



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Bruised, Hurting and Dirty

This week, we begin a new monthly column on mission work by George Kane, page 12.

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Archbishop Tobin invites faithful to take part in synod consultation

CNS and Criterion staff report

Pope Francis will meet with representative bishops from around the world on Oct. 4-25 in the XIV Ordinary General Assembly of the Synod of Bishops to discuss the topic: "The Vocation and Mission of the Family in the Church and Contemporary World." Archbishop Joseph W. Tobin is inviting the faithful of the Archdiocese of Indianapolis to take part in a consultation to help the bishops prepare for this synod.



Archbishop Joseph W. Tobin

The upcoming synod continues the work begun by bishops who met with the Holy Father in October 2014. A document containing background information, reflections and questions for the synod later this year can be found by going to www.archindy.org/synod. The questionnaire must be returned to the archdiocese by March 5.

Archbishop Tobin said the questionnaire is designed to invite a broad consultation among every component of the Church, including lay people, clergy and religious, academic institutions, lay movements and other ecclesial associations. The questionnaire is lengthy, and not everyone will be able to answer all of the questions.

Pope Francis formally approved the delegates to October's synod on the family elected by 28 bishops' conferences, including the U.S. Conference of Catholic Bishops; other conferences have yet to elect their delegates or have done so only recently. The pope approved the U.S. bishops' election of: Archbishop Joseph E. Kurtz of Louisville, Ky., conference president; Archbishop Charles J. Chaput of Philadelphia, host of the World Meeting of

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'The best teacher I ever had'



With two of her grandchildren by her side, Carole Finnell stands near a portrait of Cardinal Joseph E. Ritter, the man who changed her life and the course of Catholic education in the archdiocese by ordering the integration of Catholic schools in the late 1930s and early 1940s. She poses here in the library at Cardinal Ritter Jr./Sr. High School in Indianapolis with Brooke and Andrew Finnell, both students at the school. (Photo by John Shaughnessy)

Student who integrated Catholic schools says faith in Jesus guided her through tumultuous time

By John Shaughnessy

The story's defining moment occurs when a little girl finds herself locked inside a school cloakroom, afraid of what will happen next.

It's also a story about the unflinching dream of a bishop, a deep belief in angels, and the growing faith of a child during a contentious, history-making period for the Archdiocese of Indianapolis—and the United States.

As the person who lived that story, 78-year-old Carole Finnell warns that it has its share of dark, troubling moments that people may not want to hear about or read.

Still, it's her honest view of everything she faced and endured back

then—back when she was an 8-year-old student entering a new school for her, an elementary school that was part of Bishop Joseph E. Ritter's plan to integrate the Catholic schools in the archdiocese in the late 1930s and early 1940s.

An emotionally-charged time of change

Finnell's story of heartbreak, hope and faith has its roots in 1937, 17 years before *Brown v. Board of Education*, the landmark 1954 U.S. Supreme Court decision which held that racial segregation of children in public schools was unconstitutional.

In 1937, Bishop Ritter contacted Father Bernard Strange of St. Rita Parish in Indianapolis—then a predominantly black parish—and shared his desire to have children from the parish attend a Catholic

high school, according to information in the archives of the archdiocese.

On the first day of school in 1937, five black girls arrived at St. John Academy in Indianapolis and were welcomed by the Sisters of Providence who taught there—a welcome that wasn't universally shared.

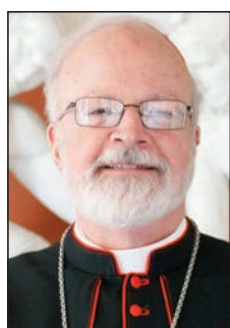
"After the girls left school on registration day, I sat at the telephone all afternoon and evening to receive a succession of calls of protest," wrote Providence Sister Mary Joan Kirchner in recalling her time as principal of St. John Academy when the integration occurred.

"Not one person identified himself or herself. I refused to discuss the matter on the phone, but told each caller that

See FAITH, page 16

Accountability is key concern for pope's child protection commission, says pontifical commission

VATICAN CITY (CNS)—Bishops who do not comply with the child protection norms adopted by their bishops' conferences and approved by the Vatican must face real consequences, said Cardinal Sean P. O'Malley of Boston, president of the Pontifical Commission for the Protection of Minors.



Cardinal Sean P. O'Malley

The commission, he said, "is very, very concerned about this whole area of [bishops'] accountability," and has a working group drawing up recommendations for Pope Francis.

The proposed new norms, the cardinal told reporters at the Vatican on Feb. 7, "would allow the Church to respond in an expeditious way when a bishop has not fulfilled his obligations.

"We think we have come up with some very practical recommendations that would help to remedy the situation that is such a source of anxiety to everybody" on the pontifical commission, he said. The recommendations will be presented to Pope Francis.

