial of the dead as a work of mercy tend during the days, months and years after a death to make themselves the companions of those who die and of those who loved them.

Yes, participating in this work of mercy even encompasses a desire to remain thoughtfully and prayerfully alongside someone whose life in this world reaches

its conclusion.

Here I cannot resist the urge to quote from a poem titled "Into a Larger Existence" by the great Indian writer Rabindranath Tagore. In the poem, which appears to reflect the thoughts of someone at the deathbed of a loved one, Tagore writes:

"Stand still,
O Beautiful End
for a moment,
and say your last words in silence.
I bow to you and hold up my
lamp to light you on your way."

People who gather with the family and friends of someone who has just died may not think consciously that they are practicing a work of mercy. It may not come to mind that they are serving as signs of God's presence.

People often sense in a real way, however, that their presence at these times is vital. For, somehow, it takes a community to bury the dead.

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

Giving proper burial to the dead is valued throughout the Bible

By Daniel S. Mulhall

Of the seven corporal works of mercy, only one is not found in Matthew 25:31-46: bury the dead. Why then is



Pallbearers lower a coffin containing the body of a tornado victim into a grave on May 26, 2015, at a cemetery in Ciudad Acuna, Mexico. According to the Book of Tobit, burying the dead is an important work of charity. (CNS photo/Jaime Escamilla, Reuters)

it included as one of the works of mercy?

Proper burial of the dead was an important practice in Israel from its earliest days. A common practice was to prepare a body for burial with ointments and spices, and then to wrap it in a linen cloth before laying it in a tomb, as was done with Jesus (Jn 19:40).

There the body would decay until only bones remained, and then they would be moved to a permanent burial place where they would be placed with the bones of one's ancestors.

According to the Gospel of Luke, Jesus was wrapped in linen and laid in a "rock-hewn tomb in which no one had yet been buried" (Lk 23:53), but because of the Sabbath, his body had not yet been anointed with the appropriate spices and perfumed oil.

Thus, some women among his followers returned early in the morning on the first day of the week to finish the burial ritual, only to find the tomb empty.

The importance of proper burial can be seen in Genesis 23 when Abraham, who is then living among the Hittites, purchases a field in which to bury his wife Sarah. Genesis 49:31 informs us that Abraham will also be buried in that tomb, as will Isaac and his wives Lea and Rebekah, and their son, Jacob.

The importance of a proper burial is also seen in the internment of Joshua and the bones of

Joseph (Jos 24:29-33).

Proper burial of the dead was considered so important in Israel that being left unburied was considered a curse and a condemnation.

In Deuteronomy, where all the curses for disobeying God's commands are listed, this curse is found: "Your corpses will become food for all the birds of the air and for the beasts of the field, with no one to frighten them off" (Dt 28:26).

Not to bury someone properly then was a sign of great disrespect and a condemnation.

According to the Book of Tobit, burying the dead was an important work of charity: "I had performed many charitable deeds for my kindred. ... I would give my bread to the hungry and clothing to the naked. If I saw one of my people who died and been thrown behind the wall of Nineveh, I used to bury him" (Tb 1:16-17).

As with all of the works of mercy, what is emphasized here is the importance of compassion for others and the need to treat everyone with the dignity and respect they deserve as people created by a loving God.

Showing love for others, even after death, is how Jesus' disciples are to show their love for God.

(Daniel S. Mulhall is a catechist. He lives in Laurel, Maryland.) †

From the Editor Emeritus/John F. Fink

Renaissance Church: It spreads to newly-discovered lands

(Fifth in a series of columns)

The year 1492 was a busy one for King Ferdinand and Queen Isabella of Spain. Not only did they finish the



Reconquista (reconquest) of Spain and begin to force Jews and Muslims to leave the country (see last week's column), they also commissioned Christopher Columbus to try to reach India by sailing west.

Instead, he discovered what he called the West Indies.

He also set off an era of Catholic missionary work the world had not seen since perhaps the first years of the Church.

There quickly ensued a race between Spain and Portugal to claim newly-discovered land. Pope Alexander VI, therefore, drew a line down the map of the Atlantic Ocean, and awarded discoveries to the west of the line to Spain and to the east of the line to Portugal. This gave the Portuguese the rights to the countries in the Far East, but also to Brazil, which is why the people of that country speak Portuguese. Spain got all the rest

It's All Good/Patti Lamb

Let's be 'Good News' people and let Christ's light shine through

Recently, my 8-year-old daughter Margaret neglected to follow some house rules and lost the privilege of watching



television. When she turned her behavior around several days later, I retrieved the remote control from my secret hiding place and her television privilege was restored.

She seized the remote control—her long lost friend—and happily danced a little jig as she hit the “on” button. But her happiness was short-lived.

When she tuned in, the local evening news was being broadcast. The remote control wasn't functioning properly, so she couldn't turn it to her normal, kid-friendly channel.

After several minutes of watching the news, Margaret turned the television off and came to the laundry room, where I was matching socks.

“I couldn't get the channel to change, and the news was on,” she said in a somber voice.

“It was really scary,” she added.

