Endowment gives $5 million grant to St. Mary’s Child Center, $1 million grant to Holy Family Shelter

By John Shaughnessy

When she received the news that Lilly Endowment Inc. had awarded a $5 million grant to St. Mary’s Child Center in Indianapolis, Connie Sherman viewed it as “an amazing gift” to help the center continue its work of helping re-shape the future of young children who now live in poverty.

David Bethuram had a similar reaction when Lilly Endowment announced that Holy Family Shelter in Indianapolis—an agency of the archdiocese’s Catholic Charities—will receive a $1 million grant to continue its care for homeless children and families.

Both grants are among the 10 overall—totaling $48 million—that Lilly Endowment recently awarded to human services agencies in central Indiana.

“The grants are designed to help these valuable organizations build long-term financial strength and resiliency,” said Rob Smith, Lilly Endowment’s vice president for community development.

“The grants are not intended to fund ongoing operating support that is essential for these organizations to meet the day-to-day needs of the children, families and individuals they serve. In fact, we hope our grants help these agencies more effectively attract additional support for their critically important work,” Smith said.

That is also the hope of the leaders of St. Mary’s Child Center and Holy Family Shelter. Still, the leaders are also thrilled to begin the year with the grants.

See ENDOWMENT, page 13

Legacy of faith, family and generosity guides recipient of Career Achievement Award

(Administrator’s note: On Feb. 7, the archdiocese will present Celebrating Catholic School Values Career Achievement Awards to Pat Musgrave, Virginia Marten and Jerry and Rosie Sennett. In this issue, The Criterion features Marten.)

By John Shaughnessy

The early morning scene offers an insightful glimpse into just how much their Catholic faith has always meant to Virginia and John Marten.

Every morning, even before their 11 children were allowed to have breakfast, the couple gathered their family together for prayer in front of a statue of the Sacred Heart of Jesus.

“We just thought it was important for us to be together and pray together—that it would sustain us all,” Virginia says.

“Faith was a huge part of our family’s life.”

It still is.

The 11 children—who all attended Catholic grade schools, high schools and colleges—are grown now. And their Catholic faith remains a vital part of their lives because of the example of their parents, says Gini Hupfer, the youngest sibling.

“Everyone has continued their faith,” Hupfer says. “Even in college, when a lot of people take a hiatus from their faith, we continued it. Our faith is just a natural routine in our day. We wouldn’t have it any other way.”

While faithfulness has been a hallmark of the family, so has Virginia’s generosity to Catholic education and Catholic institutions.

“She has a charitable foundation, and it’s all about Catholicism,” Hupfer notes.

That generosity has enhanced the efforts of the Catholic faith across Indiana, including many ministries of the archdiocese.

In Indianapolis, Marian University, St. Vincent Health, Brebeuf Jesuit Preparatory School, Bishop Simon Bruté College Seminary and Our Lady of Fatima Retreat House have also benefited from her foundation, as well as her home parish of St. Luke the Evangelist. The University

See CCSV, page 2

‘We’re all here to encounter Christ’

More than 17,000 college students, campus ministers, religious and more came together for praise, adoration, music, worship and inspirational speakers during the SEEK2019 conference held on Jan. 3-7 in the Indiana Convention Center in Indianapolis. Sponsored by the Denver-based Fellowship of Catholic University Students, this year’s conference included 12,000 students from more than 600 colleges across the country. For more coverage of SEEK2019, see pages 7-10. (Photos by Fellowship of Catholic University Students and Natalie Hoefer)
Public Schedule of Archbishop Charles C. Thompson

January 19 – 31, 2018

Jan. 19 – 10 a.m.
Mass at Sweeney Chapel at Butler University, Indianapolis

Jan. 20 – 6 p.m.
Christian Unity Prayer Service at First Friends Church, Indianapolis

Jan. 21 – 9 a.m.
Respect Life Mass at St. John the Evangelist Church, Indianapolis

Jan. 21 – 1:30 p.m.
March for Life, from St. John the Evangelist Church to Monument Circle

Jan. 24 – 7 p.m.
Theology on Tap at Marian University, Indianapolis

Jan. 26 – 9 a.m.
Bipartisan Catholic Men’s gathering at St. Andrew the Apostle Parish, Indianapolis

Jan. 27 – 9:30 a.m.
Morning Prayer and Mass at Bishop Simon Bruté College Seminary, Indianapolis

CCSV (continued from page 1)

Catholic Schools Values Award Ceremony and Scholarship program launch at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

Jan. 30 – 10 a.m.
Mass for Catholic Schools Week at SS. Peter and Paul Cultural, Indianapolis

Jan. 31 – 10 a.m.
Leadership Team Meeting at Archbishop Edward T. O’Meara Catholic Center

SCHEDULE SUBJECT TO CHANGE.

Bishops describe their retreat as inspiring and Spirit-filled

WASHINGTON (CNS) — Although the weekend-long retreat for U.S. Catholic bishops emphasized quiet reflection, several bishops spoke out on social media during the retreat and after it wrapped up on Jan. 8 with positive reaction about it and to give shoutouts to the retreat leader, Capuchin Father Raniero Cantalamessa, who has preached to popes and top officials of the Roman Curia for nearly 30 years.

In comments shared after the retreat, Archbishop Charles C. Thompson said it was “a deeply profound experience.”

“We were not only blessed with an incredible retreat master, but gathering for the purpose of prayer and reflection without any order of business was also a very unique way to be with all of the bishops from all parts of the United States,” he said. “We were given much to ponder and contemplate, and I believe that many of us will continue to ‘unpack’ all that was shared with us over several weeks if not months. Personally, I am left away with a renewed sense of relying more fully on the grace of the Holy Spirit in being both shepherd and fisher of men as a bishop.”

Another bishop said listening to Father Raniero was “like sitting in the presence of the early Christian theologians. ‘Clear, intensely filled with the Holy Spirit, and a true Kingdom of God.’” Auxiliary Bishop Michael J. Boulette of San Antonio said in a tweet. “It was like coming to see one another, our Church and our world. A blessing to be here!”

Archbishop Paul D. Etienne of Indianapolis described the retreat leader as a “true instrument of blessing to be here!”

Michael J. Boulette of San Antonio said “We are not leaving this retreat with all the answers to the important questions facing the Church in these days,” he wrote, but he also noted that the bishops “are leaving this retreat with a renewed sense of the importance of taking their cues from ‘Christ’s spirit rather than our own efforts.’

Another blessing from the week, he said, was being drawn closer to each other and to the Pope.

“I have no doubt that just as the early Church relied on Peter’s unique ministry to make the challenging journey of the day, we will draw strength and insight from our unity with his successor,” he said.

Archbishop Thompson agreed. “I pray that this retreat proves enriching for all the bishops as well as those who we serve,” he said. “This will be so, if we remain centered on the Holy Trinity; discerning the will of the Father, carrying forth the mission of the Son and embracing the grace of the Spirit.”

Indianapolis and executive director of the archdiocesan Secretariat for Worship and Evangelization, apostolic priest, moderator pro tempore of Holy Angels and St. Rita parishes, both in Indianapolis, while continuing as rector of SS. Peter and Paul Cathedral and executive director of the archdiocesan Secretariat for Worship and Evangelization, apostolic priest, moderator pro tempore of Holy Angels and St. Rita parishes, both in Indianapolis, while continuing as rector of SS Peter and Paul Cathedral and executive director of the archdiocesan Secretariat for Worship and Evangelization.

These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis."

Bishop Emmeritus Gerald F. Kicanas of the Diocese of Tucson, Ariz., will be the keynote speaker during the 23rd annual Celebrating Catholic Schools Values Award Ceremony and Scholarship and Career Achievement Reception and Awards program on Feb. 7.

The program will be held at the Crowne Plaza Hotel Grand Hall of Union Station in Indianapolis. The invitation-only event begins with a reception at 5:30 p.m. with the awards program starting at 7 p.m.

Bishop Kicanas is the chairperson of the Diversity Directors of the National Catholic Educational Association. Since 1996, the Celebrating Catholic Schools Values Awards program has highlighted Catholic schools as assets to the corporate community, honored an outstanding group of alumni for their career accomplishments, and honored friends of Catholic schools for their community service.

This year, the archdiocese will honor four individuals: Jerry and Rosie Sembler of St. Pax X Parish in Indianapolis, Pat Musgrave of St. Roch Parish in Indianapolis, and Virginia Marten of St. Luke the Evangelist Parish in Indianapolis.

“Faith is the biggest part of my life,” she says. “And just having all the children was a blessing for me. We always did things together as a family. There’s been a lot of joy in my life.”

(Jerry and Rosie Sembler will be featured in the Jan. 25 issue of The Criterion. Pat Musgrave was featured in the Jan. 11 issue of The Criterion. Her story can be read at www.criterionsonline.com)

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Senate bill would place limits on predatory lending

By Victoria Arthur

For someone in desperate financial straits, the colorful signs and billboards entice and offer hope: Need cash now? Loans in minutes. No credit check.

The storefront operations that promise relief from money woes are often located in the most impoverished neighborhoods. And opponents of the payday lending industry say that far from solving people’s financial problems, they only fuel the cycle of debt and poverty—especially financial problems, they only fuel the cycle of debt and poverty—especially among the poorest populations.

Currently, the industry can charge an annual percentage rate (APR) of up to a staggering 391 percent on a payday loan, also called a cash advance. Senate Bill 104, introduced this month at the Indiana General Assembly, aims to cap the interest that a payday lender may charge to a person seeking a loan from money woes track of one’s love of neighbor promises relief from money woes too much strain on fixed income [and] limited income families,” Walker said. “Statistics show that 82 percent of loans of this type are renewed within 10 days. The cyclical nature of it is devastating.”