The cardinal and members of the commission, which includes survivors of clerical sex abuse, spoke to reporters at the end of their Feb. 6-8 meeting at the Vatican.

Peter Saunders, a survivor and commission member, said, "Bishop accountability is most definitely something that is a concern and central to some of

the work that is going to be carried out by the commission."

Saunders, who is from London, said he knows the Vatican and the Church at large "operate in a slightly different time dimension" where the definition of "quick" may be months or years. "I get that," Saunders said, "but when it comes to time, children only get one stab at childhood.

"It is not disputed that there have been far too many cover-ups, there have been far too many clergy protected, moved from place to place—this has got to be consigned to history very quickly," he said.

Jesuit Father Hans Zollner, a psychologist and member of the commission, said, "as far as we know," the number of bishops who have not followed

See ACCOUNTABILITY, page 10

Lenten penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following list of services was reported to *The Criterion*.

Batesville Deanery

- Feb. 23, 6:30 p.m. at St. Catherine of Siena, Decatur County, Enochsburg campus
- Feb. 26, 7 p.m. at St. Mary, Greensburg
- March 1, 1:30 p.m. at Immaculate Conception, Milhousen
- March 6, 10 a.m.-10 p.m. at All Saints, Dearborn County, St. Martin Campus (individual confession)
- March 18, 6:30 p.m. at St. Peter, Franklin County
- March 18, 6:30 p.m. at St. Michael, Brookville
- March 21, 10 a.m.-noon and 1-3 p.m. at St. Teresa Benedicta of the Cross, Bright

Bloomington Deanery

- March 10, 7 p.m. at St. Agnes, Nashville
- March 19, 7 p.m. at St. Vincent de Paul, Bedford
- March 24, 7 p.m. at St. Martin of Tours, Martinsville
- March 25, 6:30 p.m. at St. Jude, Spencer
- March 26, 6 p.m. at St. John the Apostle, Bloomington
- April 1, 4 p.m. at St. Paul Catholic Center, Bloomington

Connersville Deanery

- March 3, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
- March 4, 6:30-8:30 p.m., "The Light Is on for You." Individual confessions offered at all deanery parishes.
- March 11, 6:30 p.m. at St. Gabriel, Connersville
- March 12, 7 p.m. at St. Mary (Immaculate Conception), Rushville
- March 18, 6:30-8:30 p.m., "The Light Is on for You." Individual confessions offered at all deanery parishes.
- March 24, following 5:15 p.m. Mass for Richmond Catholic Community at St. Mary, Richmond

Indianapolis East Deanery

- March 11, 7:30 p.m. at Holy Spirit
- March 24, 7 p.m. at St. Thomas, Fortville
- March 25, 7 p.m. at St. Mary

Indianapolis North Deanery

- March 15, 2-3:30 p.m. at St. Matthew the Apostle
- March 16, 7-8:30 p.m. at St. Joan of Arc
- March 17, 7-8:30 p.m. at St. Joan of Arc

Indianapolis South Deanery

- March 4, 6:30-8:30 p.m., "The Light Is on for You." Individual confessions offered at all deanery parishes.
- March 16, 7 p.m. at Nativity of Our Lord Jesus Christ
- March 18, 6:30-8:30 p.m., "The Light Is on for You." Individual confessions offered at all deanery parishes.
- March 19, 7 p.m. at St. Roch
- March 30, 7 p.m. at Our Lady of the Greenwood,

Greenwood

Indianapolis West Deanery

- 6:30-8:30 p.m. at Mary, Queen of Peace, Danville (individual confession available every Wednesday during Lent excluding Ash Wednesday)
- March 10, 7 p.m. at St. Monica
- March 11, 7 p.m. at St. Gabriel the Archangel
- March 12, 7 p.m. at St. Malachy, Brownsburg
- March 12, 7 p.m. at St. Michael the Archangel
- March 16, 7 p.m. at St. Thomas More, Mooresville
- March 18, 7 p.m. for St. Anthony and St. Christopher at St. Christopher
- March 19, 7 p.m. at St. Susanna, Plainfield

New Albany Deanery

- March 3, 7 p.m. at Most Sacred Heart of Jesus, Jeffersonville
- March 11, 7 p.m. at St. Mary, Navilleton
- March 12, 7 p.m. at St. Michael, Bradford
- March 19, 8 a.m.-8 p.m. at Our Lady of Perpetual Help, New Albany (individual confession)
- March 29, 4 p.m. at St. John the Baptist, Starlight

Seymour Deanery

- March 3, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
- March 8, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
- March 10, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County
- March 11, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
- March 12, 7 p.m. at St. Bartholomew, Columbus
- March 22, 4 p.m. for American Martyrs, Scottsburg and St. Patrick, Salem, at St. Patrick, Salem