Then, my second grader went on to ask questions about weapons and viruses, topics discussed during the news broadcast. I tried to calm Margaret's mind and reassure her, but she still slept in our bedroom that night.

Your Family/Bill Dodds

Practicing the Holy Year of Mercy begins at home

Good news, Mom and Dad! Take comfort in this Holy Year of Mercy, because you've been living and teaching the corporal and spiritual works of mercy for years.



When it comes to the corporal, day after day you've been: feeding the hungry (“What's for dinner, Mom?”), giving drink to the thirsty (more so when the little ones couldn't reach the faucet), clothing the naked (and clothing them again as your kids outgrow pants, shirts, coats, and shoes overnight), sheltering the homeless (when they're young but, these days, that sheltering includes 20- and 30-somethings), visiting the sick (providing chicken soup, placing a cool hand on a warm forehead, and dashing to the pediatrician or pharmacy).

What about visiting the imprisoned and burying the dead? More often, but not always, this can involve extended family and friends. It's helping those whose loved one is in trouble with the law, and

of the Americas.

The Spanish empire in the New World was achieved quickly: the seizure of the West Indies completed within 23 years of Columbus's first voyage, the Aztecs in Mexico and Central America defeated six years later, and the Incas on the west coast of South America 15 years later still. The conquest was brutal, and defeated natives were virtually enslaved.

It was only the Catholic Church that kept the natives from being actually enslaved. The religious orders toned down the worst impulses of the conquerors. The Franciscans, Dominicans, Capuchins and, later, Jesuits looked on the conquests as opportunities for conversions. The conversion of the natives was as quick as their conquest, thanks to the hundreds of missionaries sent by religious orders.

In Mexico, the conversion happened quickly after the Blessed Virgin appeared to the 58-year-old native Juan Diego in 1531 and her image, depicted as a native woman, appeared on his cloak.

By the end of the 16th century, the 7 million natives in the Spanish empire were Catholics—at least in name. How much they actually knew about their new

I could relate to her distress. I avoid watching the news because our world is so troubled. I listen to the news and hear about tragedies and heartbreaks that leave me sickened and saddened. My mind is polluted with stories of shootings, accidents, addictions, illnesses, poverty, and mean-spirited political remarks. I'm also disheartened when I hear outlandish stories about the antics of celebrities whom our society has placed upon pedestals. I am easily overcome by all the bad news, and find myself dwelling in a state of pessimism.

Especially during this season of Lent, however, I must embrace my faith and turn to the Gospel, the “Good News” of how Jesus died and rose from the dead to restore our relationship with God. I need to call upon the Holy Spirit, our Advocate, who remains with us during these troubled times. How often I forget to dwell on the Good News of God's kingdom and our ultimate goal, eternal life with our Creator. God's grace—his undeserved favor—is ours if only we accept his love.

In his homily during Mass in Madison Square Garden in New York City last September, Pope Francis spoke these beautiful words to encourage us to proclaim the Gospel:

“The Gospels tell us how many people came up to Jesus to ask: ‘Master,

offering your support to those who are grieving.

The same is true for the spiritual works. Just look at that list and consider what you do as a parent: counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offenses, bear wrongs patiently, and pray for the living and the dead.

Counseling, instructing, admonishing, forgiving ... that's parenting. That's marriage. Sometimes words are needed. Often it's the example you set. It's the way you choose to live your life, to live your Catholicism.

But, of course, both sets of works extend beyond family and friends. Throughout the world, and in your community, there are those who are literally hungry, homeless and all the rest. There are those who are doubtful, ignorant, sinners and who offend in many ways.

You probably know that Divine Mercy Sunday, celebrated on the Sunday after Easter, traces its origin back to St. Faustina Kowalska, a Polish religious sister and

religion is another matter. One priest, Pedro de Gante, reported that he and one other person baptized 14,000 Indians in one day. In Peru, St. Toribio, Archbishop of Lima from 1580 to 1606, baptized and confirmed 500,000 persons, built chapels, schools, hospitals and convents, and started a seminary.

The Catholic Church was well established in Central and South America and Mexico before missionaries started to move northward into what is now Florida, Louisiana, Texas, New Mexico, Arizona and California.

The Spanish also conquered the Philippines in 1561-62. Five Augustinian friars accompanied the invasion and, after the natives were defeated, other religious orders moved in. Within 30 years, more than 500,000 natives were converted. By the 17th century, nearly half the population was Catholic.

Meanwhile, in India and other places in central and eastern Asia, Portugal built up an empire for commercial purposes, and the Catholic clergy tried to minister to traders, soldiers, slaves and others. In India, converts were won in Goa, Cochin, Madras, and other cities. †

what must we do?’ The first thing that Jesus does in response is to propose, to encourage, to motivate. He keeps telling his disciples to go, to go out,” the pope said. “He urges them to go out and meet others where they really are, not where we think they should be. Go out, again and again, go out without fear, without hesitation. Go out and proclaim this joy which is for all the people.”

In the midst of this world's bad news, we are called to spread the good news—through our words and our actions—about God's unconditional love. God wants us to let our Christ lights shine in this drab age and bring others to him.

