Potentially ‘historic’ session could see major expansion to school choice

By Victoria Arthur

The state budget proposal recently passed by the Indiana House of Representatives would put school choice within reach of nearly all Hoosier families, but advocates are preparing for a more challenging path in the Senate.

Proposed changes include increasing the income eligibility for families to participate in the Choice Scholarship Program (more commonly known as the voucher program) and the Tax Credit Scholarship Program, both of which made Indiana a pioneer in school choice more than a decade ago. The legislation would also remove other obstacles that have kept some families from taking advantage of school choice opportunities.

While critics have been outspoken about any further expansion to school choice in Indiana, proponents say that the two-year budget outlined in House Bill 1001 would benefit all students and families statewide.

“The 2023 legislative session has the potential to be another historic one for education—not only for school choice, but for K-12 education in general,” said John Elcesser, executive director of the Indiana Non-Public Education Association (INPEA), which represents the state’s more than 400 non-public schools, including Indiana’s 175 Catholic schools. “It’s important that we look at the total picture.”

Nearly half of the more than $43 billion proposed state budget is allocated to K-12 education, with the vast majority going to support public schools. Under the proposal, the percentage

10 years as pope: Pushing the Church to bring the Gospel to the world

(March 13 is the 10th anniversary of Pope Francis’ election to the papacy. The Criterion is publishing articles this month marking this milestone.)

VATICAN CITY (CNS)—For a decade, even when discussing the internal workings of the Vatican, Pope Francis has insisted the Church is not the Church of Christ if it does not reach out, sharing the “joy of the Gospel” and placing the poor at the center of its attention.

Signals that his papacy would be different started the moment he stepped out on the balcony of St. Peter’s Basilica on the evening of March 13, 2013: He was not wearing a red, ermine-trimmed cape, and he bowed as he asked the crowd to pray that God would bless him.

His decision not to live in the Apostolic Palace, his invitations to Vatican trash collectors and gardeners and other employees to join him for his daily morning Mass, his insistence on going to the Italian island of Lampedusa to celebrate Mass and pray for migrants who had drowned in the Mediterranean captivated the attention of the media.

But not everyone was pleased with the seeming ease with which Pope Francis greets a child at the end of his weekly general audience on Feb. 22 in the Vatican audience hall. On March 13, the Church marks the 10th anniversary of Pope Francis’ election to the papacy. (CNS photo/Vatican Media)
of total K-12 spending on students in Indiana’s non-public schools through choice scholarships would increase from the current 3.7% to 5.9% in fiscal year 2024 and 6.6% in fiscal year 2025. However, Elcessler points out that students taking advantage of choice scholarships in non-public schools reflect more than 7% of students statewide.

House Bill 1001, primarily authored by Rep. Jeff Thompson (R-Linton), would increase the financial choice scholarship from the current 300% of the federal free and reduced lunch program income qualification to 400%. The bill projects a $220,000 increase to a household income of approximately $400,000 for a family of four.

Another component of the House legislation is the removal of the so-called "tracks" or "pathways" to qualify for school choice that have kept many families from participating even if they have met financial eligibility guidelines.

"In addition to the financial eligibility piece, families have had to meet one or eight or nine tracks to eligibility, which I refer to as hoops," Elcessler said. "These are obstacles that prevent families from participating in the program, and we have been working to eliminate them."

These include requiring a student to have spent two semesters in a public school, to live in a school district with a grade of "F" as determined by the state. In addition to removing those requirements, the budget package from the House would expand school choice access to all kindergartners. Currently, a House bill expanding school choice in Indiana is still considered a "trailblazer in school choice" for other states that are considering similar programs. The bill has moved to the Senate chamber.

The Indiana Catholic Conference (ICC) has worked in support of House Bill 1001 and will continue to track it.

"This legislation would help so many more families understand that their children have options, and that the schools they believe will best meet their needs," said Angela Espada, executive director of the ICC, the public policy voice of the Roman Catholic Church in Indiana. "Every family is unique, and even the highest quality public school may not be the best choice for a particular family and their individual situation. We always support what is best for the child, and families are best at making those decisions."

The ICC and the INPEA were key members of the coalition that led to the groundbreaking school choice legislation signed into law in 2011. While Indiana is still considered a trailblazer in school choice, some other states already have universal school choice, which would allow all students receiving state funding to attend the school of their choosing.

"With universal choice, anybody is eligible," Elcessler said. "In universal choice states, anyone can take a percentage of their income and take it to a public school, a charter school or a non-public school."

The income eligibility was last increased by the legislature in 2021, on the 10th anniversary of school choice in Indiana. "Lawmakers also looked at increasing state tuition support for all students, which would positively impact the public schools," Elcessler continues. "That would indirectly support the Choice program because it’s based on that state tuition support."

Now that the bill has moved to the Senate, school choice advocates say they may face an uphill battle. "Historically, the House has been more supportive of implementing and expanding the choice program," Elcessler said. "Some leaders in the Senate this year have been outspoken [opponents] of the choice expansion."

To build additional public support for the legislation, the INPEA and the Institute for Quality Education (IQE), another organization that has played a key role in Indiana’s school choice efforts, are planning a series of rallies across the state. The events, titled "Share the Vision: School Choice for All," will be held this month and next month in South Bend, Fort Wayne, northwest Indiana and Evansville.

"The whole focus is to tell the good news of school choice and how it’s impacting families and students—and to engage folks in the legislative process," Elcessler said.

Betsy Wiley, executive director of IQE, shares this vision. "These events are for school leaders, families, community leaders and anyone with an interest in school choice to boost the enthusiasm as we head into the last couple of months of the legislative session," Wiley said.

"Longtime school choice advocate said that her ultimate goal is to see Indiana implement universal school choice.

The high court is scheduled to hear oral arguments in Groff’s DeJoy case, a case concerning Gerald Groff, an evangelical Christian and former U.S. Postal Service (USPS) worker, who was denied an accommodation to observe the Lord’s Day by not taking Sunday shifts.

Federal law prohibits employers from firing employees who request religious accommodations without "undue hardship." The Supreme Court issued a 1977 decision in Trans World Airlines v. Hardison finding that the "reasonable accommodation" standard is met even at a minimal cost.

Groff alleged in federal court that USPS failed to provide him with reasonable accommodations for his religious practices. The U.S. Court of Appeals for the Sixth Circuit ruled in favor of USPS, arguing the post office would face "undue hardship" by accommodating Groff’s request to excuse him from Sunday shifts. But the U.S. Supreme Court agreed earlier this year to take the case.

Randy Wenger, chief counsel of the Independence Law Center, a group representing Groff, told OSV News that Groff “has a very strong conviction about Sunday and the Lord’s Day,” which caused him to seek employment at a place that was closed on Sundays.

In a pluralistic society, it’s really important to be able to find those ways to accommodate so that we can all work together effectively," he said.

Wenger said when the post office reached an agreement to deliver some Amazon packages on Sundays, USPS sought accommodations to not work those shifts. He was initially accommodated, then fired after he refused for work on Sundays. He later resigned to avoid violating his convictions.

If we’re committed to protecting religious conscience, we need to make sure employees don’t lose their jobs for following their beliefs. Wenger said. “It’s kind of like freedom of speech—you might not like what somebody has to say, but their ability to say what they help you say what you want to say!”