Tell City Deanery

- March 22, 2 p.m. at St. Paul, Tell City

Terre Haute Deanery

- 7:30 p.m. at St. Paul the Apostle, Greencastle (individual confession available every Monday during Lent)
- 7 p.m. at St. Joseph University Parish, Terre Haute (individual confession available every Wednesday during Lent excluding Ash Wednesday)
- 7:30 p.m. at Annunciation, Brazil (individual confession available every Wednesday during Lent excluding Ash Wednesday)
- March 4, 6 p.m. at Sacred Heart, Clinton
- March 4, 6:30 p.m. at St. Margaret Mary, Terre Haute
- March 4, 6:30 p.m. at St. Mary-of-the-Woods,



A priest hears a confession of a mother with her daughter as Pope Francis celebrates Mass in St. Peter's Square at the Vatican on Oct. 27, 2013. The Mass was the culmination of the Year of Faith pilgrimage of families. (CNS photo/Alessandro Bianchi, Reuters)

- St. Mary-of-the-Woods
- March 10, 1:30 p.m. at St. Margaret Mary, Terre Haute
 - March 10, 7 p.m. at St. Benedict, Terre Haute
 - March 11, 7 p.m. at St. Benedict, Terre Haute
 - March 18, 6:30 p.m. at St. Patrick, Terre Haute
 - March 18, 6:30 p.m. at Sacred Heart of Jesus, Terre Haute
 - March 18, 7 p.m. at Sacred Heart, Clinton
 - March 25, 7 p.m. at Sacred Heart, Clinton
 - March 25, 7 p.m. at St. Joseph University Parish, Clinton †

† Lenten disciplines include fasting, almsgiving, prayer

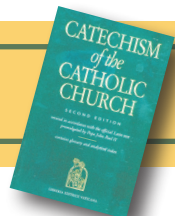
Abstinence from meat is to be observed by all Catholics 14 years and older on Ash Wednesday and on all Fridays of Lent. Ash Wednesday is Feb. 18.

Fasting is to be observed on Ash Wednesday by all Catholics who are 18 years of age but not yet 59. Those who are bound by this may take only one full meal. Two smaller meals are permitted if necessary to maintain strength according to one's needs, but eating solid foods between meals is not permitted.

The special Paschal fast and abstinence are prescribed for Good Friday and encouraged for Holy Saturday.

By the threefold discipline of fasting, almsgiving and prayer, the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday, which is April 2. †

CATECHISM CORNER



What the catechism says about Lent

The season of Lent is mentioned in the *Catechism of the Catholic Church* in various sections.

It is brought up in #540 in the section that explains Christ's public ministry.

In #1095, Lent is discussed in regards to the way in which the Church, especially in its liturgy, sees Christ prefigured in various ways in the Old Testament.

Finally, in #1438, the penitential nature of Lent is discussed in the section on the sacrament of reconciliation.

#540 "Jesus' temptation reveals the way in which the Son of God is Messiah, contrary to the way Satan proposes to him and the way men wish to attribute to him (see Mt 16:21-23).

"This is why Christ vanquished

the Tempter for us: 'For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tested as we are, yet without sinning' (Heb 4:15). By the solemn forty days of Lent, the Church unites herself each year to the mystery of Jesus in the desert."

#1095 "... the Church, especially during Advent and Lent and above all at the Easter Vigil, re-reads and re-lives the great events of salvation history in the 'today' of her liturgy. But this also demands that catechesis help the faithful to open themselves to this spiritual understanding of the economy of salvation as the Church's

liturgy reveals it and enables us to live it."

#1438 "The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church's penitential practice.

"These times are particularly appropriate for spiritual exercises, penitential liturgies, pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing [charitable and missionary works]."

(To read the Catechism of the Catholic Church online, log on to www.usccb.org/catechism/text/.) †

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The Criterion

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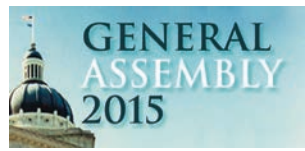
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Proposed Indiana law hopes to provide parents with better prenatal information about the disabilities facing children

By Brigid Curtis Ayer

Getting a prenatal diagnosis of a child's disability can be a heart-wrenching experience. To add to the



stress, many health care facilities are ill-equipped to provide information on the

child's disability or prognosis. Parents facing this situation have felt pressured by some members of the medical community to abort their unborn children, according to testimony given by several Indiana parents before the House Public Health Committee during a Feb. 2 meeting.

Rep. Ron Bacon, R-Chandler, wants to change that situation. He has authored a bill which would require health care providers to offer parents who learn that their preborn child has a disability to have access to information, resources and disability support groups.

The bill, House Bill 1093, which passed the House Health Committee, requires the state Department of Health to collect the information and disseminate it to health facilities and health care providers. The Indiana Department of Health supports the legislation. The bill is expected to pass the House before the end of the month.

Nina Fuller experienced firsthand the stress and trauma of learning her preborn child had Down syndrome.