There's a eucharistic prayer we hear at Mass which eloquently sums up the Good News: “One day he will come in glory, and in his kingdom there will be no more suffering, no more tears, no more sadness.”

The other night when I tucked Margaret into bed, I said, “Think happy thoughts, sleep peacefully and focus on the Good News.”

“We are ‘Good News’ people,” Margaret said.

Yes, Margaret. That's right. I hope you always remember that.

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

visionary. In her diary, she writes of Jesus saying to her:

“My daughter ... you are to show mercy to your neighbors always and everywhere. You must not shrink from this or try to excuse or absolve yourself from it.

“I am giving you three ways of exercising mercy toward your neighbor: the first by deed, the second by word, the third by prayer. In these three degrees is contained the fullness of mercy, and it is an unquestionable proof of love for me. By this means a soul glorifies and pays reverence to my mercy” (*The Diary of Saint Maria Faustina Kowalska: Divine Mercy in My Soul*, #742).

By these, you and your family do that, too: Deed. Word. Prayer.

These three keys will help you in unlocking the Year of Mercy, and filling your home with merciful love that mirrors God's love and mercy for you.

(Bill Dodds writes for Catholic News Service.) †

For the Journey/Effie Caldarola

A martyr and hero for the faith

Have you ever heard of Father Stan Rother?



His is not exactly a household name, and until I'd read a compelling new book about him, I didn't know that this farmer from Okarche, Okla., just might become the first U.S.-born male saint.

Often, heroes are born from hard times, and a real testing ground for heroes

in the 20th century came amid the violent struggles in Central America. This is where Father Stanley Rother, a priest who served in an Oklahoma-sponsored mission in Guatemala, found sanctity among a poor, remote Mayan congregation.

He was brutally murdered by a death squad allied to the government there in 1981. Before his body was returned to Oklahoma, his flock loved him so deeply they kept his heart to venerate.

In Central America, oppressive regimes controlled by the wealthy controlled all the land and resources. They met resistance from insurgents determined to make life more equitable for the poor, who lived in abject poverty. There was violence on both sides.

Many right-wing Americans suspected the insurgents might be communists. Even the Church was divided, as is evidenced by the life of Archbishop Oscar Romero, who began his career as a defender of the wealthy Catholics in El Salvador, and ended his life murdered by government forces for his defense of the poor.

Father Rother was apolitical. His commitment was to the Gospel, and because of that, his life, devoted to the poor, was a red flag to the oppressors.

We're still feeling the repercussions of those violent years. Today, thousands of Central Americans flee the gang violence and anarchy left behind in the wake of wars. Desperate pleas for sanctuary in the U.S. often fall on deaf ears.

Father Stan Rother was the lanky son of a loving family in the German-American enclave of Okarche.

In John's Gospel, Nathanael asks derisively about Jesus, “Can anything good come from Nazareth?” (Jn 1:46) Maybe some might ask the same thing about Okarche. If Father Rother isn't a household name, Okarche certainly isn't.

And yet, Okarche was a seedbed of vocations to religious life and the priesthood, and as solid a place to grow up as any Norman Rockwell setting.

Even in grade school, Father Rother struggled with academia. He was asked to leave his first seminary after failing to learn the Latin he needed to study philosophy.

But a prescient bishop sent him to another seminary, and eventually this modest farm boy who grappled with Latin mastered the Tz'utujil language of his indigenous Guatemalan flock.

In Maria Ruiz Scaperlanda's book, *The Shepherd Who Didn't Run: Fr. Stanley Rother, Martyr from Oklahoma*, Father Rother emerges as a man immersed in his people, traveling hard miles to pay visits, offering Masses at remote sites, regularly welcoming a beggar to his dining table.

As the political climate deteriorated, violence closed in ominously.

Father Rother's life prompts the inevitable question, Why didn't he leave? Understandably, many priests and religious did, knowing their lives were in imminent danger. Father Rother did return to Oklahoma briefly.

But like another martyred hero, Jesuit Father Frans van der Lugt, who remained in Homs, Syria, long after the Jesuits urged him to flee, Father Rother stayed.

Not everyone is called to remain as he did. But he had a clear vocational sense of what God asked. Like Jesus, who set his face to Jerusalem knowing death awaited him, Father Rother was a man who knew what he had to do.

His case for canonization is now in Rome, and it will be up to Pope Francis to decide whether to proclaim him a martyr for the faith, which leads to beatification.

(Effie Caldarola writes for Catholic News Service.) †

Fourth Sunday of Lent/Msgr. Owen F. Campion

Sunday Readings

Sunday, March 6, 2016

- Joshua 5:9a, 10-12
- 2 Corinthians 5:17-21
- Luke 15:1-3, 11-32

This weekend, the Church observes *Laetare* Sunday. Its name is derived from the first word in the original



Latin of the Mass' entrance antiphon. "*Laetare*" in English means "rejoice." The Church rejoices that salvation, finalized in the sacrifice and resurrection of Jesus, is near.

Priests may wear rose vestments. Rose is violet with a tinge of gold, reminding us of the first rays of the sun as they creep across the horizon after a dark night. Christ, the light of the world, is coming.