This is not the first time the issue has come up in the state legislature. Last year Walker proposed a similar bill that did not receive a hearing. At the same time, a bill to expand the payday loan industry advanced in the House of Representatives but died in the Senate. This year, Walker says he is optimistic that the effort to curb the industry will fare better.

“I feel hopeful about getting a good hearing,” he said. “We have more co-sponsors for this bill, and there are definitely more people listening and paying attention.”

Among the staunchest supporters of Senate Bill 104 is Jim Baerle, vice president and legislative director of The Military/Veterans Coalition of Indiana. A retired U.S. Army brigadier general, Baerle served 32 years in the military, including tours of duty in Vietnam and Operation Desert Storm. Now he is engaged in a different kind of battle: advocating for veterans and those currently in uniform.

As a military commander, Baerle witnessed firsthand how the payday loan industry often preys on those serving the country, especially those who are younger and inexperienced with money matters. He recounted the story of an Army reservist in his command who learned he was being deployed to Afghanistan. The young man wanted to propose to his girlfriend and marry her before leaving, so he sought a short-term loan to cover the cost of the ring and other expenses. He soon found himself overwhelmed with debt.

“In many cases like this, a lender would call our unit threatening to garnish the person’s wages and ask us to get involved and fix the problem,” Baerle said. “This is the last thing we wanted to have to do when we were worrying about our readiness to go to war and protect our country.”

A federal law enacted years ago protects members of the armed forces on active duty from predatory loan practices. However, it does not apply to reservists, members of the National Guard or veterans.

Beyond advocating for Senate Bill 104, Baerle, a member of St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Diocese of Lafayette, wants the public to know that there are many alternatives to payday loans. This includes help from military organizations, as well as assistance offered by Catholic Charities and other faith-based groups.

“People talk of ‘banking deserts’ and say that we also have ‘banking deserts’ in some areas, and that the only way people can deal with emergency expenses is through cash advance loans,” Baerle said. “But I don’t accept that premise. We don’t have ‘Catholic deserts’ in our state. The Catholic Church is always there to help, and the recipient doesn’t even have to be Catholic.

“There are so many better options than going to a payday lender.”

To follow Senate Bill 104 and other priority legislation of the Indiana Catholic Conference, visit www.indianacatholic.org.

(Victoria Arthur, a member of St. Malachi Parish in Brownsburg, is a correspondent for The Criterion.)

Pope offers practical tips for keeping track of one’s love of neighbor

VATICAN CITY (CNS)—Pope Francis offered a checklist for Catholics to keep track of how they measure up to the biblical admonition: “If anyone says, ‘I love God,’ but hates his brother, he is a liar” (1 Jn 4:20).

In his final general audience of the year on Jan. 10 about the passage from the First Letter of John, the pope said the devil is defeated by Christians loving their brothers and sisters. To see how one is doing in the battle, the first question to ask is: “Do I pray for people? Do I pray for everyone, concretely, those whom I like and those I don’t like, for those who are friends and those who are not?”

The pope said during morning Mass in the chapel of the Domus Sanctae Marthae. The second thing to check, he said, is how often “I feel inside me sentiments of jealousy, envy, and I start wanting to wish something bad would happen to him or her—that is a signal that you do not love. Stop there. Don’t let those feelings grow. They are dangerous.”

Last, he said, the most common sign “that I don’t love my neighbor and so cannot say I love God is gossip.” Get this stop there. Don’t let those feelings grow. They are dangerous.”

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The sin of racism

The American Declaration of Independence stated that all men are created equal, and the Catholic Church teaches, as the Bible says, that we were all created in the image and likeness of God. But do we really believe that and show it by our actions?

Racism has been a part of our society from the beginning. Although it surely is not as bad today as it used to be, recent events demonstrate clearly that it still exists. That’s why the U.S. Catholic bishops issued a pastoral letter on the subject during their annual meeting last November. That letter hasn’t received much notice because of the Church’s clergy sex-abuse crisis, but it must not go unnoticed.

Called “Open Wide Our Hearts: The Enduring Call to Love,” the pastoral says, “Racism arises when—either consciously or unconsciously—a person holds that his or her own race or ethnicity is superior to others simply because he or she was fortunate enough to be born in this country. But that’s precisely the attitude of some Americans intent on restricting the rights of others to singly or unknowingly by our upbringing and many cases placed there unwillingly. Thus we are bound to acknowledge that the Church, the corresponding rate is 80 percent of the American public discourse with a line stretching to the very back of the church. Many, many people, including young adults, were drawn to the relic of this beloved saint. It is said that St. John Vianney touched the hearts of his parishioners through the sacrament of confession. As we approached, it was clear that even [150] years later, he is still touching the hearts of those who hope in God.

Letters to the Editor

Focus on clericalism takes away from more serious problem, reader says

With respect, I must take issue with a recent editorial in the Nov. 30 issue of The Criterion attributing the sex-abuse scandal to the sin of “clericalism.” Clericalism is defined as the expectation of special privileges because of rank. This assessment is, in my judgment, misguided and dangerous, not because clericalism isn’t a concern, but because it diverts attention away from something far more serious—the homosexual problem.

The facts speak even when Church leaders remain silent. Based on the data presented in several sociological studies, including the Pennsylvania grand jury report, social scientists have found a strong link between homosexuality and clerical sex abuse. In more than 80 percent of cases, the victims were male; most were adolescents, and some were seminarians. If the crisis was rooted in clericalism, the assault rate for female victims would be much higher than 20 percent. Outside the Church, the corresponding rate is more than 90 percent. In other words, the statistics overwhelmingly point to a homosexual problem. That doesn’t mean, of course, that most homosexuals are predators, but it does mean that, in the Church, most predators are homosexuals.

For the many souls who have been psychologically and spiritually harmed by this scandal, or for the many good priests who must suffer for the sins of a few, only the prospect of a rehabilitated Church can provide consolation. The first step in that process is to call things by their right name. If the Church’s leaders continue to focus on clericalism, they will probably keep doing what they have always done—express sorrow, offer apologies, and kick the can on down the road. But if they assume their rightful role as shepherds and acknowledge the homosexual problem for what it is, they can reform the Church in the glorious tradition of St. Anianus and, in the process, become saints themselves.

Stephen L. Bussell
Indianapolis

Church must look at new ways of utilizing the laity in discerning Spirit’s guidance

The magisterium of the Catholic Church under Pope Francis realizes that the Church cannot continue to operate as it has in the past, and it is beginning to evolve different and more inclusive and transparent shepherding.

The magisterium is taking up the crucial task of rebuilding people’s trust in the hierarchy and the credibility of the institutional and spiritual Church.

Ministry in the Church is about service, a desire for holiness (purity), building a community of trust and friendship, faithfulness to the Gospel and the teachings of Christ and a constant presence of conscience and care.

All in the Church are called to holiness and in imitating Jesus, who is our guiding light to eternal life.

In order to do this, there must be a cleansing and ceasing of clericalism, and the mentality that revels in ecclesiastical ambition, status and power.

Shepherding of the Church must look at new ways of utilizing the laity in discerning the Holy Spirit’s guidance for the doing of ministry in the Church and integrating them into “meaningful” Church decision-making roles.

Gary Taylor
Milan

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful. The editors reserve the right to select and edit letters based on space limitations, pastoral sensitivity and content. Letters must be signed, but, for serious reviews, names may be withheld. Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202.

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

The Criterion Friday, January 18, 2019
We must love others to end the sin of racism

Next Monday, Jan. 21, our nation observes Dr. Martin Luther King Jr. Day. On this day, we remember a man who gave the world new hope for peace, equality and justice for all. We honor him because his vision and courage inspired millions to choose love over hatred, freedom over oppression, and nonviolence over vengeance.

Racism is never overcome once and for all. It is not completely swept aside by the laws or by the actions of individuals or groups that choose to make a difference in this world. The action of each person who is willing to say no to racism and its seeds of hate and destruction is important. But the action of each person is not enough. The action of a group or an institution or a community is not enough. The action of every single one of us is needed to conquer the sin of racism.

"What is racism?" our pastoral letter asks. "Racism arises when—either consciously or unconsciously—a person believes that one race or ethnicity is superior and, therefore, judges persons of other races or ethnicities as inferior and unworthy of equal regard. When this conviction or attitude leads individuals or groups to exclude, ridicule, mistreat, or unjustly discriminate against persons on the basis of their race or ethnicity, it is sinfulness."

In fact, racism can be gravely sinful when twisted attitudes or judgments lead to brutal or violent actions against innocent victims.

Much has been accomplished since Dr. King and many other champions challenged our nation to revise its laws and its attitudes to ensure liberty and justice for all. But much work remains to be done—especially in light of increased violence and injustice directed toward African Americans, Hispanics, Muslims and other minority groups.

According to our pastoral letter, "The reappearance of symbols of hate, such as nooses and swastikas in public spaces, is a tragic indicator of rising racial and ethnic animosity. All around the world, and in our nation, we see the tragic result of a society where racism and ethnocentrism are not challenged, nor embraced by our social structures."

So, love is the only real answer to the problem of racism. But this kind of love involves much more than sentimental goodwill. Real love is a robust action that makes justice and equality a practical reality in people’s daily lives.

Scripture tells us that "Whoever loves God must love his brother" (1 Jn 4:21). Love is not an option. It is fundamental to achieving basic fairness and equality among diverse peoples and cultures.