Following an amniocentesis, she was told her daughter had Down syndrome. "I had never been exposed to or had been around anyone who had Down syndrome. I didn't know what their capabilities were, and I was looking for information," she said.

A doctor directed Fuller to go to the local library. Fuller said she found two outdated books published in 1977. "I had nowhere to turn for information on what the future of my child would be," she said. "My husband and I decided we would change that."

So they founded SMILE on Down Syndrome, an organization that gives support to parents of children with this condition and information about it to medical professionals. The Fullers became a first-call referral service for doctors whose patients were going to have a Down syndrome child.

Buffy Smith shared her experience of receiving a prenatal diagnosis of Down syndrome in early 2012. Smith's doctor told her she had a one in nine probability of carrying the child full-term.

"The doctor began telling us about the lifelong health implications, outlined a grim outlook for education, and painted a picture of a terrible prison sentence for this preborn child," she said. "My immediate thoughts were to abort."

Smith said she wasn't alone in her thinking to abort as she reported that roughly 90 percent of mothers who receive a prenatal diagnosis of a preborn child with a disability terminate their pregnancy. While Smith chose life for her child, she spent the final months of her pregnancy "living in a silent hell" due to the lack of information she had about Down syndrome.

Lisa Wells, executive director of Down Syndrome Indiana, who also testified in support of the bill, said she hears stories like these "on a regular basis." Wells said there are roughly 7,000-8,000 individuals living in Indiana with Down syndrome. And the life expectancy has increased significantly in the last 60 years in the United States.



Rep. Ron Bacon



Rep. Peggy Mayfield



Glenn Tebbe

According to Wells, in 1955, life expectancy for a child born with Down syndrome was nine years. In 1980, it was 35 years. Today, a person with Down syndrome has a life expectancy of 60 years.

Sue Swayze of Indiana Right to Life, who also testified in support of the bill, said, "We think it's important to provide information and a range of options available so that parents can discuss, learn and have hope."

Rep. Peggy Mayfield, R-Mooresville, read a letter from a constituent who received a poor prenatal diagnosis with insufficient information in 1997. The constituent said she felt "bruised, bullied and full of anxiety" following a visit to a neonatal specialist in Indianapolis. She was pressured by doctors to have an amniocentesis immediately because she was at 19 weeks.

Mayfield said this woman realized what the doctor was really saying is that her baby had a disability, so they needed the amniocentesis that day so she could abort her baby before she reached the 20-week mark. Mayfield emphasized that parents need resources to help them understand the diagnosis, prognosis and

support available at the moment of being told something is wrong with their baby.

Mayfield said the reason she read this letter, and is a co-author of this bill, is because the letter was from her sister-in-law. "I remember the torment they were going through in this situation."

Glenn Tebbe, executive director of the Indiana Catholic Conference, who testified in support of the bill, said, "Each human being, created in the image and likeness of God, has dignity, and the Catholic Church supports this bill because it gives parents the resources and support they need to prepare prior to and after the birth of their child."

Bacon said that while he was not aware of this being as significant a problem in the metropolitan areas of the state, it has been a problem in the outlying areas, and the legislation would give parents the resources they need.

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

Become islands of mercy in the sea of world's indifference, Pope Francis says in Lenten message

VATICAN CITY (CNS)—Christians are called to overcome apathy, discouragement and pretensions of self-sufficiency by letting God enter into their hearts, making them joyful, merciful and strong,



Pope Francis

Pope Francis said.

Through prayer, charity and humility before God, people receive a heart "which is firm and merciful, attentive and generous, a heart which is not closed, indifferent or prey to the globalization of indifference," the pope said in his message for Lent, which begins on

Feb. 18 for Latin-rite Catholics.

In fact, the individualistic "selfish attitude of indifference has taken on global proportions," turning it into "one of the most urgent challenges" that "we, as Christians, need to confront," the pope wrote.

The text of the pope's Lenten message focused on the need for inner conversion and renewal, with the title, "Make your hearts firm," which is from the Letter of James.

A firm heart is strong and steadfast against temptation and evil, but it is also open to God, capable of being "pierced by the Spirit," touched by his love and moved to share it with others, he said.

"When the people of God are converted to his love, they find answers to the questions that history continually raises," the pope said, including the pressing problem today of "the globalization of indifference."

"Indifference to our neighbor and to God also represents a real temptation for us Christians," he said, which means the Church, parish communities and lay people need regular reflection and "interior renewal, lest we become indifferent and withdraw into ourselves."

God's love breaks down the walls of "that fatal withdrawal into ourselves, which is indifference," he said.

By receiving Jesus, by listening to his word, receiving the sacraments and engaging in prayer, "we become what we receive: the Body of Christ," which is a living, united communion of members that share their gifts, and leave "no room for indifference."

Parishes and Catholic organizations, too, must share and care for the weakest, poorest and most marginalized, refusing to "take refuge in a universal love that would embrace the whole world, while failing to see the Lazarus sitting before our closed doors."