The Book of Joshua, the first reading, looks far back into the history of God's people, to the time when they had finished the long and threatening trip across the Sinai Peninsula after being freed from slavery in Egypt. Along the way, they had grumbled against God.

Sinai was then, as it is now, bleak in its sterility and lifelessness.

Into this situation came God with the gift of manna from the sky. Scientifically-speaking, what was manna? No one now can say, but it was real. It appeared unexpectedly. The people could not have created it. It was God's gift. The people would have starved without manna.

St. Paul's Second Epistle to the Corinthians furnishes the second reading. Midway in the reading is Paul's urgent appeal to the Corinthian Christians to be reconciled with God in Christ. It is not difficult to imagine Paul's frustration as he saw the Corinthians toying with their old pagan ways. They were forsaking true life. Urgency literally flowed in his words.

It underscored his insistence that nothing else matters, but life truly with God. Thus so powerfully, he implored the people to return to God.

Live as "new creations" in Christ. For its final reading on this weekend, the Church gives us, from St. Luke's

Gospel, the beautifully reassuring parable of the prodigal son.

Much of the parable is self-evident, even to us in the 21st century. Certainly quite clear is the unqualified, constant love of the father, who is a symbol of God.

Some powerful messages, however, may be lost until we consider the ancient context. For example, the prodigal son was not the older son. Therefore, he was not his father's heir. The prodigal son had no right to an inheritance, whether he was good or bad. Then, the prodigal son deserted his father. This especially would have disgusted Jews at the time of Jesus, who prized loyalty to parents.

Next, the prodigal son rejected the privilege given him of being part of God's people. He abandoned the primary obligation of this status, to bear witness to God. Finally, he consorted with prostitutes, scorning the sanctity of marriage, so precious to Jews, and risked defiling the pure stock of God's people by begetting children who would be reared by pagan and unbelieving mothers.

His sins brought him no reward. He had to wait not just on animals, rather than on humans, but on pigs, the lowest of the low, in Jewish eyes.

Nevertheless, his father forgave all, and lavishly gave him an undeserved inheritance.

Reflection

The Church is joyful. Salvation is near. It calls us to salvation, to be with God in and through Jesus.

The Church wisely realizes that all its members, to some degree, at some time, have been prodigal children, wandering away as the Corinthians wandered.

Its message this weekend, however, is not of denunciation. Instead, in the reading from Joshua, precisely with its reference to the manna, and in the Gospel, with its thrilling story of the forgiving father, the Church calls us to God. God loves us. He is forever merciful, regardless of how far we have strayed.

In Jesus, the sacrificial victim of Calvary, God awaits us with the Eucharist, food for our starving souls, for which we can find no equal.

Lent is the time to turn back to God. †

Daily Readings

Monday, March 7

St. Perpetua, martyr
St. Felicity, martyr
Isaiah 65:17-21
Psalms 30:2, 4-6, 11-12a, 13b
John 4:43-54

Tuesday, March 8

St. John of God, religious
Ezekiel 47:1-9, 12
Psalm 46:2-3, 5-6, 8-9
John 5:1-16

Wednesday, March 9

St. Frances of Rome, religious
Isaiah 49:8-15
Psalm 145:8-9, 13c-14, 17-18
John 5:17-30

Thursday, March 10

Exodus 32:7-14
Psalm 106:19-23
John 5:31-47

Friday, March 11

Wisdom 2:1a, 12-22
Psalm 34:17-21, 23
John 7:1-2, 10, 25-30

Saturday, March 12

Jeremiah 11:18-20
Psalm 7:2-3, 9b-12
John 7:40-53

Sunday, March 13

Fifth Sunday of Lent
Isaiah 43:16-21
Psalm 126:1-6
Philippians 3:8-14
John 8:1-11



Perpetua and Felicity

died 203 / March 7

Martyrs in Carthage, now in Tunisia, these young women—the noblewoman Perpetua and the slave Felicity—were among five catechumens who, after refusing to worship the Roman emperor, were arrested and condemned to be thrown to wild beasts. They were baptized in prison, where Felicity also gave birth to a daughter. In the Carthage arena, they were attacked by a beast, which did not kill them, so their throats were cut by a gladiator.



John of God

1495-1550 / feast— March 8

Taken from his Portuguese parents at age 8, John led an irregular life in Spain as an estate manager and soldier. His conversion at about 40 took such extreme forms that he sometimes was confined for lunacy. In 1538 he began the hospital work that brought him respect and renown. Thereafter, he devoted himself to sheltering and caring for the needy, including prostitutes and vagabonds. After his death, his followers were organized into the Hospitaller Order of St. John of God.



My Journey to God

The Pew

By Veronica Phillips

See the empty desk beside you,
And the empty pew behind.
You feel like something's there,
But it's simply out of sight.

You engage a conversation
With the person next to you.
All along never thinking
Of that lonely empty pew.

But if we stop and think
About that cold, empty pew,
We think about who could be there,
And make the space brand new.

Alas the pew sits empty,
A young angel sitting there.
Though the angel has no memories
Nor does it have much hair.

Abortion took its life,
Took the joy of someone new.
So stop and say a prayer,
For the forever empty pew.