"This is the original meaning of justice," we bishops write, "where we are in right relationship with God, with one another, and with the rest of God’s creation. Justice was a gift of grace given to all of humanity. After sin entered the world, however, this sense of justice was overtaken by selfish desires, and we became inclined to sin" (Open Wide Our Hearts: The Enduring Call to Love, p. 4).

Let’s pray for the gift of God’s grace that can open wide our hearts. Let’s respond to the call of love by refusing to engage in any form of racist thinking, conversation or activity. Let’s love one another with the same love he showed to his children, and let’s give all our brothers and sisters the respect that is their due as free people made in God’s image and likeness!

ARCHBISHOP /ARZOBISPO CHARLES C. THOMPSON
Retreats and Programs

February 5

February 12
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Benedictine Spirituality: Simplicity, distribution of God’s abundance. For all parish leaders working in catechesis, beginning on Feb. 12. The workshop will be facilitated by parish leaders working in catechesis. For more information, contact Bishop 317-826-301, communications@archindy.org.

St. Malachy Parish, 9833 E. County Road 750, Brownsburg. Divorce and Beyond Support Group, 7:30-9 p.m., six consecutive Tuesdays through Feb. 26. All faiths welcome, $30 includes materials. Registration and information: www.archindy.org/marriageandfamily (choose Divorce Ministry) or Deb VanVoorhees, 317-216-1566, dvanvoorhees@archindy.org.

January 25
Immaculate Heart of Mary School, 317 E. 57th St., Indianapolis. K-8 Open House, for parents of prospective students, 1:20-3:30 p.m., private tours available. Information: Elise O’Brien, 317-255-5468, eliseobrien@ihmindy.org.


January 26
St. Simon the Apostle Parish, 1155 Oakland Road, Indianapolis. Serra Club Dinner Meeting and Program, Father Jeffrey Dufresne presenting on his vocation and first year in the priesthood, 5:30-8 p.m. Mass, bring a dish to share. Information: 317-657-0851.

January 27
Immaculate Heart of Mary School, 317 E. 57th St., Indianapolis. K-8 Open House, for parents of prospective students, 10-11:30 a.m., private tours available. Information: Elise O’Brien, 317-255-5468, eliseobrien@ihmindy.org.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis, Open House, for parents of prospective students, 1-3:30 p.m. Information: 317-251-3997, smclaughlin@archindy.org.

Sisters of Providence to host weekend retreat for busy Catholic moms Feb. 8-10

All mothers seeking quiet time for reflection are invited to attend a skills workshop using The Effective Catechetical Leader series from Loyola Press at Holy Trinity Parish, 100 Keeney St., in Edinburgh, from 9 a.m. to 3 p.m. on Feb. 8 and concluding at 1-3 p.m. on Feb. 10. Providence Sister Mary Montgomery will facilitate the weekend with time for quiet reflection, spiritual enrichment and sharing with other mothers. The cost to attend is $220, which includes lodging and meals, or $130 without lodging. Lodging must be arranged by Jan. 24 with a final registration deadline of Feb. 1. Register online at www.sppos.org or by calling 812-335-7892 or emailing lfitton@sppos.org.

Parish catechetical leaders skills workshop set for Feb. 5 in Edinburgh

All parish leaders working in catechesis and evangelization are invited to attend a skills workshop using the The Effective Catechetical Leader series from Loyola Press at Holy Trinity Parish, 100 Keeney St., in Edinburgh, from 9 a.m. to 3 p.m. on Feb. 5. The workshop is based on the book Cultivating Your Catechist: How to Recruit, Encourage, and Retain Successful Catechists by Jayne Ragasa-Mondon. The workshop will be facilitated by directors of religious education Christina Smith from St. Ambrose Parish in Seymour and Cindy Flaten from Christ the King Parish in Indianapolis. The cost to attend is $25 with payment by parish assessment. Attendees who register by Jan. 29 will receive the book prior to the workshop. For information or to register, contact Rose Ruiz at 317-236-1550 or e-mail rruez@archindy.org.

Art exhibit at Saint Meinrad Archabbey Library Gallery runs through Feb. 14

“The Rhythm of All Things” is the theme of a fine arts exhibit by artist Elizabeth Busey at the Saint Meinrad Archabbey Library Gallery, 200 Hill Drive, in Saint Meinrad, through Feb. 14. A Bloomington native, Busey’s work is inspired by the assistance of science and technology using photographs taken from commercial airlines and satellite, and photographs of microscopic images. Her work has been featured in printmaking shows at the Boston Printmakers North American Print Biennial and the National Print Exhibition at Artlink in Fort Wayne. The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time. For library hours, call 812-822-4897 or 812-640-6041 or 800-987-7311, or visit the Archabbey Library’s website at www.saintmeinrad.edu/library. fours.

Celebrating Simbang Gabi

Participants in the Filipino Advent tradition of Simbang Gabi pose for a photo during a recent celebration at St. Simon Mary of the Woods in Indianapolis on Dec. 19, 2018. Simbang Gabi is a nine-day novena of Masses in preparation for Christmas, beginning on Dec. 15 and ending on Christmas Eve. The archdiocesan Office of Intercultural Ministry worked with the Indianapolis archdiocese and parishioners to host the novena. For more information, contact Rose Ruiz at 317-236-1550 or e-mail rruez@archindy.org.

February 5
Mission 27 Resale, 132 Leota St., Indianapolis. Second Discoun Day, every Tuesday, 30 percent off clothing, 9 a.m.-6 p.m., members supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Foyer program. Information: 317-867-8260.

February 8
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Solo Seniors, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

February 9
St. Lawrence Church, 6944 E. 46th St., Indianapolis. First Friday Charismatic Renewal Praise and Mass, praise and worship Mass, 7:30 p.m. Information: 317-546-7328, rikes@3nh.org.

February 2

February 1

January 28
Our Lady of Fatima Retreat House, 5531 E. 56th St., Indianapolis. Serra Club Dinner Meeting and Program, Father Jeffrey Dufresne presenting on his vocation and first year in the priesthood, 5:40 p.m. rosary (optional), 6-8:30 p.m. dinner and program, $15 per person for members. Information: 317-748-1478, pmlucang@holyspirit.org.

St. Simon the Apostle Church, 1155 Oakland Road, Indianapolis. Open House, for parents of prospective students in grades Pre-K-R, informational sessions and tours. Information: 317-826-6000, dinorpri@stsimmon.org.

January 26
St. Simon the Apostle Parish, 1155 Oakland Road, Indianapolis. Ultrea, sponsored by St. Simon the Apostle and Holy Spirit at Ceist Parish (Lafayette, Indiana) (the Founder of Ultreya), starting at 5:30 p.m. Mass begins with a dish to share. Information: Ultreya740@comcast.net.

January 18
All parish leaders working in catechesis and evangelization are invited to attend a skills workshop using The Effective Catechetical Leader series from Loyola Press at Holy Trinity Parish, 100 Keeney St., in Edinburgh, from 9 a.m. to 3 p.m. on Feb. 5. The workshop is based on the book Cultivating Your Catechist: How to Recruit, Encourage, and Retain Successful Catechists by Jayne Ragasa-Mondon. The workshop will be facilitated by directors of religious education Christina Smith from St. Ambrose Parish in Seymour and Cindy Flaten from Christ the King Parish in Indianapolis. The cost to attend is $25 with payment by parish assessment. Attendees who register by Jan. 29 will receive the book prior to the workshop. For information or to register, contact Rose Ruiz at 317-236-1550 or e-mail rruez@archindy.org.

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.
Young adults embrace opportunity to deepen faith at SEEK2019

By John Shaughnessy

The intriguing invitation came unexpectedly—an invitation that Timi Soyoola realized she couldn’t pass up. That’s how the Nigerian native found herself among the more than 17,000 young adults from across the United States and the world who gathered in Indianapolis on Jan. 3-7 for SEEK2019, a five-day conference that offered its mostly Catholic participants the chance to deepen their encounter with Jesus Christ.

“I was coming on a flight from Pittsburgh to Indianapolis after visiting my uncle, and a lady was talking to me about this conference,” said Soyoola, a senior majoring in pre-medicine at Indiana University in Kokomo. “It’s a new year, and I wanted to try something new. I wanted to learn more about my faith.”

It didn’t matter to her that she didn’t know anyone else at the conference. After all, Soyoola—who’s full first name is Oluwatimilehin—basically translates to “God’s got my back,” she noted—already knew she could count on one person.

“Jesus is the person I depend on,” she said, her eyes and her smile lighting up as she mentioned his name. “When you come to a new country, you feel that they’re personally spoken to by Jesus Christ.”

Her enthusiasm and desire to draw closer to Christ was strongly shared by the participants who packed the Indiana Convention Center where the conference was held under the direction of FOCUS—Fellowship of Catholic University Students—the Denver-based organization that seeks to “share the hope and joy of the Gospel” with college students and other young adults.

Amy Gasper, a senior at Indiana University in Bloomington, was among the approximately 100 students from her campus that took part in the conference to attend SEEK.

“Personally, for me, it was important to actively seek to grow in my faith and my relationship with God,” said Gasper, who previously served as a small group leader for St. Paul Catholic Center’s young adults and is now a member of the parish pastoral council.

“I had the best confession I’ve ever had [on Friday night], and my heart is new today,” she added.

Annania Dacanay, another IU senior and member of St. Paul Catholic Center, said she attended SEEK to encounter God “first and foremost, and [to] see what he wants from me, what he wants from my heart, how he wants me to lean him more, but also to guide others to him that I am here with, to walk with him.”

IU junior Rachel Estrom accepted an invitation from a FOCUS missionary on the Bloomington campus to attend SEEK.

“I took that call and ran with it, to see what ways God could shape my heart,” she said.