In a court filing, attorneys for USPS argued that “simply skipping [Groff] in the rotation for Sunday work would have violated both a collectively bargained [memorandum of understanding] and a specific settlement.” USPS attorneys added the accommodation would have created “moral problems” among his colleagues.†
A mother’s prayer request for her baby helped to shape the archdiocese’s new coordinator of corrections ministry

By John Shaughnessy

Deacon John Cord will never forget the prayer request that a woman in prison made for her baby—and the impact that prayer request eventually had on a community.

“It’s also the story of the impact that Deacon Cord hopes to make as the new coordinator of corrections ministry for the archdiocese. He succeeds Deacon Marc Kellams, who served in that role before he died in a traffic accident on July 29, 2022.

The story of the young woman and her baby unfolded in the Jackson County Jail in Seymour where Deacon Cord was “scared to death” when he first began his ministry there about nine years ago. But with each visit, he became more comfortable, eventually organizing Communion services where he invited the men or the women in jail to share their prayer intentions.

“It’s always eye-opening and breakthrough at the same time to hear some of the things they ask to be prayed for,” Deacon Cord says. “They ask for prayers for their victims, prayers for their families at home, prayers for their children. One time, there was a young lady. She looked to me like she was 18 or 19. She said, ‘Can you pray for my baby?’”

The group did pray for the child, but Deacon Cord wanted to know more so he approached the correctional officer that served, asking her about the baby. What she told him stunned him.

She shared that “I just had this child while I was here in jail a couple of weeks ago.” When he asked her where the baby was now, she told him the child was with her 16-year-old brother who had dropped out of school to take care of the baby. She also said she didn’t know where her brother and the baby were living. Shocked by everything he heard, Deacon Cord vowed to himself to find the child.

“We went on a mad hunt for this child and this boy,” Deacon Cord says. “It turned out I was also helping at a hot-meal site there in Seymour. A young boy carrying a baby walked up and asked for a meal, and he wanted to know if we had any milk that he could feed to this child. The child was very lethargic.

“The brother was living in a tent in the woods with this baby. This was in the summertime. One of the people on our team happened to be a nurse. When she held the baby, she said, ‘We have to get this child to the hospital now.’ This child is extremely dehydrated and malnourished.”

The situation was so desperate that the team arranged for the baby to be rushed to Riley Children’s Health in Indianapolis.

“The child is fine now, and is now in foster care,” Deacon Cord says. Still, that great news was just part of the story.

A reason to hope, a path to change lives

“It fueled our whole team’s fire to drive more into the poverty situation in Jackson County and Seymour and find out what’s really going on behind the scenes, especially in the lives of a lot of the people in jail,” Deacon Cord says.

“Then we started to dive into a lot of the tent cities around town. The net result was that we ended up building a really nice homeless shelter and staffing it up completely. It’s now functioning to help people get off the streets. It’s made an impact.”

Deacon Cord hopes to make that same kind of progressive impact in his leadership of the corrections ministry for the archdiocese.

His planned approach starts with a desire to listen to the stories of people in prison, followed by helping them make a better life after they serve their sentence.

And he sees the key to reaching these goals being a community effort—which is why he wants to help every parish across the archdiocese create a corrections ministry.

“Our belief is that every parish should have a justice—prison ministry, an addictions recovery ministry, mental health ministries,” Deacon Cord says.

“We generally don’t have those ministries in our parishes. And you just have to look at Matthew 25 to see why we need them. It wasn’t that it’d be nice if you visit me in jail or feed me if I’m poor. It was a commandment that Jesus gave us, that we must do those things.”

An important step in that direction is keeping the focus on learning about the individuals in prison, Deacon Cord says.

“One of the people on the team made a comment that one of the things we need to do is to make it OK for people of poverty and people who are incarcerated to be in our churches. To make it OK for us to want to be brothers and sisters to people who don’t have the things we have and to truly understand what their situation is.”

“Christ always went to those in need”

Another important step in Deacon Cord’s vision is finding ways to counter two of the main factors that lead to people ending up in prison—generational poverty and generational drug use.

“We’re trying to form partnerships with people who specialize in education,” he says. “There’s a group called Bridges Out of Poverty that has a system called ‘Getting Ahead While Getting Out.’ I became a trainer for that. That course is all about what generational poverty is and how to take the first steps toward getting out of it. We want to go into the jails and prisons and start training people to not make the same decisions in their lives that keep them on the same path.”

Deacon Cord also wants to connect the archdiocese’s efforts to organizations that specialize in mentoring people as they leave prison and re-enter society.

“We start the process of making sure they have an accountability person, a mentor, who helps them with their decisions and guides them for a few years.”

It’s all part of an approach that started with a young mother’s prayer request for her baby, a prayer request that eventually led to the creation of the Justice Ministry in Seymour and programs that help people leave the shelter with a job and hope for their future. Lives have been changed for the better because of that shelter and its programs. Deacon Cord is striving for similar results as he leads the archdiocese’s efforts to change the futures of people in prison.

His involvement in corrections ministry has already changed his life and his relationship with God.

“When God calls you to do stuff, you think, ‘Why me?’ But when you look back on it—and I’m still learning—you go, ‘OK, it’s starting to make some sense as to why you called me to do this.’”

“Christ always went to those in need.”

(For anyone wanting to help with the corrections ministry in the archdiocese and/or create such a ministry at your parish, contact Deacon John Cord at jcord@archindy.org.)
After 10 years what do we know about Pope Francis?

Monday, March 13, 2023, is the 10th anniversary of Pope Francis’ election to the papacy. The Criterion is publishing a series of articles this month marking this milestone. These articles are exploring the Holy Father’s teaching, his outreach to diverse cultures and communities, and his impact on both the Church and the world. Because Pope Francis is a complex, and at times controversial, pastoral leader, readers are encouraged to read these articles carefully in order to better understand the man, and the pope, who is Jorge Mario Bergoglio (Pope Francis).

There is something about Pope Francis that might be called “multivalent” (susceptible of many different interpretations, meanings or applications).

The late Chicago Cardinal Francis E. George once said that Pope Francis communicates using symbolic gestures such as living in the Vatican guest house, washing the feet of prisoners, and speaking in a way that is unpretentious (”Who am I to judge?”). According to Cardinal George, symbolic gestures can be very powerful and effective, but they often require some clarification to avoid conveying the wrong messages.

Jesus was a religious and master at communicating through symbolic gestures. All of his miracles, and many of his sayings and parables, are multivalent. They teach at many different levels and convey layers of meaning that require prayerful study and consideration:

- **Adam and Eve**: They had their first encounter with God in the Garden of Eden.
- **Abraham**: The Lord appeared to him in a dream.
- **Moses**: While looking after his father-in-law’s sheep, he had a dramatic life-changing encounter with God.
- **Elijah**: He encountered God at Mount Horeb (where God spoke to him in a still, small voice).
- **Isaiah**: He had a glorious vision of the Lord.
- **Ezekiel**: God’s glory appeared to him like a bow in the cloud and there was brightness. The Lord told him to be a watchman unto the house of Israel.