(Veronica Phillips, a seventh-grade student at Nativity of Our Lord Jesus Christ School in Indianapolis, is a member of Nativity Parish along with her parents, Christine and Matthew. A woman prays in the chapel of Divine Providence Hospital in San Salvador on May 21, 2015, two days before the beatification of Archbishop Oscar Romero.) (CNS photo/Lisette Lemus)

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.

ANDREJASICH, Raymond J., 80, St. Luke the Evangelist, Indianapolis, Feb. 21. Husband of Carol Andrejasich. Brother of Frank Andrejasich.

COOK-FULTON, Elizabeth, 91, St. Lawrence, Lawrenceburg, Feb. 18. Mother of Judy, Gary, James and William Cook. Grandmother of nine. Great-grandmother of 17. Great-great-grandmother of five.

CREAMER, Sean R., 30, Immaculate Heart of Mary, Indianapolis, Feb. 21. Son of Jim and Patti Creamer. Brother of Lauren and Jimmy Creamer. Grandson of Shirley Creamer.

DAVIS, Esther Y., 91, Holy Angels, Indianapolis, Feb. 8. Mother of Carolyn Davis. Grandmother of three. Great-grandmother of three.

DREWES, Ervinna, 89, St. Michael, Brookville, Feb. 19. Mother of Shirley Peters, Bruce, David, Earl and Steve Sawyer. Sister of Olla Mae Padgett, Karen Prentice, Barbara and Margaret Smith, Donald Cummins and Leo Kolb. Grandmother of 13. Great-grandmother of 11.

GAROFOLA-BYERS, Patricia Ann, 84, St. Vincent de Paul, Bedford, Feb. 17. Wife of Philip Byers. Mother of Toni Hunsaker and Clifford Garofola. Grandmother of four. Great-grandmother of one.

GOEBEL, James F., 81, St. Michael the Archangel, Indianapolis, Feb. 15. Husband of Beverly Goebel. Father of Sharon Caroselli, Anne, Mary and John Goebel. Grandfather of four.

GOLEY, Ann (Konkle), 86, Prince of Peace, Madison, Feb. 21. Mother of Karol Anne Kirk, Rhonda McFarren and Jo Ellen Norville. Grandmother of six. Great-grandmother of one. Great-great-grandmother of one.

HECKMAN, Georgenia, 81, St. John Paul II, Clark County, Feb. 16. Wife of Raymond Heckman. Mother of Carol Goodman, Sherry Quinn, David and Gary Heckman. Sister of Margaret Oester. Grandmother of nine. Great-grandmother of seven.

HICKMAN, Theodore E., 83, St. Jude, Indianapolis, Feb. 9.

HOPKINS, Dorothy Ann, 73, Christ the King, Indianapolis, Feb. 10. Mother of Christopher and Michael Hopkins. Sister of Barbara, Marlene, Allen and John.

MCCLURE, George, 88, St. Jude, Indianapolis, Jan. 30. Husband of Marian McClure. Father of Marianne and George McClure, Jr. Grandfather of two.

MCGINLEY, Eileen M., 71, St. Pius X, Indianapolis, Feb. 20. Mother of Kathleen Gullott, Meghan Stone, John and Mark Hannon. Sister of Brian and John McGinley. Grandmother of 13. Great-grandmother of one.

MILLER, Lois Jean, 90, St. Anthony, Indianapolis, Feb. 14. Mother of Donna Edwards, Brenda McCoy and Linda Miller. Grandmother of 10. Step-grandmother of two. Great-grandmother of 12.

MOLLAUN, Marlene P., 77, St. Lawrence, Lawrenceburg, Feb. 16. Mother of Kelly, Devin

and Kurt Mollaun. Sister of John and Tom Bauman. Grandmother of 12. Great-grandmother of seven.

NICHOLS, Mary Ellen, 97, St. Pius X, Indianapolis, Feb. 21. Mother of Pat Dagon, Andrea Maynard, Brenda Tolliver and Kenneth Nichols. Sister of Aileen Kerr. Grandmother of eight. Great-grandmother of five.

PAVEY, Jean, F., 88, St. Lawrence, Lawrenceburg, Feb. 21. Wife of Richard Pavey. Mother of Janet and John Froelich. Grandmother of three.

PITMAN, Robert M., 87, St. Joseph, Corydon, Feb. 18. Father of Anthony, Eric, Michael, Paul, Richard and Robert Pitman. Brother of Betty Boaz. Grandfather of four. Great-grandfather of one.

PUNTARELLI, Joan E. (Pierle), 94, St. Roch, Indianapolis, Feb. 5. Mother of Tracy Pickens, Tim and Tory Puntarelli. Grandmother of five. Great-grandmother of two.

RICHARDSON, Patricia Lynn, 69, Holy Spirit, Indianapolis, Feb. 14. Mother of Joe Richardson. Sister of Bill, Jim and Mike Peters.

RICHMOND, James J., 55, St. Michael, Brookville, Feb. 14. Brother of Paul and Tom Richmond.