The opportunity to deepen their faith drew Josh and Katie Fatzinger from their home in Flagstaff, Ariz. The young married couple attended the conference with their 1-year-old daughter Ellie, with other extended family members, and with Katie scheduled to give birth to their second child in February.

“I’m here with my mother, my wife, one of my sisters and three of my brothers,” said Josh, who is 27. “I’m from a big Catholic family, one of 14. I encouraged my younger brothers to come because it was a great experience for me when I came in 2013. It’s a great place to encounter a lot of people, and we’re all here to encounter Christ.”

That relationship guides his life.

“My faith informs my worldview and how I make all my decisions,” he said as he held Ellie. “I’m hoping to learn more about how to disciple my children.”

Standing by Ellie’s stroller, Katie looked around at the crowd at the convention center and noted, “There’s all the hope you see and all the excitement. It’s very uplifting. It’s really powerful to celebrate the sacraments and be with that many people praying God. I’m waiting to see how he can interact with me.”

Louie Cain had the same hope as he led a group of 60 students from McNeese State University in Louisiana during the conference that featured opportunities for Mass, confession and eucharistic adoration as well as faith-related workshops, inspirational speakers and entertainment by Catholic musicians.

In his third year as a FOCUS missionary and current work at FOCUS headquarters in Denver, Cain embraces the opportunity to bring other young adults to a relationship with Christ.

“It’s really cool to have this time in my life when I’m trying to get closer to Jesus and help others to do the same,” said Cain, whose hometown is Williamsburg, Iowa. “One thing that’s cool about being here is that you realize you’re not alone. Everyone is here to grow in their faith. It’s pretty amazing.”

Cain kept that positive attitude as he answered a question about how he thinks the clerical abuse crisis has had an impact on young adults’ ‘perspectives of the Church and their faith.’

“Our Church needs healing,” he said. “There are crises of trust in the Church, great saints rise up. We need to have saints rise up in our Church. It should motivate us to live our faith more seriously.”

Cain also shared a message for young adults who have drifted away from the Church and their faith.

“A reason that a lot of young people leave the faith today is that they don’t think it has an impact on their lives. They’re looking for fun, for pleasure. For me, nothing else satisfies me or fulfills me like trying to follow Jesus.”

Amy Gasper has that same feeling—a feeling enhanced by being among more than 17,000 young adults coming together to deepen their faith, giving hope for their Church and for themselves.

“You get to see how hungry people are for the Lord. It makes my heart leap for joy,” said Gasper, 19, a sophomore at Indiana State University in Terre Haute, Ind., one of more than 600 colleges represented at the conference. “There are people here who are wanting to devote their life to God and grow in their relationship with him.”

Gasper counts herself among that group.

“Every day I wake up, I want to grow more in my faith. I know I’m alive for one reason, and that’s to answer God’s call for my life. It’s a never-ending joy. So many people search for that. You have to let God take over your life for the good. She tried to help others do the same as she interacts with students on her campus—from people who challenge and denigrate her Catholic faith to those who embrace it as fully as she does.

“Anyone I see on campus who is searching for God’s love, even those who don’t know it, I pray for them. I just try to share Jesus’ light with people. No matter what, I know God is working through me to reach other people. Coming to SEEK makes me want to love them and pray for them even more.”

(ArgumentException)
Priests laud benefits of SEEK to students, chaplains and more

By Natalie Hoefer

SEEK2019 might be best known for its massive gatherings.

More than 17,000 people from across the nation, most of them Catholic college students, filled a quarter-mile long cathedral-like hall at the Indianapolis Convention Center in Indianapolis to worship together at Mass, listen to keynote speakers and adore the Blessed Sacrament.

But as the biennial conference sponsored by the Denver-based Fellowship of Catholic University Students concluded on Jan. 7 and all the attendees made their way from Indianapolis back to their homes, many of them went away with a powerful memory of a more intimate encounter in the sacrament of penance that might just change their lives.

Conference attendee Timothy Flax reflected on his experience of confession moments after having received God’s mercy in it on Jan. 4.

“Getting away from the noise and digital glare, you look into the soul, what you’re sorry for, getting into that room and being alone with just the priest is definitely a very holy moment,” said Flax, a junior at Kansas State University in Manhattan, Kan. “Everyone should have that experience.”

Emily Angelotti, a junior at the University of Virginia in Charlottesville, Va., who attended SEEK, agreed.

“God is calling everyone here to enter into a very specific relationship with him,” Angelotti said. “And it’s a very personal relationship that occurs one-on-one. So he speaks to us through those large keynote speaker[s] and he speaks to us in these little, quieter moments of the conference.”

Father John Fletcher, a priest of the Apostles of the Sacred Heart of Jesus, was one of many priests leading penitents in the sacrament of penance at the conference where Flax, Angelotti and a long line of others went to confession.

“It’s super impressive to see so many young people standing in line for a long time to go to confession,” said Father Fletcher. “There were probably 25 priests in there, full at it all day basically. It just says to me that God is still alive and at work, and that people are responding.”

Having 25 priests hearing confessions for several hours was how the sacrament was offered on most days at SEEK.

But things changed on the evening of Jan. 5. Waiting in a line that snaked back-and-forth in the convention center much like a line for a roller coaster at an amusement park, thousands of attendees walked for more than a mile as they made their way to a large hall where nearly 500 priests were hearing confessions.

At the heart of the room was the incorrupt heart of St. John Vianney, the 19th century French priest who is the patron saint of parish priests and is famous for spending up to 18 hours each day hearing confessions.

One of the priests there was Dominican Father Patrick Hyde, associate pastor of St. Paul Catholic Church in Bloomington, who heard confessions for several hours over the course of the conference. Before the room was opened for the sacrament, he said the priests there “sat in an open space and practiced in the presence of the incorrupt heart relic of St. John Vianney, the great confessor and beloved priest.”

“To see his heart, to pray in its presence, was a visceral reminder of the absolution of sins and the mercy. He knows how scared you are. We’re all been there. I didn’t go for so many years, and it felt incredible.”

Having the chance to share God’s mercy at SEEK with young people like Rodriguez encourages Father Patrick in the campus ministry he helps lead at Indiana University and for the broader Church.

“At SEEK, the culture—the large number of priests, the open and honest conversations about faith, struggle, and the power of God’s love and mercy—makes it possible for people to seek Christ in profound and life-changing ways,” Father Patrick said. “This is what gives me the greatest hope and joy: young people striving after Christ, and doing so within the life of the Church.”

(Criterion reporter Natalie Hoefer contributed to this article.)
Confession inspires ways to bring faith to others

By John Shaughnessy

Fletcher and Olivia Kitchell

Fletcher Kitchell considered the question, the one that asked him, “What role does your faith play in your life?”

After a moment, the 24-year-old member of St. Michael the Archangel Parish in Indianapolis offered this response: “I’m at the point in my life where I’m asking, ‘What role does my life play in my faith?’ Where can I fit, what can I do to enrich my faith and share it with others?”

For Fletcher, the house as a little church,” he said. “It’s a space where groups of people—family, friends—share a meal together, pray together, and read Scripture together. It would also be a place for kids. We can use the house in a way to give back to God and bring others into a relationship with Him.”

Having these concrete plans has already had an impact on his relationship with God.

“It brings me peace. It brings me joy that I’m able to use the gifts God has given me,” he said.
Keep bringing Christ to others, Denver archbishop says

By Sean Gallagher

Denver Archbishop Samuel J. Aquila saw in the 17,000 college students attending SEEK2019 in Indianapolis “a great sign of hope for the Church, that the Church is alive and well among young people.”

He celebrated Mass on Jan. 6 for the participants in the biennial conference sponsored by the Denver-based Fellowship of Catholic University Students (FOCUS).

FOCUS seeks to nurture the Catholic faith in college students. In the 2018-19 academic year, it has nearly 700 missionaries serving on 153 college campuses in 42 states and five international locations.

Archbishop Aquila remarked in his homily during the Mass that he was briefly “playing hooky” from the retreat taking place for bishops in the U.S. at Mundelein Seminary at the University of St. Mary of the Lake near Chicago to celebrate the Mass in the Indiana Convention Center in Indianapolis.

This year’s SEEK gathering is the sixth such conference that Archbishop Aquila has attended.

“Certainly you can see the deep faith in the young people,” he said in an interview after the liturgy. “What their encounter with Christ has brought about is palpable. When you give young people the truth of Christ and as the one who gives meaning to life, it changes everything.”

In his homily for the Mass celebrated on the Solemnity of the Epiphany of the Lord that recalls the adoration by the magi of the Christ Child, Archbishop Aquila recalled the first reading from Isaiah in which the prophet said that “darkness covers the Earth. Thick clouds cover the peoples. But upon you the Lord shines, and over you appears his glory” (Is 60:2).

He noted that “darkness covers our Earth” today “in consumerism, incivility and of the sin by certain members of the clergy.”

“All of that can, at times, discourage us,” Archbishop Aquila said. “But in the midst of that is the light of Jesus Christ. And it is that light that we must focus on.”

He spoke about how Capuchin Father Raniero Cantalamessa, the preacher of the papal household who led the bishops’ retreat, told the bishops in his homily during the Mass that he was “so hard to put into words.”

“The Holy Spirit is so present here, everywhere in the atmosphere,” she said. “That’s the best way that I can put it.”

SEEK2019 donation drive gets attendees ‘more invested in mission’

By Natalie Hoefer

The weather was unusually warm in Indianapolis on Jan. 3-7. This was good news for the 17,000 participants of the Fellowship of Catholic University Students (FOCUS) SEEK2019 conference held on those dates in Indianapolis.