If you walked into a store where they sell signs that capture quotes about life, of which these choices would you take home with you:

- Would you go for something with a touch of humor, like this one, "My ability to remember song lyrics from the ‘80s far exceeds my ability to remember where I walked into the kitchen.”
- Or would you choose something that inspires us, like this quote from Shawna Grapentin, "An adventures life does not necessarily mean climbing mountains, swimming with sharks or jumping off cliffs. It means risking yourself by leaving a little piece of you behind in all those you meet along the way.”

For many of us, the likelihood is that all these different kinds of quotes appeal to us in some way. We can all use the smile or the laugh that comes with a quote that combines equal measures of truth and humor, such as a son or daughter describing these two sides of their mother:

- "My mom as a mom: ‘You get what you get. Deal with it.’"
- "My mom as a grandmother: ‘Would you like your grilled cheese cut into stars or hearts?’"

Most of us are also drawn to quotes that inspire us, think about our lives, and that inspire us, like this thought attributed to Albert Einstein, "There are only two ways to live. You can live as if nothing is a miracle. You can live as if everything is a miracle. He who can no longer pause to wonder and stand rapt in awe is as good as dead; his eyes are closed.

And most Christians would aspire to live the way this quote from St. John Neumann tells us to live at the heart of our lives: “Shine through me, and be so in me, that every soul I come in contact with shall feel your presence in my soul. Let them look up and see no longer me, but only Jesus!”

EVecttE, wisdom and inspiration in quotes seems nearly universal. I’ve known people who have filled up notebooks with their favorite quotes while others have included them at every turn in their homes. And I’ve noticed an increasing trend in the e-mails I receive of people using a favorite meaningful quote at the end of their note.

As for myself, there are a select number of my favorite quotes that I keep visible at work and at home. Two of the most meaningful for me to connect to this journal are the following.

The first one is a quote from Ram Dass: "We’re all just walking each other home.”

The second one is a quote from St. Teresa of Avila, is an extension of the first: "The feeling remains that God is on the money. They remind me that we all walk together—and God walks with us.

Reflection/John Shaughnessy

Favorite quotes and the humor, wisdom and faith they share

The Oxford English Dictionary defines the word “encounter” as an unexpected or casual meeting with someone or something. I find this word to be so profound and life changing. If you look back in history, especially for those who have encountered God, we see how each of their lives were changed.

- **Adam and Eve**: They had their first encounter with God in the Garden of Eden.
- **Moses**: While looking after his father-in-law’s sheep, he had a dramatic life-changing encounter with God.
- **Abraham**: The Lord appeared to him near the great tree of Mamre, where he was sitting at the entrance to his tent.
- **Jacob**: In a dream, he saw a ladder set up on the Earth reaching heaven on which angels were ascending and descending.
- **Noah**: God spoke to Noah one day and expressed his feelings about the fact that the Earth was totally corrupt, evil and filled with violence. He communicated to him how he was going to destroy the Earth with floods.
- **Elijah**: He encountered God at Mount Horeb, where God spoke to him in a still, small voice.
- **Isaiah**: He had a glorious vision of the Lord.
- **Ezekiel**: God’s glory appeared to him like a bow in the cloud and there was brightness. The Lord told him to be a watchman unto the house of Israel.
- **Daniel**: He had mourned for three weeks. He then had an encounter with God in a glorious vision.

- **Peter**: James and John: Jesus took them to a high mountain where they witnessed the transfiguration.
- **Paul**: As he was journeying to Damascus, suddenly there was a light from heaven that said, “Saul, Saul, why are you persecuting me?” (Acts 9:4)
- **John**: He heard a loud voice like a trumpet, saying I am the Alpha and the Omega.
- **Adam and Eve**: They had their first encounter with God in the Garden of Eden.

The second one, a quote from St. John Neumann tells us to live at the heart of our lives: “Shine through me, and be so in me, that every soul I come in contact with shall feel your presence in my soul. Let them look up and see no longer me, but only Jesus!”

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Do you have a favorite quote or quotes? If so, send your favorites my way. And please include why it’s significant to you. Also, while it’s not necessary, if there’s a story of the special meaning of your quote that you can share, it would be great to hear, too. If there’s enough of a response, we can share them in a future story in The Criterion. The only requirement is you have to share your quote with John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of The Criterion, 200 East Washington St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.

Be Our Guest/Mike O’Connell

Scripture teaches us an ‘encounter’ with God that should change our lives

There is something about this complex, controversial successor of St. Peter? The articles being published in This Criterion and elsewhere will answer this question in much greater detail, but here are some highlights for our readers’ thoughtful consideration:

Who is Pope Francis? In his own words, at the beginning of his papacy, he told us that he is a sinner. This is true of every human being except Jesus and his Blessed Mother, but it’s an especially significant statement when made by a newly elected pope. I think what the Holy Father was trying to tell us is that he would not be perfect, that he would make mistakes (even significant ones) in his efforts to carry out his mission as the Bishop of Rome (his preferred title).

Pope Francis also told us early in his papacy that he is a “man of the Church.” His mission is to serve the Church, not to be served by it. Those who fear he will make changes that are untrue to the Church’s authentic teachings and traditions should have no fear. Yes, Pope Francis knows how to make a boat, and to scrape away the barnacles that are attached to the barque of St. Peter, but he has promised not to interfere with the essential mission and identity of the Church he was chosen to serve as its chief shepherd and teacher.

We also know that Pope Francis has deep compassion for the poor, migrants, and those who have been relegated to the margins (the peripheries) of our society. We know that he grieves for families who are torn apart by war, and those who have been relegated to the margins (the peripheries) of our society. We know that he grieves for families who are torn apart by war, and that the Holy Father can be intolerant of what he considers rigid or ideological positions that build walls instead of bridges among God’s people.

We also know that Pope Francis has a definite bias in favor of action, and that he deplores the kind of Christian behavior that is self-serving and, as he says, self-referential (“naval gazing”). This pope never tires of urging us to “get off our comfortable couches” and go out to meet people in need where they are.

One of his most striking images of the Church is that of a “field hospital” on the field of battle, caring for the wounded in mind, body and spirit regardless of where they are or what the conditions might be. Perhaps his most startling image is of pastors who have “the smell of their sheep” because they are with them, accompanying them, in all the significant moments of their lives.

Who is Pope Francis? He is the man sent to us by the Holy Spirit at this particular moment in the Church’s history. He is a gift from God called to unsettled the settled and to settle the unsettled. May God continue to bless Pope Francis in his life and mission. Ad multos annos!

—Daniel Conway
En la lectura del Evangelio del tercer domingo de Cuaresma (Jn 4:42) que narra la historia de la samaritana junto al pozo, Jesús se enfrenta a tres prejuicios de su tiempo: 1) la relación entre judíos y samaritanos; 2) la relación entre mujeres y hombres; y 3) la relación entre justos y pecadores. En cada caso, el Señor nos muestra cómo debemos interactuar con personas que son diferentes a nosotros.

En tiempos de Jesús, samaritanos y judíos se desprecian mutuamente, no como los católicos y protestantes de Irlanda del Norte o los musulmanes de Oriente y Occidente. Aunque pertenecen a la misma familia religiosa (judíos, cristianismo e islam, respectivamente), las diferencias que separan a estos grupos dentro de ellos y entre ellos parecen demasiado impenetrables.