SHEPARD, Jr., Bernard, 73, St. Pius X, Indianapolis, Feb. 17. Husband of Rosie Shepard. Father of Julie Hughes, Thomas and Timothy Shepard. Brother of Marilyn Fillenwarth, Peggy Kennedy and John Shepard. Grandfather of six.

SPITZER, Edward L., 101, Holy Spirit, Indianapolis, Feb. 16. Father of Jim and Mike Spitzer. Stepfather of Kim and Kris Davenport. Grandfather of four. Great-grandfather of four.

SPRIGLER, Robert, 87, St. Mary-of-the-Knobs, Floyd County, Feb. 21. Husband of Elizabeth (Koetter) Sprigler. Father of Lisa Kiesler, Doris Lindner, Tina Malloy and Robert Sprigler. Brother of Jan Naville.



Papal selfie

Seminarian Stephen Rooney of the Diocese of Rockville Centre, N.Y., takes a selfie as Pope Francis arrives to lead his general audience in St. Peter's Square at the Vatican on Feb. 24. (CNS photo/Paul Haring)

Grandfather of 13. Great-grandfather of 17.

STRAIN, Jana K., 51, St. Christopher, Indianapolis, Feb. 17. Wife of Gregory

Strain. Mother of Griffin and Jacob Strain. Sister of J. Kyle Schrink.

WEILHAMMER, Thomas A., 95, St. Mark the Evangelist,

Indianapolis, Feb. 20. Father of Kathy Clements, Karen Duncan and Mark Weilhammer. Grandfather of six. Great-grandfather of four. †

Benedictine Abbot Alan Berndt led former Blue Cloud Abbey in South Dakota for 16 years

Benedictine Abbot Alan Berndt, a monk of Saint Meinrad Archabbey in St. Meinrad, died on Feb. 24 in the monastery infirmary. He was 95.

The Mass of Christian Burial was celebrated on Feb. 27. Burial followed at the Archabbey Cemetery.

Abbot Alan was a jubilarian of monastic profession, having celebrated 75 years of vowed monastic life. He was also a jubilarian of

ordination, having lived for 71 years as a priest.

Robert Joseph Berndt was born on March 15, 1920, in South Bend, Ind.

He completed his elementary education at St. Matthew Cathedral School in South Bend before entering Saint Meinrad Seminary as a high school seminarian.

Abbot Alan was invested as a novice in Saint Meinrad Archabbey in 1939, professed

simple vows on Aug. 6, 1940, and solemn vows on Aug. 6, 1943.

Following ordination, he taught algebra and Latin in the minor seminary at Saint Meinrad for a year. He then served for 10 years as a missionary priest among American Indians at Immaculate Conception Mission in Stephan, S.D., and 10 years at St. Michael Mission in N.D.

In 1950, Saint Meinrad Archabbey founded Blue Cloud Abbey in Marvin, S.D. Abbot Alan joined the new community as a founding member. He served from 1970-86 as its second abbot.

After stepping down from leading the abbey, Abbot Alan began a series of pastoral assignments at local parishes in South Dakota and, from 1990 to 1995, served as chaplain at St. Mary Hospital in Pierre, S.D.

During his time of leadership, the abbey

reached its highest membership and carried on a variety of works. A skilled administrator and financial overseer, Abbot Alan was particularly influential and instrumental in the transferring of the ownership and administration of the abbey's mission schools to the American Indians themselves.

He became a monk of Saint Meinrad once again when Blue Cloud Abbey closed in 2012.

For many years, Abbot Alan also helped arrange the rosary processions at the nearby Our Lady of Monte Cassino Shrine held on Sundays in May and October.

Surviving is a brother, Richard Berndt of South Bend.

Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577. †

Providence Sister Marilyn Rose Ginder served in mental health care for 25 years

Providence Sister Marilyn Rose Ginder died on Feb. 21 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 86.

The Mass of Christian Burial was celebrated on Feb. 25 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Margaret Marie Ginder was born on Sept. 25, 1929, in Montgomery, Ind. She and her family later moved to Indianapolis, where she was a student at St. Roch School and the former St. John Academy.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1949, and professed final vows on Aug. 15, 1956.

Sister Marilyn Rose studied at Saint Mary-of-the-Woods College, where she earned bachelor's and master's degrees. She also studied at the University of Notre Dame in northern Indiana, where she earned a master's degree and doctorate in psychology.

During her 67 years as a member of the Sisters of Providence, Sister Marilyn Rose ministered in education for 16 years in schools in Illinois and Indiana. Beginning in 1973, she directed the Midtown Comprehensive Mental Health Center in Indianapolis, while also serving an assistant professor at Indiana University. She served at Midtown from 1973-82 and 1986-2002.

She also served in the administration of the Sisters of Providence from 1982-86.

In the archdiocese, Sister Marilyn Rose served in Indianapolis at Nativity of Our Lord Jesus Christ School from 1956-58 and at the former Ladywood High School from 1962-65.

She is survived by a sister, Marilyn Simpson of Greenwood.

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

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Knights of Columbus, In Defense of Christians mount genocide petition



WASHINGTON (CNS)—As a mid-March deadline approached for U.S. Secretary of State John Kerry to make a decision on whether to make a declaration of genocide in the Middle East, the Knights of Columbus, based in New Haven, Conn., and the Washington-based group In Defense of Christians have mounted a petition campaign asking Kerry to make a genocide declaration.