It was also good news for the homeless of the city.

According to the National Alliance to End Homelessness, nearly 1,700 people are sleeping temporarily in coliters, transitional housing or on the streets on a given night in Indianapolis.

These people have more fortune than just mild temperatures. During a donation drive during the conference, 30 to 650 children were filled with winter hats, gloves, scarves and socks, as well as toothbrushes, toothpaste, deodorant and other hygiene items—all to help the homeless and others in need in the city.

The items were donated to two ministries for distribution. One was the Garden Door Ministry of St. John the Evangelist Parish in Indianapolis, located next to the Indiana Convention Center where the conference was held. The other was Archdiocese of Indianapolis’ Catholic Charities, where Theresa Chambloe serves as director of social concerns.

“For the SEEK participants blew me away with their overwhelmen generosity of donations,” she says. “I just knew those attending the SEEK conference were generous, but their generosity exceeded my expectations.”

Sister Tierney agrees. She is coordinator of the Garden Door Ministry of St. John Parish, which feeds and clothes the homeless who live near the downtown parish.

“I’m overwhelmed by the [charity of the SEEK participants],” she says. “But at the same time, it’s not surprising because the people who are involved in the FOCUS movement, their faith is lived in service. They are an integral part of Greek life, and each year, collegiate fraternity and sorority students raise thousands of dollars for their designated philanthropic charity or organization. Similarly, FOCUS Greek is sponsoring the donation drive, and all conference participants are invited and encouraged to participate.”

FOCUS, started in 1998 and based in Denver, seeks to form intentional disciples of Greek students and missionaries to be more deeply invested in the mission.

Philanthropic events and service are an integral part of Greek life, and each year, collegiate fraternity and sorority students raise thousands of dollars for their designated philanthropic charity or organization. Similarly, FOCUS Greek is sponsoring the donation drive, and all conference participants are invited and encouraged to participate.”

Indiana University-Purdue University Indianapolis (IUPUI) is one of three FOCUS campuses in the Archdiocese of Indianapolis. St. John the Evangelist serves as the faith home for IUPUI’s FOCUS missionaries and many of its Catholic students.

Choosing the parish’s Garden Door Ministry as a recipient of the collected items was a way for FOCUS to contribute to a parish so involved in the organization’s mission.

And selecting the archdiocese’s Catholic Charities—which celebrates its 100th anniversary this year—was a way to give back to the community that hosted SEEK2019.

Chambloe notes that Catholic Charities "touches the lives of over 150,000 people a year through numerous programs offered by our five central and southern Indiana agencies.”

She says the items donated by SEEK2019 participants will go to four specific Catholic Charities ministries: Holy Family Shelter, which houses approximately 350 families and more than 600 children a year; the Crisis Office, which provides food, clothing, rent and utility assistance to low-income individuals in need; Refugee and Immigration Services, which offers refugees pre- and post-arrival help, job assistance, housing and basic acclimation into society; and Senior Companion Program, which connects seniors with homebound elders to offer friendship and help with daily tasks.

“We originally expected to get 25 50-gallon bags worth of donations," Chambloe says. "Chambloe. "In the end, we had enough to fill 30 bags. "Many of the donations we received were such as the winter hats, gloves, scarves and hygiene items are items that Catholic Charities doesn’t regularly receive, but are needed by so many of our vulnerable neighbors within Indianapolis.

Most importantly, the donations will go a long way in helping us to be the face of Christ to those we serve, as we in turn see the face of Christ in them. "While at SEEK, I had several people comment to me that it impacted them to encounter many of the neighbors in downtown Indianapolis who will be the recipients of their donations. It was a humbling experience for them." Tierney says the “Garden Door neighbors are very appreciative of [the items]. We’re just always running short. "There’s such a great need. We know they’re appreciative from the bottom of their hearts."
Mass is not a spectator sport, invites active participation

By David Gibson

The action on the field during a particularly exciting football game often locks spectators in its grip. With minutes to go and everything hanging in the balance, spectators hold their breath, jump up and down or even pray. The moment consumes them.

Similarly, some films move viewers to laughter or tears. Perhaps they identify with the love-stricken character, with the mischievous member of the band, with the luckless victim. Their lives unfold before their very eyes.

These largely remain the actions of others, nonetheless. Spectators remain a step removed from the action and its outcome.

The Second Vatican Council raised the issue of spectatorship in its 1963 "Constitution on the Sacred Liturgy" ("Sacrosanctum Concilium"). The council’s footprint undoubtedly is noticed most often today through this document’s impact because it involves the celebration of the Mass and sacraments, so recognizable part of the lives of Catholics.

It is difficult to define with precision what a “spectator” is. But the council insisted forcefully that Catholics are not present as “silent spectators” during the Mass or celebrations of other sacraments. Catholics should be prepared to “take part in the sacred action, conscious of what they are doing”—to collaborate fully and with devotion in the liturgy, the constitution asserted (#48).

I call attention to this whenever I teach the class in my parish that prepares parents for the upcoming baptism of an infant or young child. A reason parents are asked to attend this class is so that they will not approach the baptism of their child’s baptism as spectators, but will be present to “take part in the sacred action, conscious of what they are doing.”

If the council hoped believers would not assume the posture of “silent spectators” during sacramental celebrations, does that imply that they should be spectators of some other kind, noisy or incessantly vocal, for example? It implied, in the council’s words, that they should participate both “internally and externally” in the liturgy (#19).

Today, worshipers participate in the Mass through verbal responses and singing. They listen in an active, focused way to the biblical readings, and they participate through prayer that is quietly personal. Some participate by proclaiming the Scripture readings, distributing Communion and in roles meant to assure that newcomers and others feel welcome.

Associations that fulfill roles in people’s lives is a sign of our times. Twenty-first-century citizens are not surprised to be invited to contribute not only their best thinking but their energies and talents to achieving the goals of communities that are intimate parts of their lives.

If the Second Vatican Council in certain ways reflected this cultural sign of the times, its call for full liturgical participation nonetheless was based upon the basic purposes of liturgical worship.

“Fully conscious and active participation in liturgical celebrations” is actually “demanded by the very nature of liturgy,” the council’s liturgy constitution noted. It explained that “such participation by the Christian people ... is their right and duty by reason of their baptism” (#14).

People born long after the council may wonder why the liturgy constitution thought it necessary to accent the importance of participation in the entire Mass, including the Liturgy of the Word in which the biblical readings are proclaimed and the homily is heard?

Few Catholics today would question the value of this part of the liturgy.

After all, the Church experienced an explosion of interest in Scripture during the decades after the council. Scripture seminars often became a mainstay of parish life, and the Bible was accorded a key role in Catholic spirituality.

“The two parts which, in a certain sense, go to make up the Mass, namely the Liturgy of the Word and the eucharistic liturgy, are so closely connected with each other that they form but one single act of worship,” the liturgy constitution commented (#56).

Vatican II also fostered liturgical participation through its emphasis on holiness as a goal for all, not just for some.

“Vatican II ... fostered liturgical participation through its emphasis on holiness as a goal for all, not just for some.”

Worshippers pray during Mass. Massgoers participate through verbal responses and singing. They listen in an active, focused way to the biblical readings, and they participate through prayer that is quietly personal.

Jesus, it pointed out, “preached holiness of life to each and every one of his disciples of every condition” (#40).

Exploring the life of holiness, many now look more and more to the liturgy as, in the words of the liturgy constitution, “the primary and indispensable source from which ... to derive the true Christian spirit” (#14).

(David Gibson served on Catholic News Service’s editorial staff for 37 years.)
Recovering intimacy, offering hope in a lonely world

In the early 1990s, the famed mystery author P.D. James published The Children of Men. Set in the year 2026, it describes a dystopian world where the human race has barely survived the extinction of reproducing itself.

The scientific reasoning behind this sudden and total collapse in the birthing rate is unknown, but the story’s narrator concludes: “Pregnancy and abortion...film, on television, in books, in life, had increased and become more explicit, but less and less in the West we made love and bred children.”

James wrote this book well before the rise of the Internet and good science fiction, she had a glimpse of a possible future world. It wasn’t pretty. Not quite three decades later, and James’ dystopia seems to be arriving right on schedule. Sex, love and marriage all are showing troubling signs of decline, according a recent article in The Atlantic magazine. Titled “The Sex Recession,” the author, Kate Marlowe, does an excellent job reporting on an even more worrisome decline in intimacy. It’s not just in the United States, and it’s not just among millennials.

The author at first takes a rather head-scratching tone. Why aren’t these young people having more sex the way they are supposed to in our enlightened age? But the story she tells shows that rates of sex are declining for all age groups and in many Western countries. Here is the increasingly graphic presentations of popular media, despite the multimillion dollar and increasingly perpetrated pornographic industry, physical and psychological intimacy are on the skids. People are looking up less, dating less, and sex less is straining it less.

Masturbation, cloyed “self- pleasuring” but referred to in slang as “fapping,” is no longer taboo. In Japan, where the birthing rate has plummeted to near demographic extinction, self-pleasure aids in combating the problem. Poem is ultimately all about, but in Japan porn involves not just human actors, but animatronic toys for making the experience peculiarly surreal.

Back home, the report tells us, dating and hookup apps and numerous smartphone screens aren’t making things better. What they are doing is degrading the ability to simply approach someone, and have a person and have a conversation or suggest a date.

In fact, teens who report going on dates are decreasing. College classes now instruct students on the lust art of dating. Even at age 18, many kids are looking for how-to instructions on negotiating this suddenly strange terrain.

In the world of Metros, asking someone out seems less like an invitation to coffee than potential harassment.