Jesús se niega a aceptar la barrera artificial de la discriminación religiosa entre la samaritana y él. Cuando ella le dice: “Yo sé que el Mesías, llamado el Cristo, ha de venir; y que cuando él venga nos explicará todas las cosas.” Jesús le dijo: “Yo soy el que elías contigo” (Jn 4:25-26).

Para Jesús, el lugar en el que se encuentre con una mujer puede ser acertado. “Ve a llamar a tu marido,” le dijo. “Hacen bien en decir que no tienes marido, porque ya has tenido cinco maridos, y el que ahora tienes no es tu marido” (Jn 4:16-18).

No le regaña, ni la desprecia, ni la rebuja porque sea pecadora, sino que le dice la verdad con amor. “Un a otro vez, Jesús, la persona más justa que jamás haya existido, se niega a tratar a los pecadores como parientes inmundos. “No son los sanos que necesitan de un médico, sino los enfermos” (Mt 9:12).

Jesús es el Médico Divino y su lugar está con las personas que sufren en cuerpo, mente y alma. “Pero viene la hora, y ya llegó, cuando los verdaderos adoradores adorarán al Padre en espíritu y verdad, porque todos, tanto el Padre como los que adoran en espíritu y verdad” (Jn 4:23-24).

En el encuentro personal de Jesús con una mujer de Samaria, pecadora reconocida, rompe las barreras culturales de los prejuicios y el miedo.

En contraposición a esos juicios, Jesús se niega a tratar a los pecadores como personas inmundas. “No son los sanos los que necesitan de un médico, sino los enfermos.”

En el encuentro con la samaritana, Jesús desafía las barreras culturales del prejuicio y el miedo. “No te entorpesco,” le dijo a la samaritana, “sino que me ayudarás.”

Finalmente, Jesús confronta a la mujer con el hecho de que el hombre con el cual vive realmente no es su marido; que en realidad solo tiene ocho maridos. “Está lo que me dices,” le dijo (Jn 4:20).

En el Evangelio de hoy, vemos cómo Jesús supera los prejuicios y los miedos para llegar a las personas más diferentes. “El que ha encontrado a un amigoavo vivo,” dijo Jesús, “no se alegra sino que se asombrará” (Jn 4:10).

En el encuentro con la samaritana, Jesús nos muestra cómo debemos tratar a las personas que son diferentes a nosotros. En un mundo cada vez más diverso, es fundamental recordar los valores de Jesús de amar y tratar a las personas de manera justa y equitativa, independientemente de sus diferencias.
College students sought to teach
Tutus Tsusummer youth program

Tutus Tsu is seeking college students to teach its summer youth programs for youths in first through 12th grade at six archdiocesan parishes from June 1-July 8. The deadline to apply is March 30.

Tutus Tsu is a summer Catholic youth program dedicated to sharing the Gospel and promoting the Catholic faith through evangelization, catechesis, Christian witness and ecumenical outreach. The program is designed to supplement the work they are currently doing.

The methodology, structure and content of Tutus Tsu are concerned not only with teaching the faith but also with igniting and sustaining the young people's desire to come to a relationship with Christ. The term “tutus” is a reference to the traditional Catholic dress worn by girls in which many vocations to the priestly and religious life. Applicants for this position must be a high school graduate, a practicing Catholic, have received the sacrament of confirmation, have knowledge of Catholic doctrine, a desire to train others in the Catholic faith (training is provided) and have a desire to work with youth. They must be willing to learn how to teach and experience the faith, work with a team, respect team dynamics, drive for a longer praxis program, chaperone six to eight campers and travel by car to six archdiocesan parishes throughout the summer.

The program is to be run a week of the Tutus Tsu summer program smoothly, missionaries of the archdiocese of Indianapolis, inc. will be a key team member and a structured prayer life training starts on June 1, and a short break will take place in early July. For more information or to apply, go to www.tutus.tsu/summer

Retreats and Programs

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Retreats and Programs
Reflect on Lenten penance and the synodal journey

In his message for Lent this year, Pope Francis cited the Gospel story of Jesus’ transfiguration, which is proclaimed every year on the Second Sunday of Lent, to illustrate the synodal character of this holy season. Just as Jesus invited Peter, James and John to travel with him up a high mountain, and to experience his profound transformation on Mount Tabor in the company of Moses and Elijah, so we have the opportunity during this holy season to accompany Jesus, to open our hearts, and to experience for ourselves the glory of the Lord.

“As Pope Francis says:

“Just as Jesus invited Peter, James, and John to travel with him up a high mountain, and to experience his profound transformation on Mount Tabor in the company of Moses and Elijah, so we have the opportunity during this holy season to accompany Jesus, to open our hearts, and to experience for ourselves the glory of the Lord. “While our ordinary commitments compel us to remain in our usual places and our often repetitive and sometimes boring routines,” the Holy Father says, “Lent is a ‘sublime high mountain’ in the company of Jesus, and to live a particular experience of spiritual discipline—ascents—as God’s holy people. “This is exactly what happened to the three disciples: They stepped out of their ordinary experience and had an epiphany, a spiritual awakening that raised their minds and hearts to God. “As Pope Francis says:

“Jesus of Nazareth, by his words, his actions, and his entire person reveals the mercy of God.”

—Pope Francis, “Misericordiae Vultus” (“The Face of Mercy”)
POPE FRANCIS

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The Criterion, Friday, March 10, 2023

VATICAN CITY (CNS)—In documents issued during his first 10 years in office, Pope Francis covered topics as diverse as strengthening one's faith, evangelization, caring for creation, accompanying families and young people, and respecting indigenous peoples. He wrote a major document on reforming the Roman Curia, three encyclicals and five apostolic exhortations. Here is a list of his major texts:

Apostolic constitution:
• Praedicate Evangelium (“Preach the Gospel”)—The pope’s long-awaited apostolic constitution on the reform of the Roman Curia was released in 2021. The constitution introduces a new papal secretariat for the laity, life, and family, and reorganizes the Roman Curia to highlight the Church as a community of missionary disciples, sharing the Gospel and caring for others.

Apostolic letters:
• New Evangelization (“I have earnestly desired”). In this 2022 letter, the pope insisted that Catholics need to be “people of the Gospel.”

Encyclicals:
• Laudato si’, “On Care For Our Common Home” was published in 2015. The encyclical on the environment was a means of entering into dialogue with all people about humanity’s responsibility toward “the common home that God has entrusted to us.”
• Fratelli Tutti, “Fraternity and Social Friendship” was published in 2020. It highlighted what the pope said were urgent social, political and religious issues and asked people to address them together based on the truth that all people are brothers and sisters, leading to a more inclusive and equal society.
• Amoris Laetitia (“The Joy of Love”). The pope’s 2016 post-synodal exhortation on marriage, love and family life brought together the results of the two Synods of Bishops on the family, looking at the challenges experienced by families and at the need for accompaniment when providing pastoral care, particularly to people seeking to regularize their marriages.
• Gaudete et Exsultate (“Rejoice and Be Glad”). The 2018 apostolic exhortation on the call to holiness challenged Christians to take the dignity of all human life seriously, viewing it in the light of Christ’s incarnation. The pope offered a road map for simple ways that everyday people can be holy.
• Christus Vivit (“Christ is Alive”), published in 2019, was the pope’s response to the 2018 Synod of Bishops on young people, the faith and vocational discernment. In the text, the pope told young people they are loved and valued and needed by the Church and he pleaded with older members of the Church not to stifle the enthusiasm of the young, but to offer gentle guidance when needed.