“America must end its silence about the ongoing genocide against Christians and other minority groups in Iraq and Syria,” the petition says.

It cites as evidence of genocide the assassinations of Church leaders, mass murders and deportations, torture, kidnapping for ransom, forcible conversions to Islam, and the sexual

enslavement and systematic rape of girls and women, as well as destruction of Christian churches, monasteries, cemeteries and artifacts.

“The United Nations Convention on the Prevention and Punishment of the Crime of Genocide defines ‘genocide’ as killing, and certain acts ‘committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group,’” the petition says.

“Extensive and irrefutable evidence supports a finding that the so-called Islamic State’s mistreatment of Iraqi and Syrian Christians, as well as Yazidis and other vulnerable minorities, meets this definition.”

The State Department is required by law to make a decision one way or the other about genocide.

The petition, found at www.StopTheChristianGenocide.org, notes others who have made their own declaration of genocide in the

Middle East, including the Feb. 4 declaration by the European Parliament, and the Feb. 12 joint declaration signed by Pope Francis and Russian Orthodox Patriarch Kirill. Pope Francis had previously called Islamic State’s actions genocide. The U.S. Conference of Catholic Bishops (USCCB), the U.S. Commission on International Religious Freedom and Genocide Watch are among other groups that have issued statements.

Presidential aspirants Hillary Clinton—who was Kerry’s predecessor as secretary of state—as well as Sens. Ted Cruz, R-Texas, and Marco Rubio, R-Florida, also have called it genocide.

The petition already has several high-profile Catholic signers. Among the clergy, they include Cardinal Timothy M. Dolan of New York; Archbishops Charles J. Chaput of Philadelphia, Jose H. Gomez

of Los Angeles, Joseph E. Kurtz of Louisville, Ky., the USCCB president, and William E. Lori of Baltimore, and Bishops Oscar Cantu of Las Cruces, N.M., and Gregory Mansour of the Brooklyn, N.Y.-based Maronite Diocese of St. Maron.

Among the lay Catholic signers are Supreme Knight Carl Anderson; Thomas Farr, director of the Religious Freedom Project at the Georgetown University’s Berkeley Center; Mary Ann Glendon, former U.S. ambassador to the Vatican; and the Ethics and Public Policy Center’s George Weigel, who wrote an authorized biography of St. John Paul II.

On Capitol Hill on Dec. 9, several groups testified at a House hearing urging the State Department to declare the situation genocide. On Dec. 4, Washington Cardinal Donald W. Wuerl was among 30 Christian leaders who asked to meet with Kerry to discuss the issue. †

Classified Directory

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Employment

PROVIDENCE

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

PRESIDENT

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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

Employment



PreK-8 PRINCIPAL

Saint Mary Academy, a 2015 National Blue Ribbon School of Excellence of 550 students from preschool through 8th grade in Louisville, KY, is in search of an experienced school principal for the 2016/2017 academic year.

We are the parish school for Saint Bernadette Catholic Church, a growing Catholic community with highly involved families located within Norton Commons. We are seeking a candidate who is a practicing Catholic with a minimum of four years administrative experience and certification to work collaboratively with the parish.

Inquiries and resumé should be submitted by March 10th, 2016 to:

Principal Search Committee, Attn: Nancy Falls via email at nancyf@stb2008.org or mailed to 6500 Saint Bernadette Avenue, Prospect, KY 40059.

DONOR RELATIONS COORDINATOR Catholic Community Foundation

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Donor Relations Coordinator to serve as the first point of contact for the Catholic Community Foundation and ensure positive interactions with donors and prospects in order to cultivate long-term relationships and promote charitable giving. The Donor Relations Coordinator is responsible for providing administrative support for Foundation and coordinating planned giving activity, including the maintenance and consistency of internal office operations, records, and Foundation files. Other key responsibilities are donor communication via telephone and written correspondence, coordination of meetings and events, and management of Foundation and planned giving databases.

A bachelor’s degree or equivalent experience in a related area is preferred as well as two or more years of office experience, preferably involving fundraising support. Excellent interpersonal skills, the ability to work well independently as well as with a team, and proficiency with Microsoft Excel, Microsoft Word, and Raiser’s Edge database management software are also desired. The position also requires high ethical standards in working with confidential information.

Please e-mail cover letter, resumé, and list of references, in confidence, to:

Ed Isakson
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Ministry

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Priest's mission starts with getting people to the dinner table

BALTIMORE (CNS)—For Father Leo Patalinghug, faith and food go hand in hand, or in cooking terms, they blend; there is no trick to folding one into the other.

"The idea of food in faith is implicit in our Scriptures. It's implicit in our liturgical calendar," he said, also adding that without question it's a key component of the Mass.

The 45-year-old Filipino-American, known as the cooking priest, has made the blending of those two worlds his life's work with his apostolate, "Grace Before Meals," which aims, as he puts it: "to bring families to the dinner table and bring God to the table."