May Catholic communities "become islands of mercy in the midst of a sea of indifference," the pope said.

The Church and its organizations must go out to ends of the Earth by praying with the Church in heaven and engaging with the wider world, he said.

Even the faithful who are now in heaven have not turned their backs "on the sufferings of the world," rejoicing "in splendid isolation." Rather, they want Christ's "victory of love" to penetrate the whole world, which is why they accompany those on Earth as they continue God's work, he said.

God calls every man and woman to him, he said. That is why "in each of our neighbors, then, we must see a brother or sister for whom Christ died and rose again," and recognize that "all that our brothers and sisters possess is a gift for the Church and all of humanity."

The best way for Catholics not to be overwhelmed by so much bad news in the world and to avoid the "spiral of distress and powerlessness," he said, is to become united in prayer, to concretely help others, and to see suffering as an occasion for one's own conversion.

Witnessing so much need "reminds me of the uncertainty of my own life and my dependence on God and my brothers and sisters," he said.

Only by humbly accepting one's limitations and recognizing God's infinite abundance can people "resist the diabolical temptation of thinking that by our own efforts we can save the world and ourselves."

Msgr. Giampietro Dal Toso, secretary of the Pontifical Council Cor Unum, the office which handles the pope's charitable giving, presented the Lenten message at a Vatican news conference.

He said indifference—where everything becomes the same or equally valid—results in an eradication of values, meaning and any distinction between good and evil, true and false.

"If everything is the same, if nothing is different and therefore is more or less valid, what can one invest one's life in?" he asked.

The Church upholds the truth, its standards and principles, and recognizes difference "between oneself and the other, between one lifestyle and another, between oneself and God," the monsignor said.

"The Church does not denounce certain situations simply to censure them, but she wishes to offer paths toward healing," he said.

Everyone is called to conversion not because this "new heart" rooted in the Gospel is the key to a better society, but because the real purpose of conversion is to know Christ and become more like him, he said.

People's faith, however, must then move outward so as not to become "functional" that cares only about oneself and one's personal well-being, Msgr. Dal Toso said.

The Church is a living body whose members "take care of each other; they even live thanks to one another. The experience of living in the Church is already a break away from individualism, from indifference, and from the withdrawal into oneself that leads to death," he said.

(The text of the pope's message in English is online at: www.archindy.org/lent.) †



Michaela Raffin

Raffin is intern at The Criterion

In this week's issue, Michaela Raffin shares her first contribution as a new staff member of *The Criterion*—a story on page 15 about the participation of Indiana college students in the March for Life on Jan. 22 in Washington.

A junior at Butler University in Indianapolis, Raffin will be an intern for *The Criterion* through the remainder of the 2014-15 school year.

During her time at Butler, Raffin has already been a marketing and communications intern at the college's Center for Faith and Vocation. She has also served as an intern at the Benedict Inn Retreat & Conference Center in Beech Grove.

For nearly two years, she has been the president of Butler's pro-life organization, Bulldogs for Life. She is also president of the school's Alpha Kappa Psi Business Fraternity.

The daughter of Jim and Tina Raffin, she is a member of St. Patrick Parish in Chesterton, Ind., in the Diocese of Gary. †



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

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Editorial



Newlyweds kiss after their wedding ceremony in late May in Stein, Germany.
(CNS photo/Daniel Karmann, EPA)

Male and female are God's design

"Almost everything that marriage once brought together has now been split apart. Sex has been divorced from love, love from commitment, marriage from having children, and having children from responsibility for their care."

We are going to be hearing a lot about marriage this year, here in the United States in preparation for the "World Meeting of Families" in Philadelphia in September, and worldwide in preparation for the Synod of Bishops' assembly on "The Pastoral Challenges of the Family in the Context of Evangelization" at the Vatican in October.

Before that, though, we think it's important to back up a bit to an important meeting that took place in mid-November at the Vatican that, unfortunately, didn't get the coverage it deserved. Some 300 delegates from around the world and from many religions met for a colloquium called "*Humanum: The Complementarity of Man and Woman.*"

The quotation at the beginning of this editorial was part of an address by Lord Jonathan Sacks, the former chief rabbi to the United Kingdom. A prominent American evangelist, Rick Warren, pastor of Saddleback Church in Lake Forest, Calif., also spoke. So did Muslim scholars, a Mormon leader, African-American Pentecostals, Anglican bishops, and representatives of Buddhist, Jain, Taoist, and Hindu traditions.

The common theme was the belief that all faiths and cultures include the belief that maleness and femaleness are part of God's design, and that marriage is more than a mere partnership. One would think that such a meeting would attract the secular media, but it did not.