Post-synodal apostolic exhortations:
• Evangelii Gaudium (“The Joy of the Gospel”). The document on the proclamation of the Gospel in today’s world was published in 2013 with the aim of encouraging the ongoing missionary renewal of all members of the Church. Calling for a new chapter in evangelization, the pope also provided a clear guide to joy of the beatitudes, the grace of discernment and the signs of the times that express a person’s love for God and neighbor.
• Amoris Laetitia (“The Joy of Love”). The pope’s 2016 post-synodal exhortation on marriage, love and family life brought together the results of

The pope’s long awaited encyclical, “Laudato si’,” focused on the importance of the environment and the need for radical change. It highlighted what the pope said were urgent social, political and religious issues and asked people to address them together based on the truth that all people are brothers and sisters, leading to a more inclusive and equal society.

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The community of Benedictine sisters who have lived in Beech Grove since its founding in 1909, as will their daily witness of prayer. “We’re not leaving this property,” said Benedictine Sister Julie McHugh, Our Lady of Grace’s prioress, noting that “1402 Southern Avenue will remain our home.”

The community’s recent decision to close the Benedict Inn, build a new monastery and demolish the retreat center and current monastery was the result of a multi-year planning process. This decision comes on the heels of the community selling its St. Paul Hermitage, a nursing home and retirement center adjacent to the monastery, last fall.

The decision to close the Benedict Inn and demolish it and the monastery was made with much love and prayer from the Sisters of St. Elizabeth to Sister Julie. One is the deteriorating quality of the buildings. Renovating them would cost more than demolishing them and building a new facility.

Another factor is the current size of the monastic community. Its 42 sisters live in a monastery built to house 88.

“IT’s twice the size that we need,” said Sister Julie in an interview with The Criterion. “So, from a stewardship perspective, it’s more space than we should be using.”

Although a design for the new monastery has not yet been created, the sisters have decided that it will not overlap the footprint of the current monastery. This will allow them to live in it until the new monastery is completed, which they estimate to happen in the spring or summer of 2025.

The sisters announced the closing of the Benedict Inn more than a year ago in advance to help groups that use the facility regularly.

“They can use the facility for another year,” said Sister Julie. “It will give them 15 months to find a different location for their meetings.”

In announcing the closure of the Benedict Inn in a March 3 press release, the sisters noted that their spirituality ministry will continue in the future.

However, Sister Julie noted that this ministry will be more modest in scope. The new facility will focus more on day meetings for small groups and will provide overnight accommodations only for private retreatants.

Remaining in Beech Grove was a priority for the community at Our Lady of Grace. This flows out of the Benedictine vow of stability, which binds those in that religious order to their particular monastic community.

Beech Grove, said Sister Julie, “is a good place where we can share Christ and the gifts we’ve been given. For us, that’s a reason to stay here.”

Benedictine Sister Jennifer McHugh Horner, administrator of the Benedict Inn and Sister Julie’s immediate predecessor as prioress, reflected on the importance of place and community for Benedic...
Walking with Moms is a monthly feature highlighting organizations that help—and need support in helping—expecting and parenting mothers in need in central and southern Indiana.

St. Elizabeth|Coleman Pregnancy and Adoption Services
3388 Founders Road
Indianapolis, IN 46268
317-787-3412
Office hours: 9 a.m.-5 p.m. Mon.-Thur.
24-hour Pregnancy/Affair Line: 317-721-4066 (call or text)
Agency director: Renee Hummel
rhummel@secindy.org 317-460-0832
givingbirthtohope.org

Adoptive couples: Renee Hummel, rhummel@secindy.org, 317-787-3412
Services: Licensed, non-profit adoption agency providing full service and adoptive parent preparation and support for domestic, transracial, medical needs and international adoption; lifelong assistance and support services for pregnant women, children and adoptive families facing adoption and parenting decisions; community referral donation programs; parent support groups; search and reunion services.

Items currently most needed: Newborn through 6-month girls clothing.

Volunteer needs: Sorting and organizing donated items. Contact Christine Higgenbotham, chigginbotham@SECindy.org.
Financial donations: Donate online at cutt.ly/SECDonate or make checks payable to St. Elizabeth|Coleman and send to address above. †

St. Elizabeth|Coleman: new location, same great pregnancy and adoption services

The Archdiocesan Catholic Scouting Awards ceremony was held on Feb. 5 at SS. Peter and Paul Cathedral with Archbishop Charles C. Thompson presiding.

Scouts from throughout the archdiocese were honored for earning age-specific Catholic Scouting awards.

Awards for younger Scouts included the Light of Christ emblem and the Paravuli Dei emblem. The Boy Scouts of America Scouts usually earn the Ad Altare Dei Emblem in middle school and then the Pope Pius XII Award in high school. The Marian Award is one of the emblems for middle school to high school-age Girl Scouts.

Jack Winn Mansfield of St. Monica Parish and St. Athanasius the Great Byzantine Parish (an Eastern Catholic parish), both in Indianapolis, was awarded the Bronze Pelican Medal, a diocesan award whose purpose is to recognize the recipient’s outstanding contribution to the development of Catholic youths in the program of the Boy Scouts of America. Father Aaron Jenkins is succeeding Father Thomas Schliesmann as the diocesan chaplain for the Indianapolis Catholic Committee on Scouting. Father Thomas Schliesmann served in that position for more than 26 years.

More information about Catholic Scouting awards can be found at the Indianapolis Catholic Committee on Scouting at www.ccsindy.net. †
The 40 days of Lent recall in part the 40 days of Jesus being tempted in the wilderness (Mt 4:1-11; Mk 1:12-13; Lk 4:1-13).

The story of Jesus’ time in the desert was proclaimed at Mass on the first Sunday of Lent as a reminder that we are each called to explore our own temptations and the deserts within us that allow them to flourish.

The Gospel accounts of this episode in Jesus’ life tell us that he, led by the Spirit into the desert, prayed, fasted and overcame the temptations of the devil. Jesus’ public ministry begins in the wake of this desert experience.

The same is true for us. Throughout the season of Lent, the Spirit calls us to face the devil’s influence in our lives and, with the help of God’s grace, to turn away from sin.

The temptations that Jesus faces in the desert are those that many of us struggle with every day: materialism, ego and power.

The First Temptation: Materialism

The Gospel of St. Matthew tells us that it is at the end of his 40 days of fasting in the desert that the devil approaches Jesus. The devil said to him, “If you are the Son of God, command that these stones become loaves of bread” (Mt 4:3).

What is the real temptation here? Jesus is hungry and clearly has the power to work this miracle. But bread represents earthly goods and Jesus knows that his true hunger can be satisfied by God alone.

Throughout the Gospels, Jesus does not condemn the material goods that we need to survive and thrive as human persons; rather, he challenges us to give up whatever things that keep us from being faithful to God.

We are adopted children of God, and in God is the fullness of our identity. When the rich official approaches Jesus in Luke 18:18, Jesus tells him everything that he must do to inherit eternal life. When Jesus reminds him to keep the commandments, the man insists that he has done so for his entire life.