What is a contraceptive mentality? The Atlantic describes it as an opportunity for the Church to recast its message. Rather than “Thou shalt not” as its battle cry, the Church can offer a genuinely positive view of “the joy of love and the liberating significance of a love and sex for a society increasingly despairing about both.”

The collapse of intimacy that The Atlantic describes may be an opportunity for the Church to recast its message. Rather than “Thou shalt not” as its battle cry, the Church can offer a genuinely positive view of “the joy of love and the liberating significance of a love and sex for a society increasingly despairing about both.”

Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at erlandson@catholicnews.com.

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Power and Responsibility

In his book Humanas Vitae, Pope Paul VI talked about the “separable connection” in marital love between the “unitive” and “procreative.” For the past century of birth control, the battle has been about the procreative aspect. Now the other shoe is dropping.

The “separable connection” has been severed. Society has become increasingly efficient at separating conception from sex, and as Pope Paul VI predicted, the unitive aspect that is life-long intimacy is eroding.

The collapse of intimacy that The Atlantic describes may be an opportunity for the Church to recast its message. Rather than “Thou shalt not” as its battle cry, the Church can offer a genuinely positive view of “the joy of love and the liberating significance of a love and sex for a society increasingly despairing about both.”

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The Human Side

Digging deeper into our interior, taking anger by the horns

Wherever we look, anger is on the rise and is calling for a deeper look at its anatomy.

Anger, which is one of the seven capital sins, is often paint as evil. Even psychologists would advise, however, that we take a closer look before condemning it completely. Anger can be good when it addresses a disorder that needs immediate attention.

My dad was a couch potato, he could put up with almost anything. One day, his anger stumped me when he caught a dishonest man trying to pull the wool over his eyes. The confrontation that followed corrected the situation and hopefully helped the man reconsider his honesty.

Anger possesses an energetic prompting that sometimes is required to address wrongs, injustice and malice. Ironically, lethargy and failing to take responsible action to correct an evil is also a capital sin.

Anger is evil when it spawns revenge and the desire to create harm and disorder. It is in this opposite of goodness that prompts us to well-disposed toward others, life and God, and to work toward restoring order contrary to what is happening.

Today we are experiencing a rise in incivility in which ill-disposed people are out to hurt others. Anger is not anger at its worst, but exhibit a disposition that takes the heart out of reconciliation and efforts at creating unity.

In his book Power and Responsibility, Father Romano Guardini implored our postmodern age to stop greater interiority to deal with today’s challenges that threaten our kindness. He called us to meditate, and become more reflective and more helpful about discerning injustice and malice. Anger is evil when we are invaded by our invading others.

It is so easy to succumb to lethargy and fatigue, in all three daily spirit of anger, injustice and revenge enter our homes, workplaces, government and churches. Father Guardini cautioned that this passivity to time to give in matter-of-factness and to feel this is a natural part of our life. Our inclination is to dig deeper into our interior, to reflect on the status quo and how it is destroying the connection of Grace, and God created us. In the best sense of the word, it is time to become angry at that which is taking the very heart out of our life.

(Father Eugene Hemrick writes for Catholic New Service.)

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Living Well

Patch the holes in your bucket list

Standing for 12-plus hours in the cold and driving rain to experience a less-than-ideal moment of a good time on New Year’s Eve, hundreds of thousands seemed just fine. The pain was worth the “gain” to be able to say, “I was there.”

But, if several of those interviewed for television that their experience fulfilled one of the must-do items on their bucket lists. No matter the discomfort, the accomplishment added up to a long-dreamed goal pursued and met.

Snug in my comfy chair at home, I watched the evening unfold and heard the stories. I was eco-friendly with growing curiosity. On the surface, experiencing Times Square on New Year’s Eve, I was not going to let the fact that this year, it took a great deal of stamina, grit and willingness to endure a snowstorm, to do it again.

But, if we look at bucket lists through the prism of faith, and New Year’s Eve 2020’s rain-soaked weather, how would we endure the same degree of hardship in pursuit of other, more faith-centered goals or activities, that come with a positive, perhaps lasting, impact on others?

Or, put the question differently, what if all those hundreds of thousands of people took that same time and effort and fed the homeless, built shelters, visited the lonely or—a wonderful thought—prayed together? I don’t mean to imply that the whole Times Square/New Year’s Eve festivities are not worth it. It was a long time coming from year one to another merits marking, and I was among the many who watched, alight, the moment when the ball dropped somewhere in and through the rain. And, of course, I like most people, have a list of things I’d like to accomplish or do see in my oh-so-limetime future!

But I do wonder about how we, myself included, go about our goals. Do we just how much effort or discomfort we’re willing to endure to accomplish them. To me, the bucket list is not just a call to action, for example, requires above-the-call effort. To increase in depth of faith requires extra work. I mean, how many of us spend hours spent toiling over “at work?”

The conditions under which we undertake to achieve our goals often come into play, too. So many were willing to weather the weather to see that ball drop. But, the same rain were falling on a day set for volunteering outdoors, well, I confess I might beg off, along with perhaps many others.

Those of us who live with chronic pain might consider these questions even more personally. As we already have discomfort, just how much more can or should we take to serve God better? More effectively? Is it an acceptable idea that we are sacrificing by living with poor health or other challenges, what other sacrifice are we called to make? How can we take time to be better to find our place among others, including those in greater need, in the world?

None of these questions has an easy answer. But as I begin this new year, I am grateful that they popped into my head last Dec. 31st.

These and other faith-centered missions make me rethink the priorities on my bucket list, not so much on making more time for more hardship, but “to live well” in all the fullness of the term—with emphasis on our grasping, knowing, having faith and, yes, joy and enjoyment of God’s world and all that is precious in life!

(Maureen Pratt writes for Catholic New Service. Her website is www.maureenpratt.com.)

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The Theology of Technology/Bray Robinson

Matters of life and death in a world of freedom

Of the many technologies that have changed the course of culture, contraception may be the most obvious. In his landmark encyclical Humanae Vitae, Pope Paul VI foresaw that the rise of artificial birth control methods might also lead to more marital infidelity, the lowering of moral standards and the objectification of persons. One does not need to look far to see that the fruits of these technologies have taken deep root in the culture.

Alongside the birth control technologies themselves, the rise of contraceptive mentality that they foster. What is a contraceptive mentality? The idea that we can be free without taking risks.

In “Conjectures of a Guilty Bystander,” one of Thomas Merton’s journal entries describes the Trappist monk’s encounter with a black widow spider: “So far as I know, there is nothing close to something that can kill you, and not be defended by some kind of invention. As something that can kill you, and not be defended by some kind of invention. As something that can kill you, and not be defended by some kind of invention. As something that can kill you, and not be defended by some kind of invention. As something that can kill you, and not be defended by some kind of invention.”

In love.

In his reflections on technology, Pope Benedict XVI said that the goal of technology should be to enhance security but a greater inner freedom and renunciation that leads man to himself and to God. Did Pope Paul VI predict that? That morality is our true source of security, not human invention. We are called to something higher. Our desire is not limitless, but our limits are only bounded by caritas, seeking the good of the other in love.

(Brett Robinson is director of communications and Catholic studies at the University of Notre Dame McGrath Institute for Church Life.)

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Amid the Fray/Greg Erlandson

Vitae

Humanae

In the best sense of the word, it is time to dig deeper into our interior, to reflect on the status quo and how it is destroying the connection of Grace, and God created us. In the best sense of the word, it is time to become angry at that which is taking the very heart out of our life.

(Father Eugene Hemrick writes for Catholic New Service.)

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Page 12 The Criterion Friday, January 18, 2019 Perspectives
The Sunday Readings

Sunday, January 20, 2019

• Isaiah 62:1‑5
• 1 Corinthians 12:4‑11
• John 2:1‑11

The Book of Isaiah furnishes the first reading for this weekend’s Mass. When this third section of Isaiah was written, the Hebrew people had just emerged from a terrible period in their history. Their homeland, divided into two kingdoms after the death of King Solomon, had been overrun by the mighty Babylonian Empire, centered in today’s Iraq. Many were killed in the conquest. Others were taken to Babylon, the imperial capital. There these exiles, and then their descendants, languished for four generations until political fortunes changed. The more powerful Persians conquered Babylon in 539 B.C.

As a result, the exiles were allowed to return to their homeland. The prophets did not see the sequence of events leading to this happy release as merely coincidental or the result of human decision‑making. Rather, God provided for it. God had promised to protect the people. The people upset the arrangement by sinning. Despite their sinfulness, however, God was constant. He provided. For its second reading this weekend, the Church presents a passage from St. Paul’s First Epistle to the Corinthians. Leading the Corinthian Christians to genuine fidelity was a considerable challenge for Paul. In reaction to rivalries and arguments in Corinth, Paul wrote what has become a blueprint for Christian living. He reminded the Corinthians that each of them had special gifts and opportunities. Such diversity was welcome since it meant that there were so many occasions for individual believers to bring the sweetness of the Gospel into the world. Paul even listed different skills and talents to make his point. St. John’s Gospel supplies the third reading. 

Understanding John to the miracle at Cana in Galilee was the first recorded of the Lord’s miracles. It marked the beginning of the Lord’s public ministry.

The emphasis usually lies upon the marvel of the changing of the water into wine. This indeed was remarkable, but the story has other powerful lessons. A great lesson is about Mary. John’s Gospel never names her. It always simply refers to Mary as “the mother” of Jesus. This is not an oversight. It stresses her unique role as the Lord’s earthly parent. The response of Jesus to the obvious embarrassment of the host in not having enough wine for the guest can be puzzling. Was the Lord indifferent to the host’s distress? His reply only stressed that the messianic mission was not to provide for earthly human needs, but to draw all to God and to eternal life.