Of course, Catholic periodicals reported on the meeting. *The Criterion* did so on the front page of our Nov. 21 issue, although our story concentrated on the pope's announcement that he will be coming to the United States for that meeting of families. The fact that the meeting started on a Monday limited our coverage. British journalist and author Austen Ivereigh (his latest book is *The Great Reformer: Pope John and the Making of a Radical Pope*) wrote a more thorough article for the Catholic weekly *Our Sunday Visitor*.

Pope Francis opened the meeting,

describing marriage as "a unique, natural, fundamental and beautiful good for persons, communities and whole societies." He said that children have a right to grow up with a father and a mother, and he warned against the politicization of marriage because marriage is "an anthropological fact" that should not be considered conservative or progressive.

Ivereigh reported that the colloquium included a series of six short movies that were shown between the talks. Filmed in Nigeria, Lebanon, Mexico, Argentina, France, Scotland and the United States, they explored the universal power and beauty of male-female bonding across cultures and social classes. Both experts and ordinary people expressed the idea that marriage is reflective of the divine architecture.

American law professor Helen Alvare is the spokeswoman for the series of videos. She said that its purpose is to find a new language for talking about marriage. "We need to figure out what God was saying when he made his image in two sexes, drew them to one another in a one-flesh union and put procreation there," she said.

The six videos are available for free online at humanum.it/en. The episodes include "The Destiny of Humanity: On the Meaning of Marriage," "The Cradle of Life and Love: A Mother and Father for the World's Children," "Understanding Man and Woman," "A Hidden Sweetness: The Power of Marriage Amid Hardship," "Challenge and Hope for a New Generation," and "Marriage, Culture, and Civil Society."

Alvare hopes that the videos can be turned into a parish program and shown in schools and movie theaters worldwide as part of marriage preparation. They are not idealistic films, she said. The stories they tell "combine the dose of beauty and reality that a couple really needs."

After the quotation that began this editorial, Rabbi Sacks went on to say that the destruction of marriage in our society has resulted in a catastrophic new social divide between those born to married parents and those born outside marriage. The former, he said, have a vastly better chance of being happy, balanced, successful and fruitful.

That's a message we must get across to our secular society.

—John F. Fink

Reflection/Sean Gallagher

New movie is a 'far cry' from Christ's vision of authentic human love

It can hard to see a serious side to Valentine's Day. The way it is portrayed and promoted in society, it's really not much deeper than the cards, roses and chocolates that lovers often exchange on Feb. 14.



That doesn't mean that there's no seriousness at all to this annual holiday celebrating romantic love.

Valentine's Day is rooted, at least in part, in the feast of St. Valentine. He was a third-century Roman priest who ministered to his fellow Christians imprisoned for their faith, and who eventually laid down his own life as a martyr rather than renounce his faith in Christ.

It's hard to get more serious than that.

Catholics and other Christians reminding society at large of the seriousness of love on Valentine's Day can, however, make us all seem like killjoys.

This doesn't—and, indeed, shouldn't—be the case. When Christ took on human nature when he was conceived of the womb of the Blessed Virgin Mary, he became fully human like each one of us in all things but sin.

Coming to understand the nature of love through the example of Christ necessarily involves some difficult things. But the love that he embodied is a truly human love.

He shows us that humility, self-giving and sacrifice are at the heart of true love. Putting our own desires aside to attend to what is truly good for those whom we love can sometimes be hard.

That's because of the ongoing effects of original sin that are deeply ingrained into our hearts and minds. Like Adam and Eve in their fall, we often instinctually seek to assert our will over and against God's will for us and what is good for those around us.

The grace of Christ can help us not only overcome these tendencies toward selfishness, but actually help us experience a deep and long-lasting joy when we, at least for a while, sacrifice our own desires in loving care of our friends, relatives and even complete strangers.

Sometimes we experience that joy

when we and our beloved take time to enjoy each other's company in a night on the town. Moments like this so typical of Valentine's Day are good as far as they go, and we should therefore have no qualms in embracing them.

At other times, the joy of living Christ's sacrificial love in our own daily lives dawns in our hearts when we step back, look inside our hearts and see the life of Christ blossoming there. Our grace-inspired self-giving can then become palpable and intense.

So there's plenty of reasons why Christ's vision for love should be marked by a joy that can attract people closer to him and the Church.

Yes, we Catholics take love seriously all year long. But we do that because we know the greatness of the joy of salvation to which it leads.

This year, though, there's a bit more seriousness than usual to society's observance of Valentine's Day. Sadly, though, it's a seriousness bereft of joy.

The movie *Fifty Shades of Grey*, which will premiere across the country on Valentine's Day weekend, suggests that sexual self-assertion and its flip side—the manipulation, abuse and domination of one's partner—is, at the very least, an acceptable form of human behavior.

That's a far cry from the Gospel view that humble, self-giving love is at the apex of the human experience.

The book by British writer E.L. James on which this movie is based has sold more than 100 million copies. So its story seems to be striking a chord with many people in society.