But what Jesus knows about this man is that his heart is set on something other than God. So, Jesus tells him, “Sell all that you have and distribute it to the poor, and you will have treasure in heaven. Then come, follow me” (Lk 18:22).

The Gospels tell us that the rich official, clearly dismayed by this advice, “went away sad for he was very rich” (Lk 18:23).

—What are the things in my life that keep me from giving my whole self—body, mind and spirit—to God?

—What value do I place on material goods?

—Is it difficult for me to share what I have been given with people who are less fortunate?

The Second Temptation: Ego

Next, the Gospel of Matthew goes on to tell us that Jesus is brought to Jerusalem, made to stand on the parapet of the temple, and taunted to “throw yourself down” to prove that he is the Son of God (Mt 4:6).

Jesus tells the tempter that the Lord God is not to be put to the test. In other words, Jesus does not have to prove who he is or why he is on Earth through miraculous shows of strength or dazzling deeds. He has no need to puff up his own ego. Jesus does not need fame.

Throughout the Gospels, we read of Jesus’ healings. He even raises Lazarus from the dead. But in not one of these instances do we read that Jesus healed a single person out of pride or ego. He is simply carrying out his mission on Earth—to fulfill the coming of the kingdom of God.

Jesus approaches his many miracles with great humility. In Mark 5:24-34, a woman with a hemorrhage reaches out and touches his cloak and is healed immediately. The Gospel says that Jesus begins to look around to see who touched his cloak “because he felt the power was drained out of him” ( Mk 5:30).

When the woman comes forward, Jesus credits her with the responsibility for her own healing, saying, “Daughter, your faith has made you well, go in peace” ( Mk 5:34).

—Am I overly concerned with how other people view me, longing for recognition of my gifts and talents?

—Do I put myself and my own needs in front of others?

—Does my love of self get in the way of my love of God?

The Third Temptation: Power

Next, the devil brings Jesus up and shows him all the kingdoms of the world in a single instant. The tempter promises that Jesus will be the ruler of it all if he would only prostrate himself in worship. Jesus rebukes him, “Get away, Satan! It is written: ‘The Lord, your God, shall you worship and him alone shall you serve’ ” (Mt 4:10).

This temptation gets to the heart of who Jesus is as Messiah. He did not come to have power over the kingdoms of the Earth even though, because of his divinity, he could have assumed it. Jesus does not set out to rule the world or gather power for himself. Rather, he comes to serve his flock through preaching, teaching and healing.

And Jesus knows that he must suffer. When he asks his Apostles in Mark 8:33, “Who do you say that I am?” Peter replies that Jesus is the Messiah. Then, Jesus begins to teach them that the Son of Man must be rejected and killed, but Peter cannot believe this notion of Messiah.

So, Jesus rebukes him with the words, “You are thinking not as God does, but as human beings do” ( Mk 8:33). In essence, Peter is limiting Jesus’ role as Messiah to a powerful leader, while Jesus understands that he must endure great suffering in sacrifice for all.

—Am I responsible with my power as a parent, grandparent, manager, friend, spouse or colleague?

—Do I try to gain power for myself at the expense of others?

—Do I resent my own suffering?

Lent is a season of soul-searching and repentance, a season for reflection and taking stock of the patterns of sin in our lives.

Lent also is a time of preparation. With the help of God’s grace, we journey into the desert for 40 days to face our temptations and prepare our hearts for a new way of being, a way shaped according to the pattern of the life, passion, death and resurrection of our Lord.

By OSV News

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Christ’s temptation in the desert is depicted in a stained-glass window at St. Francis of Assisi Church in Greenlawn, N.Y. In the Gospel, Jesus wins the battle with the devil by letting him know that God, and no one else, comes first. (CNS photo/Gregory A. Shemitz)
A good enough, here and now: love the house you're in

Paige Rien was in hustle mode. Her first book had finally been released, and the Catholic mom of four was determined to market it well. The House You Love: The Art of Home, flowing from Paige's experience is an invitation to build a meaningful home, to be designer, and bying with the hard-won, heartfelt wisdom she wished she could personally tell each viewer.

It was time to secure the media coverage. Specifically, Paige had an international newspaper in mind. She could not miss the “exterior validation” that would come with a feature in the prestigious paper.

She reached again and again to reach the home editor and finally discovered a connection who personally placed the book on her desk.

The response came quickly and enthusiastically. “I love the book.”

Since that day, our cousin has shared her story with a few more people. A woman's remains back in the bottle with the poured-out contents. Since that day, our cousin has shared her story with a few more people.

## Faith at Home

### In Lent, let’s learn what it means to be companions to others

Asking any neighbor anxiously about what they’ll sit in the cafeteria for lunch.

Asking any widow or widower learning to eat alone?

What if we were to ask them to share it with her? They were there for more than five minutes, her stay, and her habit was to walk to the beach each morning.

When she arrived at her condo later that morning, she shared the discovery with her husband, and they decided to open the bottle and try to retrieve the message. Her husband suggested she download the app from the bottle in order to get to the laminated paper. So, she carefully laid out a towel on the table and poured out the bottle's contents.

Not knowing what to do, she put the woman's remains back in the bottle, with note, sealed it tight and on another morning walk, she returned the bottle to the same place and prayed a decade of the rosary for her.

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## Twenty Something

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The Sunday Readings

Sunday, March 12, 2023

- Exodus 17:3-7
- Romans 5:1-2, 5-8
- John 4:5-42

The source of the first reading for Mass on this Lenten weekend is the Book of Exodus, one of those five books of the Bible regarded as the basis of God’s revelation to the chosen people. As the title implies, Exodus is concerned with the experiences of the Hebrews as they fled Egypt and moved toward the land.

God had promised them. It was a very difficult trip. Even today, a journey across the Sinai Peninsula by land is bleak. It is not surprising that the Hebrews wondered if God had swapped the witch for the devil as they wandered across Sinai. In frustration, bewilderment and misery they grumbled about Moses, who led the way.

Water was a precious commodity in this arid environment. Understandably, the people feared thirst. Moses, enlightened by God, told them to look for water in an improbable place, the side of a rock. As directed by God, Moses in the presence of the people struck the rock, and water flowed.

St. Paul’s Epistle to the Romans supplies the second reading. As is so typical of Paul’s writing, this passage celbrates Jesus as the only source of life and of bonding with God. It proclaims salvation in Christ as the gift coming from God’s grace.

Reflection

For weeks, the news presented stories of the train wreck in East Palestine, Ohio, a small town near Ohio’s border with Pennsylvania. The train was carrying toxic chemicals. Tanks ruptured in the crash and the toxins spewed forth. A critical result was that the town’s water supply was contaminated. People were desperate. The water was foul. They needed water to survive.

As the Hebrews fled Egypt, they, too, were without water and in genuine peril. Water can have a symbolic value. Water is needed for life. Symbolically, we need the refreshing water of God’s grace for spiritual survival.

Lent occurs to lead us to the true water and helps us realize that we need this water to live.

We must choose to drink. God’s living water is wonderfully, abundantly and freely given, as physical water was given to the Hebrews in the desert.

The Samaritan woman in the Gospel reading knew her need for water. Jesus mercifully provided the water that is God’s grace.