Mary enters the picture. First, Jesus hears her. Secondly, her faith is unequalled and frank. She trusts the Lord, telling the servers to do whatever the Lord orders them to do. So, this reading reveals the power and mission of Jesus, as well as Mary’s perfect response in faith to the Lord.

The Church celebrated the feast of the Nativity at Christmas, rejoicing in the birth of the Lord in time and space. In observing the feast of the Epiphany, the Church affirms the claim that the Lord came to show all of us the unlimited love of God for us. The feast of the Baptism of the Lord celebrates God’s words to us that Jesus lived and eventually died for us. He became one of us.

This weekend, in the words of Isaiah, the Church declares that earthly life would be beautiful if we all loved God in return.

Do we love God? The story of Cana tells us. Jesus teaches us that no human situation should distract us from the fact that being with God is our destiny, and therefore our priority.

Mary instructs us that we can go to Jesus with any worry. But her example also tells us, as she told the servants, that we must follow the Lord and trust in him. 

The devotional use of the Advent wreath has a long tradition. In pre‑Christian times, people would gather evergreens and light candles to counteract the darkness of winter and to show that “greener times” were on the horizon. Germans of the 16th century seem to have “Christianized” that custom with the Advent wreath. The doctrine gradually spread throughout the Christian world as Germans emigrated.

All shriners are Masons. (The reverse, though, is not true. Shriners International began in 1872 as a spinoff of Freemasonry, with philanthropy as one of its principal goals.) Shriners Hospitals for Children is a network of 22 facilities across North America that specializes in treating children with orthopedic conditions, burns, spinal cord injuries and cleft lips and palates—all without regard to a family’s ability to pay. True, Catholics have long been prohibited from joining the Masons since it is, at its core, a naturalistic religion. Pope Leo XIII in 1884 said that Masonry had as its fundamental tenet “that human nature and human reason ought in all things be mistress and guide,” and the Vatican’s Congregation for the Doctrine of the Faith declared in 1983 that “the faithful who enroll in Masonic associations are in a state of grave sin.”

Your monetary donation to the Shriners hospitals, though, is given not to advance the spread of Masonic doctrine, but simply to help offer compassionate care to children, and I would feel comfortable making such a donation.

Over the years, I have noticed that the question of how long Advent candles are displayed and lighted varies widely from parish to parish. When I was growing up, the practice seemed to be that one was lighted on the First Sunday of Advent and concluded with the feast of the Epiphany. Now, it seems, it varies widely, with virtual every parish starting on Advent’s first Sunday, the “end date” varies widely. The most rigid are those that have customs established by their parishes ceasing use of the Advent candle as of Christmas Eve. What is the official Church teaching on the matter? (Georgia)

I am not sure that there is a definitive answer to your question or any “official” Church teaching on it, so we may just have to deal with some ambiguity.

Prayer of Supplication:

Journeying from Darkness to Light

By Sally Meyer

O God, I want to step into the light. Take my hand, and draw me in.

Show me how to be confident in the ways I can love. Increase my desire to live out the potential that is hidden within my heart. You know these parts of me well. Show me how to magnify my beauty.

In the light, I want to be able to stand with joy and gratitude that I am your creation, and you love every part of me.

O God, as I take that step out of darkness into the light, reveal what I need to see in myself. Although I am vulnerable in this place, help me search for your mercy and love with confidence and trust.

With outstretched hands, I offer myself to you. As my weaknesses are exposed in this gentle light, transform what is fragile into a blessing of courage and hope for others.

I surrender my will, asking you, O God, to help me embrace my true self. Help me to see who you see. Help me to love what you love.

In this Sacred Light, shining around and through me, bend my heart and will towards you.

Amen.

(Sally Meyer is a member of St. Mark the Evangelist Parish in Indianapolis.)

Donating to Shriners hospitals is morally acceptable, doesn’t promote freemasonry

The Sunday Readings

Monday, January 21

St. Agnes, virgin and martyr
Hebrews 5:1‑10
Psalm 110:1‑4
Mark 2:18‑22

Tuesday, January 22

Day of Prayer for the Legal Protection of Unborn Children
Hebrews 6:10‑20
Psalm 111:1‑2, 4‑5, 9, 10c
Mark 2:23‑28

Wednesday, January 23

St. Vincent, deacon and martyr
St. Marianne Cope, virgin
Hebrews 7:1‑3, 15‑17
Psalm 110:1‑4
Mark 3:1‑6

Thursday, January 24

St. Francis de Sales, bishop and doctor of the Church
Hebrews 7:25‑8:6
Psalm 40:7‑10, 17
Mark 3:7‑12

Question Corner

Fr. Kenneth Doyle

Can Catholics morally give donations to the Shriners hospitals? Their ads are very convincing, but aren’t the Shriners Masons? (Virginia)

All shriners are Masons. (The reverse, though, is not true. Shriners International began in 1872 as a spinoff of Freemasonry, with philanthropy as one of its principal goals.) Shriners Hospitals for Children is a network of 22 facilities across North America that specializes in treating children with orthopedic conditions, burns, spinal cord injuries and cleft lips and palates—all without regard to a family’s ability to pay. True, Catholics have long been prohibited from joining the Masons since it is, at its core, a naturalistic religion. Pope Leo XIII in 1884 said that Masonry had as its fundamental tenet “that human nature and human reason ought in all things be mistress and guide,” and the Vatican’s Congregation for the Doctrine of the Faith declared in 1983 that “the faithful who enroll in Masonic associations are in a state of grave sin.”

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Donating to Shriners hospitals is morally acceptable, doesn’t promote freemasonry

The Criterion

Friday, January 25

The Conversion of St. Paul the Apostle
Acts 9:3‑16 or Acts 9:1‑22
Psalm 117:1‑2
Mark 16:15‑18

Saturday, January 26

St. Timothy, bishop
St. Titus, bishop
2 Timothy 1:1‑8 or Titus 1:1‑5
Psalm 96:7‑12, 7‑8a, 10
Mark 3:20‑21

Sunday, January 27

Third Sunday in Ordinary Time
Nehemiah 8:2‑4a, 5‑6, 8‑10
Psalm 19:8‑10, 15
1 Corinthians 12:12‑30
Luke 1:14‑18, 4:14‑21

Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appropriate. Please include your address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202‑3876 e‑mail to cnhoefer@archindy.org.
REST IN PEACE


Great-grandfather of one. Grandfather of two.


Great-grandfather of three.


HOFFMAN, Lena M. (Krus)), 91, Prince of Peace, Madison, Jan. 3. Mother of Tracey Holladay and Matthew III. Grandfather of two.


LICHT, William, 70, St. Mary-of-the-Woods, IN 47876. †


MULLIN, Peter, 95, St. Christophers, Indianapolis, Dec. 22. Father of Stacie Mullin, Kelly, Laura Miller, Sheila Stevens, Lance and Steven Mullin. Great-grandfather of four.


SCHWEGMAN, Dolores M., 60, St. Mary of the Rock, Franklin County, Dec. 29. Sister of Marilyn Schwegman. Aunt and great-aunt of several.

SEUFERT, Mary Ann, 81, Christ the King, Indianapolis, Jan. 3. Wife of Clifford Seufert. Mother of Kathleen Grimes, Theresa Spiroa, Dan, David, Jim, Joe, John, Mike and Steve Seufert. Sister of Theresa Marie Knavel, Cecilia Knavel, Martha and Joseph Tie. Grandparent of ten.


FILIPINO FAITH

Pilgrims celebrate as they wait to touch the Black Nazarene during a Jan. 9 procession in Manila, Philippines. The wooden statue, carved in Mexico and brought to the Philippine capital in the early 17th century, is cherished by Catholics there, who believe that touching it can lead to a miracle. (CNS photo/Soe Zeya Tun, Reuters)

CONFESSIONS OF SIN

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. There are two ways to make a report:

Ethics Point 1, 317-236-1548 or 800-393-6810

REPORT SEXUAL MISCONDUCT NOW

Online Lay Ministry Formation

The Sisters of Providence have developed an online program through the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

• Earn certificate in Lay Ministry (CDU) to offer not-for-credit online theology classes:

www.arcatheindy.org

P.O. Box 100, Oldenburg, IN 47036-0100

PROVIDENCE OFFICE

Providentia Ann Marie Boyce ministered in Catholic education for 40 years

Providentia Ann Marie Boyce died on Jan. 1 at Union Hospital in Terre Haute. She was 88.

The Mass of Christian Burial was celebrated on Jan. 11 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Of the funeral followed at sisters’ cemetery.

Providentia Ann Marie was born on May 1, 1930, in Richmond, where she grew up as a member of the former St. Mary Parish. She entered the Sisters of Providence of St. Mary-of-the-Woods on Jan. 7, 1948, and professed final vows on Aug. 15, 1955.

Providentia Ann Marie earned a bachelor’s degree in education from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods and a master’s degree in education from Indiana State University in Terre Haute.

During her 70 years as a member of the Sisters of Providence, Providentia Ann Marie served for 40 years as a teacher in Catholic schools in California, Indiana and North Carolina. She returned to the motherhouse in 1999, where she served for 20 years as a driver.


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

Providentia Ann Marie Boyce, 81, was born on Nov. 12, 1924, in Cincinnati. She entered the Sisters of St. Francis on Sept. 8, 1950, and professed final vows on Aug. 12, 1956.