He not only does a cooking show on the Eternal Word Television Network (EWTN) called "Savoring our Faith," but he also travels across the country giving parish workshops and speaks at conferences, on radio programs and via social media about the need for families to celebrate not just Catholic feast days, but everyday meals together. He also has written three books, and is currently working on two more.

Without irony, he says there is a hunger for this ministry, noting that the parish workshops he gives are typically booked, filled with parishioners of all ages interested in how food and faith meet and on connecting or reconnecting with each other and God.

When Catholic News Service (CNS) met Father Patalinghug at his Baltimore home on Feb. 24, he had just returned from a series of parish missions in California and Chicago, and was about to leave the next day for the Los Angeles Religious Education Congress. Oh, and he also was having about 30 family members over that night for dinner, so he needed to get meat in the oven and a pasta dish started.

But noting that a busy schedule is pretty much how he rolls, he demonstrated that with some advance planning he could also easily whip up a Lenten meal of brown butter smoked paprika sauteed with cherry

tomatoes and shrimp over pasta.

"If a family thinks ahead about what they're going to do in Lent—as opposed to making it seem like a drudgery" that they have to think of something meatless to eat, he said, they can easily prepare a similar dish and not have to rely on cheese pizza or frozen fish sticks.

Case in point: His simple meatless meal seemed easy to make, looked good when plated, as he put it, and was also really tasty.

That's part of his ministry, helping people see they can and should eat well and eat together.

The priest has tapped into a current food fascination, popularized by Food Network, the very spot where he gained some notoriety seven years ago when he beat celebrity chef Bobby Flay in a steak fajita cook-off on "Throwdown! With Bobby Flay."

At that time, the Baltimore priest, who is part of a community of consecrated life called *Voluntas Dei*, was already doing a cooking show and had written the *Grace Before Meals Cookbook*, but cooking had been part of his DNA long before that.

Over the years, he has occasionally taken cooking classes, and when he was in the seminary at the Pontifical North American College in Rome, he ended up picking up tips from chefs at local restaurants.

But what really got his cooking juices going was from being the youngest of four children, and growing up in what he jokingly calls "Hotel Patalinghug" because of his family's hospitality so typical of the Filipino culture. He said he helped or watched his mother cook, and they never ate dinner until his father, a doctor, came home from work, usually around 7:30 p.m.

These days, with family get-togethers, he is not always the main cook, because his mom is such a good cook and his family members often bring something.

The go-to meal for the priest who is frequently on-the-run is cooked vegetables



Celebrity chef Father Leo Patalinghug displays a Lenten seafood pasta meal he prepared in his Baltimore kitchen on Feb. 24. (CNS photo/Chaz Muth)

and rice, and maybe some steak "because who doesn't like a little meat?"

His kitchen, set up for cooking demonstrations, is uncluttered. The counters are bare and cookbooks are stacked high above cabinets, with the appearance that they are not often needed. On a chopping block is a small wooden statue of St. Pasqual, the Franciscan friar who worked in a friary kitchen and is considered the patron saint of cooks and kitchens.

Father Patalinghug admits his work is not a traditional ministry, but he said it is meeting people where they are just as Jesus sent his disciples out and told them to "eat what is set before you."

He gives the example of St. Paul, "who followed such a strict diet, but when he went to evangelize the nations, he had to, for the first time, eat bacon, and he loved it

I'm sure."

He can't seem to help throwing in cooking terms when talking about his work, noting that Christians are all called to be leaven in society and that his ultimate goal is to bring people back to the Lord's table.

He also said his ministry provides bait: "Once people nibble on the truth, once they've tasted and seen the goodness of God, they hunger for more."

And he sees the fruit, so to speak, with the response, including an e-mail from a woman who told him that after watching his show, she went to church the next day, received the sacrament of penance and received the Eucharist for the first time in 30 years.

"And I thought, I was just cutting onions, you know? It's kind of crazy," he added, "but I was doing it in the name of the Lord." †

March at Saint Mary-of-the-Woods

Day of Reflection for Women Ministers

Tuesday, March 8; 2-8 p.m.

Join with other women ministers to refresh your spirit.

Facilitators: Sister Paula Damiano and Rev. Rebecca Zelensky, Providence Associate.

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David Haas at the Woods: Workshop

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Saturday, March 12: 9 a.m. - 2:30 p.m.

A "reflective journey using the path of personal reflection and sung prayer to explore our path of conversion and spiritual renewal.

Facilitator: David Haas. Cost: \$20 (includes box lunch). Register by March 2



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Lunch and Lecture

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Cost: \$12 (includes lunch). Facilitator: Sister Jan Craven. Advance registration encouraged.

Preparing for Holy Week Retreat

March 18-20; 7 p.m. Friday to 1:30 p.m. Sunday

Reflect on the Good Friday liturgy and explore the meaning of this solemn day.

Facilitators: Sister Jan Craven and Sister Paula Damiano.

Cost: \$200 (includes meals, lodging and Sunday Brunch). Register by March 14

Way of the Cross for Justice

Friday, March 25; 10-11 a.m.

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Church of the Immaculate Conception

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Events are at Providence Spirituality & Conference Center unless otherwise noted.

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