In Lent, we must discover our need for the refreshing water of God’s grace. §

Miracles are integral part of the Church’s canonization process

A miracle is an extraordinary phenomenon that cannot be explained by any natural cause. In its glory, the Catechism of the Catholic Church defines a miracle as a “sign or wonder such as a healing, or control of nature, which can only be attributed to divine power.”

Calling something like an unlikely sports comeback a “miracle” is using a readily discernible natural explanation for the victory (namely, the skill of the athletes, the strategies employed, etc.), which is what the Catechism defines as a strong natural component to such signs.

In instances such as these, we might understand God as working within the natural order he established, albeit perhaps in an especially active way. For example, a storm is as opposed to “breaking the rules” of nature, which is what happens in a true miracle.

Medical miracles seem to be the kind of miracle we hear about most often today, but not all miracles are health-related. While Jesus seemed especially fond of performing miraculous healings, the Gospels give us many wonderful examples of other kinds of miracles—consider Jesus turning water into wine, the multiplication of the loaves and fishes, and Jesus calming a storm.

In more recent times, there was the “miracle of the sun” at Fatima, Portugal, on Oct. 13, 1917. Numerous witnesses there saw the sun move and even dance in a way that should have been impossible.

On a two-part question: It is common to hear, “It’s a miracle,” for a sports comeback victory. Does the Church actually have a definition of a miracle? When it comes to canonization, miracles aren’t they? Does a miracle happen in other domains except health and medicine? (Missouri)

Q

A

Second point: We supposedly agree that the human ceremony of canonization does not create a saint. That is God’s doing. So, why are miracles so central to canonization? (Missouri)

Theologically, a saint is anyone who is actually in heaven with God. Canonized saints are those whom the Church has formally recognized as such. It is a matter of faith that the Church has formally recognized as such. It is a matter of faith that the Church has formally recognized as such. It is a matter of faith that the Church has formally recognized as such. It is a matter of faith that the Church has formally recognized as such. It is a matter of faith that the Church has formally recognized as such. It is a matter of faith that the Church has formally recognized as such. It is a matter of faith that the Church has formally recognized as such. It is a matter of faith that the Church has formally recognized as such. It is a matter of faith that the Church has formally recognized as such. It is a matter of faith that the Church has formally recognized as such. It is a matter of faith that the Church has formally recognized as such. 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Please submit in writing those are separate obituaries have other connections to it; those are separate obituaries elsewhere in The Criterion
The Criterion Friday, March 10, 2023

The real work, your real vocation is the companions in every sense of the word. Usually married couples end up eating more meals with their spouse than anyone else. But even this sacred encounter can quickly become mundane. We may take for granted the ones with whom we share our daily bread.

But with Jesus, food even becomes forgiveness. Sitting with Peter on the lakeshore after a breakfast he’d cooked for the friend who denied him, the risen Christ gave his closest companion the chance to repent and return.

For more information, please log on to www.archindy.org/layministry

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FALLON, Anne (Evans), 82, Christ the King, Indianapolis, Feb. 20. Mother of Catherine Schernerke, Anne-Marie Shuster and James Fallon. Grandmother of eight. Great-grandmother of two.


FORD, Fred, 84, St. Augustine, Jeffersonville, Jan. 6. Husband of Carol Ford. Father of Jennie, Julie and Brian Ford. Grandfather of nine.


LUNAKAMPE, (Cerato), 89, Christ the King, Indianapolis, Feb. 7. Wife of Hugh Ehlhelm. Brother of Bryan, Chris and John Lunalampke.


LOGAN, Mary (Holland), 85, Immaculate Heart of Mary, Indianapolis, Feb 12. Wife of Patrick Logan. Mother of Colleen, Sheila, Kevin and Patrick. Sister of Patricia and Dr. Bill Holland. Grandmother of six.


MCGRATH, Tim, 70, St. Simon the Apostle, Indianapolis, Feb. 8. Son of Jonathan and Carmel Cottes. Great-grandfather of four.


MONEW, John (Bill), 76, St. Jude, Indianapolis, Feb. 25. Father of Chivonne Kelly and Michael Rajk. Grandfather of six.


Tatlock, Mabel E., 95, St. Bartholomew, Columbus, Feb. 15. Mother of Catherine O’Brien, Christopher and Joseph Tatlock. Grandmother of five. Great-grandfather of five.

Temperman, William E., 83, Nativity of our Lord Jesus Christ, Indianapolis, Feb. 5. Father of Kay Temiperman. Father of Suzanne Jackson, Tracey Vasquez, Andrew and James Temperman. Grandfather of four.


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Laura Kelly Fanucci is an author, speaker and founder of Mothering Spirit, an online gathering place on parenting and spirituality.

Your home should reflect that—not the fickle standards of influencers.

“Those of you are the expert of your life! To have someone come in and design it as a huge piece: you are your story and how you really live.”

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.)

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**Capecchi continued from page 12**

we’re so busy trying to manage ‘the audience experience.’”

Paige’s message is an antidote to the perfectly curated, heavily edited Easter spreads Catholics will see in magazines and social media accounts.

“If you haven’t reduce your house, maybe you’ve been busy.” she said. “The real work, your real vocation is the relationships, the formation of your children and your marriage and yourself.”

Your home should reflect that—not the fickle standards of influencers.

“Are you the expert of your life? To have someone come in and design it as a huge piece: you are your story and how you really live.”

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.)
Cardinal Gregory: Pope Francis makes Americans ‘uncomfortable’ in their pollitical views

(March 13, 2023, is the 10th anniversary of Pope Francis’ election to the papacy. The Criterion will be publishing articles in the coming weeks marking this milestone.)

WASHINGTON (OSV News)—As Pope Francis prepares to mark the 10th anniversary of his pontificate this month, one hallmark of his papacy has been to make both sides of the American political aisle “uncomfortable,” panelists, including Washington’s Cardinal Wilton D. Gregory, said at a Feb. 28 event hosted by Georgetown University’s Initiative on Catholic Social Thought and Public Life.

Pope Francis, formerly Cardinal Jorge Mario Bergoglio, was elected pope on March 13, 2013, after Pope Benedict XVI announced his resignation. During his pontificate Pope Francis has rejected the notion of the Church as a political entity, instead stressing themes like caring for those on the peripheries and inviting us to do that—that’s why he pushes us to the peripheries because that’s where those are that are left out, that are marginalized, that are really struggling—they don’t fit into the Church that we’ve made.” E.J. Dionne, a columnist at The Washington Post who has written about Pope Francis and how he affects public life in the U.S., as well as a senior fellow at the Brookings Institution and a professor at Georgetown University’s McCourt School of Public Policy, said that Pope Francis has forced Catholics to see the “shortcomings” of either political side.

“On abortion, for example, where there are a lot of progressive Catholics who actually don’t believe abortion should be made illegal, but I think what Francis does is force them to think about well what do you do? What is the responsibility? What is the responsibility to reduce the number of abortions if you’re not going to make it illegal?” Dionne said. “And obviously, for more conservative Christians, he challenges them on issues related to social justice, government aid to the poor. And so he forces you to think hard about how what you believe relates to Church teaching and Catholic social thought.”

Gregory praised Pope Francis for an “accessible” papacy both in his public appearances and in his writings. “It’s hard to dislike a person who likes you,” he said.