Providentia Ann Marie earned a bachelor’s degree in music and chemistry at Marist University in Cincinnati, Ohio, a degree in music at the College of Music in Cincinnati and a master’s degree in Music at the Conservatory of Music at the University of Cincinnati in Cincinnati.

During 68 years as a Sister of St. Francis, Providentia Ann Marie ministered in music for 63 years in Indiana, Ohio

Providentia Ann Marie Frances Gallagher died on Jan. 7 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 94.

The Mass of Christian Burial was celebrated on Jan. 10 at the Motherhouse Chapel in Oldenburg. Burial followed at the Sisters of Providence Cemetery.

Providentia Ann Marie was born on Nov. 12, 1924, in Cincinnati. She entered the Sisters of St. Francis on Sept. 8, 1950, and professed final vows on Aug. 12, 1956.

Providentia Ann Marie earned a bachelor’s degree in music and chemistry at Marist University in Cincinnati, Ohio, a degree in music at the College of Music in Cincinnati and a master’s degree in Music at the Conservatory of Music at the University of Cincinnati in Cincinnati.
We are absolutely delighted and very honored," noted Sherman, the executive director of St. Mary’s Child Center. “We are grateful for the Lilly Endowment and to all who have provided the support through the years that has allowed us to do the work that resulted in this amazing opportunity.”

As the executive director of archdiocesan Catholic Charities, Bethurum said, “This is truly a blessing for our agency and the shelter system.”

“This was a grant process that was initiated by the [Lilly] Endowment wanting to reach out to strong community organizations with a long track record of effective and efficient care for homeless families and children. Holy Family Shelter’s staff continues to provide exceptional work since it first opened its doors 34 years ago.”

Bill Bickel oversees the shelter in his role as director of program evaluation and development for the archdiocese’s Catholic Charities. He knows the difference the Lilly Endowment grant will make.

“The real benefactors of this funding are Indianapolis’ most vulnerable and poorest members: homeless families,” Bickel said. “This generous support will allow us to continue to offer high quality emergency services to the poorest of the poor, which includes more than 650 homeless children each year.”

Both Holy Family Shelter and St. Mary’s Child Center aim to improve the futures of children and families who live in poverty. Holy Family Shelter does its part by offering services that include food pantries, clothing, medical assistance, legal assistance, and life skills classes also focus on parenting, nutrition, and budgeting.

St. Mary’s Child Center has a strong history of serving children from poor family backgrounds, according to Sherman.

The center’s website notes that 93 percent of its students live in poverty, a reality that creates the risk for these children to fall behind academically at an early age and never recover. St. Mary’s strives to counter that risk with high-quality, early childhood education, giving the children equal footing for their futures, Sherman said.

The Lilly Endowment grant will help “ensure the EC FC long-term financial sustainability” of the center, she noted.

“The grant will be invested in an endowment. The grant is not intended to fund ongoing operating support. The annual proceeds from the investment will be used for targeted, one-time investments designed to move the organization to new levels in big ways.”

Sherman said proceeds from the grant will allow the center to address issues that include “technology; improved fund development and marketing; equipment development and retention of staff and long-term leadership.”

The Lilly grant is a difference maker in helping the center continue to make a difference, she said.

“The success of our mission to powerfully impact the lives and futures of our young children and their families who live in poverty will be sustained.”

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**Executive Director, Indiana Catholic Conference (ICC)**

The Executive Director is the chief administrative officer of the ICC and as a registered lobbyist serves as spokesperson for the five Catholic Bishops in Indiana. The Executive Director also serves as the liaison to the United States Catholic Conference, members of federal and state legislatures, Executive and Administrative offices and statewide organizations. Responsibilities include enabling Catholics to participate in development of public policy and the political and democratic-oriented environment.

Candidates must be practicing Catholics with an in-depth knowledge of the faith and Catholic social teachings. Excellent oral and written communication skills along with demonstrated analytical and organizational ability are required. This position requires a Bachelor’s degree (or equivalent experience) in one or more of the related fields is preferred: theology, political or social sciences, philosophy, or education. Previous employment or volunteer experience in the Catholic Church, ideally involving administration, is preferred. The preferred starting date for the position is July 1, 2019.

Please e-mail cover letter, resume, and list of references by February 1, 2019 to:

Ed Isaacson
Director, Human Resources 
Archdiocese of Indianapolis
1400 N. Meridian St. 
Indianapolis, IN 46202
E-mail: eisakson@archindy.org

Equal Opportunity Employer

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**Assistant Superintendent, Secondary Education**

The Catholic Schools Office of the Roman Catholic Archdiocese of Indianapolis is seeking a full-time Assistant Superintendent to serve as a resource to administrators, teachers, staff, students and families in the archdiocese.

The position requires a master’s degree in education, business or a related field and at least five years of educational or business leadership experience, preferably involving school leadership (paid or volunteer) and preferably in Catholic education. Applicants should be proficient and practicing Catholics with a deep commitment to the Catholic faith. The ideal candidate should also have experience in development and/or marketing efforts and be both proponents and role models of lifelong learning. Preference may be given to individuals who are bilingual and bicultural.

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

Ed Isaacson
Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St. 
Indianapolis, IN 46202
E-mail: eisakson@archindy.org

Equal Opportunity Employer

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**Director of Campus Ministry**

The Catholic Diocese of Evansville, Indiana, seeks a Director of Campus Ministry. This position coordinates and manages the stewardship efforts that support the mission of the diocese. This individual will work closely with the Bishop and his staff to determine and communicate stewardship priorities. A description of this position can be found at www.evdio.org. This position reports to the bishop and chancellor/vice chancellor. Qualified applicants are invited to submit a professional resume, cover letter, and salary requirements to hr-stewardship@evdio.org. Applications will be accepted—and interviews conducted on a rolling basis—until the position is filled.

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**Chief Operating Officer**

St. Anne Communities is looking for qualified candidates to fill the role of Chief Operating Officer. St. Anne Communities is a non-profit five star continuing care retirement community which strives to be faith centered and family focused. The COO is responsible for the smooth and efficient operation of the company, including management of the profit and loss statements, financial analysis, community performance as well as the related resources associated with the operation. Candidates must have a bachelor’s degree in Healthcare Administration, Nursing, Finance, or other relevant field of study. Candidates must have or be able to obtain a licensure as a Health Facility Administrator in Indiana.

To view a full job description, please visit www.dioceseofevansville.org/Current-Job-Openings.

To apply, please send a resume and cover letter via email to Bob Nicholas at Bob.Nicholas@onbinvestments.com, or mail to 116 E. Berry St. Fort Wayne, IN 46802 Attn: Bob Nicholas.
Faith is passed on at home, pope tells parents at baptism

VATICAN CITY (CNS)—Faith isn’t something learned just by studying the catechism but rather is a gift passed on to children by the example of their parents, Pope Francis said.

Although children learn the tenets of the Catholic faith in catechism class, it is first transmitted in the home “because faith always must be transmitted in dialect: the dialect of the family, the dialect of the home, in the atmosphere of the home,” he said before baptizing 27 babies.

The pope celebrated the Mass and baptisms on Jan. 13, the feast of the Baptism of the Lord, in the Sistine Chapel. “The important thing is to transmit the faith with your life of faith: that they see the love between spouses, that they see peace at home, that they see that Jesus is there,” Pope Francis said during his brief and unscripted homily.

As the lively sounds of babies’ squeals and cries filled the frescoed Sistine Chapel, the pope said babies often cry when they are “in an environment that is strange” or because they are hungry. Repeating his usual advice to mothers of infants, the pope urged them to make their children comfortable, and “if they cry because they are hungry, breastfeed them.”

Children “also have a polyphonic vocation. One begins to cry, then another makes a counterpoint, then another and in the end, it is a chorus of cries,” he said.

Offering a piece of advice to parents, the pope called on them to pass on the faith by letting their children see their love and refrain from arguing in front of them.

“It is normal for couples to argue, it’s normal,” he said. “Do it, but don’t let them hear, don’t let them see. You don’t know the anguish a child has when he or she sees parents fighting.”

Later, after praying the Angelus with pilgrims in St. Peter’s Square, Pope Francis asked those gathered to pray for the newly baptized babies and their families. He also asked them to “keep the memory of your own baptism alive.

“There you will find the roots of our life in God; the roots of our eternal life that Jesus has given us through his incarnation, passion, death and resurrection,” he said. “Our roots are in baptism.”

WASHINGTON (CNS)—For nearly three months, members of St. Peter Parish in Cameron, Wis., were praying for the safe return of one of their own—13-year-old Jayme Closs.

When parishioners heard the news that she had escaped her abductor on Jan. 10 in Cameron, Wis., they said they want her to know they are “in an environment that is safe, their prayers switched to gratitude.

and God is good,” parishioner JoAnn Trowbridge told the local NBC affiliate, “We now want to keep her in our prayers asking God’s healing touch on her in our prayers asking for her safe return. We now want to keep her in our prayers asking God’s healing touch on her body, mind and spirit,” he said in a message posted on the Facebook page of the Catholic Herald, Superior’s diocesan newspaper.

Jayme was found in the town of Gordon, about 70 miles from her home in Barron, when she escaped the cabin in the woods where she had been held for 88 days and met a woman walking a dog who took her to a nearby home and called police.

Barron County Sheriff Chris Fitzgerald told reporters when he announced the teen’s return that she was back through the “hope and the prayers in this community and what everybody did.”

He also primarily praised the teen saying: “She took that first step. Taking that step was just unbelievable.”

They said they want her to know of their support in the weeks, months and years ahead, particularly that she can “handle this and get her life back together,” as one parishioner put it. 

Catholic parish of teen who escaped abduction credits power of prayer

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The Criterion Friday, January 18, 2019