This is a sad fact for those of us who have embraced Christ's vision of authentic human love, which now seems so counter-cultural. But if we continue to believe that it is true, good and beautiful, we should not be discouraged by the present popularity of views so clearly contrary to it.

Simply continue to seek with the help of God's grace to embody this joyful vision of love on Valentine's Day and every other day of the year.

(Sean Gallagher is a reporter for *The Criterion*, newspaper of the Archdiocese of Indianapolis.) †

Letter to the Editor

Late pastor's radio talks helped raise funds for rebuilt Michigan basilica, reader notes

It was surprising that your article in the Feb. 6 issue of *The Criterion* about the designation of the minor basilica in Royal Oaks, Mich., failed to mention its most famous pastor, Father Charles Coughlin.

According to Wikipedia, Father Coughlin's Sunday radio talks in the early 1930s reached an audience of up to 30 million.

It was the money contributed by that audience which paid for the construction of the rebuilt basilica.

John Peffley
Bloomington

Letters Policy

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

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

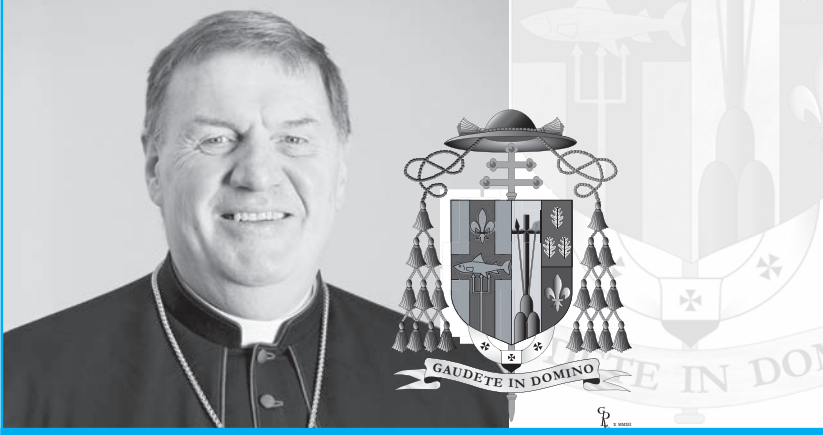
The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space

limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to critterion@archindy.org. †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

We are an immigrant Church called to welcome strangers

We are an immigrant Church, a pilgrim people on a journey of faith. We are fellow travelers on the way to our heavenly home. As members of Christ's body, we are a diverse group of people called to unity in Christ (Jn 11:52).

Unity in diversity is the vision that the bishops of the United States proclaimed in "Welcoming the Stranger Among Us: Unity in Diversity," which was published in 2000 during the Great Jubilee year.

In early 2007, the bishops of Indiana applied this vision to the particular situation of the Church in the Hoosier state in their pastoral letter, "I Was a Stranger and You Welcomed Me: Meeting Christ in New Neighbors."

In this letter, the Indiana bishops remind us all of Pope Benedict XVI's first encyclical, "*Deus Caritas Est*" ("God is Love"), saying, "there is an intimate and unbreakable connection between love of God and love of neighbor. In loving our neighbor, we meet the person of Christ."

The Indiana bishops define a neighbor "not simply as someone who is familiar and close at hand, [nor] someone who shares my ethnic, social or racial characteristics." Rather, as the Gospels define neighbor, "Our neighbor is anyone who is in need—including those who are

homeless, hungry, sick or in prison. A neighbor may well be a complete stranger whose background, experience or social standing is very different from ours," the bishops say.

Looking back on the history of Catholicism in our country, the U.S. bishops call attention to the waves of immigration that shaped the character of our nation and of our local Churches. They also observe that the immigrant experience, which is deeply rooted in our country's religious, social and political history, is changing.

Whereas previous immigrants came to the United States, "predominately from Europe or as slaves from Africa, the new immigrants come from Latin America and the Caribbean, Asia and the Pacific islands, the Middle East, Africa, Eastern Europe and the former Soviet Union and Yugoslavia."

During the past half century, these new waves of immigration have challenged our society and our Church to remember where we came from as the descendants of immigrants, and where we are headed as people who are on the way to a better life, a more secure world characterized by unity, peace and prosperity for all. As Catholic Christians, "the presence of so

many people of so many different cultures and religions in so many different parts of the United States has challenged us as a Church to a profound conversion so that we can become truly a sacrament of unity."

As the Indiana bishops stress in their 2007 pastoral letter, we Catholics support our nation's right and responsibility to provide secure boundaries for the protection of our people and an orderly process for entry into our country that respects the human rights and dignity of all—especially families and children.

At the same time, we reject all approaches that are anti-immigrant, nativist, ethnocentric or racist. Such narrow and destructive views are profoundly anti-American. They oppose the principles of human dignity and freedom that are the foundation for our American way of life—a way that has historically been extended to all who have come to our shores seeking life, liberty and the pursuit of happiness in a just and prosperous society.