Classified Directory

For advertising rates call (317) 236-1585.

Data Entry Specialist

The Archdiocese of Indianapolis is seeking a full-time Data Entry Specialist in the Office of Stewardship and Development at our office in downtown Indianapolis. The Data Entry Specialist will accurately record constituent file updates in our database, assist with the securities and gift entry process, maintain an up-to-date secure filing system, complete gift research, and be assigned special projects as needed. This position plays an integral part in ensuring timely and accurate entry of data into our database records.

Desired skills:

- High proficiency in using appropriate computer software; Microsoft Excel, Microsoft Word and Raiser’s Edge database management software are preferred.
- Excellent interpersonal skills, working well with a team as well as independently while interacting effectively and compassionately with donors and in representing the Archdiocese of Indianapolis.
- Outstanding telephone etiquette and commitment to customer service.
- Associates Degree or equivalent in a related area. Bachelor’s degree is preferred.
- Experience in nonprofit fundraising and accounting organizations is preferred.
- Database experience including data entry.

Competitive benefits package offered. Four-day work week to facilitate Work-Life Balance (35 hours = full time).

To apply, send resume, cover letter ad three references to kphovey@archindy.org.

Employment

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

Responsibilities include:
- Providing for music at three Masses per weekend, including personal direction and/or performance for at least two Masses.
- Recruiting and supervising volunteer musicians.
- Directing adult and youth choirs.
- Training cantors.
- Assisting with liturgical music for school liturgies.
- This dynamic person of faith should have a Bachelor's Degree in music or equivalent experience, a strong knowledge of Roman Catholic Liturgy, and an enrollment into Music part B?
- Give us a call and allow us to review your needs, and provide the care they deserve.
- Over 30 years of experience we represent several companies for Medicare Supplements, Rx & Advantage plans, as well as Life Insurance.
- Serving 126 Parishes in 39 Counties
- Gives us a call or send us an email, we will set up a visit today!

For advertising rates call (317) 236-1585.

Health Insurance Professionals

Turning 65, retiring, SS disability, or Medicare supplement premiums continuing to increase? Confused with what type of plan fits your needs, strong knowledge of the Medicare system, and enroll into Medicare part B?

- Give us a call and allow us to review your needs, for your unique circumstances.
- With over 30 years of experience we represent several companies for Medicare Supplements, Rx & Advantage plans, as well as Life Insurance.
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Lenten penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of services that have been reported to The Criterion.

**Batesville Deanery**
- March 17, 9 a.m. -9 p.m. at St. Joseph, Shelbyville
- March 17, 9 a.m. -9 p.m. at St. Mary of the Immaculate Conception, Aurora
- March 21, 7 p.m. at Holy Family, Oldenburg
- March 21, 7 p.m. at St. Michael, Brookville
- March 22, 6:30 p.m. at St. Peter, Franklin County
- March 28, 6-8 p.m. at St. John the Baptist, Osgood
- March 28, 7 p.m. at St. Catherine of Sienna, St. John Campus, in Decatur County
- March 29, 6:15 p.m. at St. Vincent de Paul, Bedford
- March 29, 6:30 p.m. at Immaculate Conception, Millhousen
- March 30, 6:30 p.m. at St. Louis, Batesville

Additionally, recurring opportunities for reconciliation in the Batesville Deanery are as follows:
- Saturdays 4-6 p.m. at St. Gabriel the Archangel
- Fridays 3:30-4:30 p.m. at St. Christopher and St. Monica at St. Michael the Archangel

**Indianapolis East Deanery**
- March 15, 5 p.m. at St. Rita
- March 16, 7 p.m. at Holy Spirit
- Additionally, recurring opportunities for reconciliation in the East Deanery are as follows:
  - Sundays 9 a.m. (except Palm Sunday and Easter Sunday) at Our Lady of Lourdes

**Indianapolis North Deanery**
- March 20, 6:30 p.m. at St. Luke the Evangelist
- March 21, 6:30 p.m. at St. Pius X

**Indianapolis South Deanery**
- March 18, 8:30 a.m. at SS. Francis and Clare of Assisi, Greenwood
- March 22, 7 p.m. for St. Jude and St. Mark the Evangelist at St. Mark the Evangelist
- March 24, 6:30-7:30 p.m. for St. Ann and St. Thomas More, Mooresville (Indianapolis West Deanery), at St. Ann

**Indianapolis West Deanery**
- March 22, 7 p.m. at St. Malachy, Brownsburg
- March 23, 7 p.m. for St. Michael the Archangel and St. Monica at St. Michael the Archangel
- March 24, 6:30-7:30 p.m. for St. Ann (Indianapolis South Deanery) and St. Thomas More, Mooresville (Indianapolis West Deanery), at St. Ann
- Additionally, recurring opportunities for reconciliation in the West Deanery are as follows:
  - Wednesdays 6-7 p.m. at Mary, Queen of Peace, Danville
  - Fridays 3:30-4:30 p.m. at St. Christopher and 5:30-6:30 p.m. at St. Gabriel the Archangel
  - Saturdays 4-6 p.m. at St. Gabriel the Archangel

**New Albany Deanery**
- March 14, 6:30 p.m. at St. Michael, Bradford
- March 15, 7 p.m. at St. Mary-of-the-Knoebbs, Floyd County
- March 22, 7 p.m. in English and Spanish at St. Mary, New Albany
- March 22, 7 p.m. at Our Lady of Perpetual Help, New Albany
- March 23, 6:30 p.m. at St. John Paul II, Sellersburg
- March 27, 7 p.m. at St. John the Baptist, Starlight
- March 28, 7 p.m. at St. Mary, Navilleton
- March 29, 7 p.m. at St. Anthony of Padua, Clarksville
- March 29, 7 p.m. in English and Spanish at St. Michael, Charlestown
- March 30, 6:30 p.m. at St. Francis Xavier, Henryville

**Seymour Deanery**
- March 14, 6 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
- March 15, 6:30 p.m. at St. Ambrose, Seymour

**Tell City Deanery**
- March 12, 2 p.m. at St. Paul, Tell City

**Terre Haute Deanery**
- March 10, 9 a.m.-9 p.m. for St. Patrick and St. Margaret Mary, Terre Haute, at St. Margaret Mary
- March 13, 7 p.m. at St. Joseph University, Terre Haute
- March 22, 6:30 p.m. for St. Joseph, Rockville, and Sacred Heart, Clinton, at Sacred Heart
- March 23, 7 p.m. at St. Benedict, Terre Haute
- April 1, 10-11 a.m. at Annunciation, Brazil
- April 2, noon-3 p.m. at St. Paul the Apostle, Greencastle
- Additionally, recurring opportunities for reconciliation in the Terre Haute Deanery are as follows:
  - Thursdays 7-8:30 p.m. at St. Joseph University, Terre Haute
  - Saturdays 3:30-4:30 p.m. at St. Joseph University, Terre Haute

Due to rising colorectal cancer cases among adults younger than 50, things are changing.

Now recommended starting at age 45, a colonoscopy is the ONLY cancer screening where physicians can find precancerous polyps and remove them at the same time. And because colorectal cancer doesn’t always cause symptoms at first, getting a colonoscopy at an earlier age could save your life.