These divisive and exclusionary attitudes are also profoundly anti-Catholic. They deny the dignity of human persons who are made in God's image, and they contradict the essential unity and

catholicity to which we are called as members of the one family of God.

I was not a bishop when these two pastoral letters were written, but I endorse them both wholeheartedly. Every person, regardless of his or her place of origin, ethnic or cultural heritage, economic or social position and legal status, should be welcomed as Christ and should be encouraged to feel a genuine sense of membership and belonging in our country and our Church.

It is regrettable that in the years since these letters were written, comprehensive immigration reform has become so politicized. As expressed by Bishop Eusebio Elizondo, chair of the U.S. Conference of Catholic Bishops' (USCCB) Committee on Migration, all of us should "strongly urge Congress and the president to work together to enact permanent reforms to the nation's immigration system."

May we always extend to others the same welcome that Christ extended to strangers. May the intercession of Our Lady of Guadalupe, patroness of the Americas, inspire us to meet Christ in our neighbors, so that we all may be united in our diversity, as members of the one family of God. †

Somos una Iglesia inmigrante llamada a acoger al prójimo

Somos una Iglesia inmigrante, un pueblo peregrino en un camino de esperanza. Somos viajeros en el sendero a nuestro hogar celestial. Como miembros del cuerpo de Cristo, somos un grupo diverso llamado a la unidad en Cristo (Jn 11:52).

La unidad en la diversidad es la visión que proclamaron los obispos de Estados Unidos en su publicación realizada en el año 2000, titulada "Acogiendo al forastero entre nosotros: Unidad en la diversidad," durante el Gran Jubileo.

A comienzos del año 2007, los obispos de Indiana trasladaron esta visión a la situación específica de la Iglesia en nuestro Estado, en su carta pastoral titulada: "Fui forastero y me diste alojamiento: reconocer a Cristo en el nuevo prójimo."

En esa carta los obispos de Indiana nos recuerdan las palabras del papa Benedicto XVI en su primera encíclica titulada "*Deus Caritas Est*" ("Dios es amor"): "existe una conexión íntima e indestructible entre el amor a Dios y el amor al prójimo. Y al amar al prójimo nos encontramos con Cristo."

Los obispos de Indiana definen al prójimo, "no sencillamente como alguien conocido y a quien tenemos cerca, ni como alguien que comparte mis características étnicas, sociales o raciales." En lugar de ello, según la definición del prójimo que nos da el Evangelio "el prójimo es todo el que esté

necesitado, incluyendo a los indigentes, a los hambrientos, a los enfermos o a los que están en la cárcel. El prójimo podría ser un completo extraño cuya procedencia, experiencia o situación social son muy distintas a las nuestras" expresan los obispos.

Al examinar la historia del catolicismo en EE. UU., los obispos destacan las olas migratorias que moldearon el carácter de nuestra nación y de nuestras Iglesias locales. También acotan que la experiencia migratoria, que se encuentra profundamente enraizada en la historia religiosa, social y política del país, se está transformando.

En tanto que los inmigrantes anteriores llegaron a Estados Unidos "procedentes predominantemente de Europa o como esclavos de África, los nuevos inmigrantes provienen de América Latina y del Caribe, Asia y las islas del Pacífico, el Medio Oriente, África, Europa oriental y la antigua Unión Soviética y Yugoslavia."

En el transcurso de los últimos 50 años, estas nuevas olas migratorias han desafiado a nuestra sociedad y a nuestra Iglesia a recordar de dónde provenimos como descendientes de inmigrantes, y hacia dónde nos dirigimos como un pueblo encaminado hacia una mejor vida, a un mundo más seguro caracterizado por la unidad, la paz y la prosperidad para todos. Como cristianos católicos, "la presencia de tantas personas procedentes

de culturas y religiones tan distintas, en tantos lugares de Estados Unidos, nos ha desafiado como Iglesia a emprender una profunda conversión para poder convertirnos en un verdadero sacramento de unidad."

Los obispos de Indiana en su carta pastoral de 2007 hacen hincapié en que los Católicos apoyamos los derechos y las responsabilidades de nuestro país para proporcionar límites y fronteras seguros para la protección de nuestro pueblo, así como para entablar un proceso organizado de entrada a nuestro territorio, que respete los derechos humanos y la dignidad de todos, especialmente de las familias y los niños.

Al mismo tiempo, rechazamos todas las posturas antiinmigrantes, innatistas, etnocentristas o racistas. Dichas perspectivas tan estrechas y destructivas son profundamente contrarias a la cultura estadounidense, ya que se oponen a los principios de la dignidad y de la libertad humana que constituyen la base de nuestra forma de vida: una forma de vida que históricamente se ha extendido a todo aquel que llega a nuestras costas procurando la vida, la libertad y en busca de la felicidad en una sociedad justa y próspera.

Estas actitudes tendientes a la división y a la exclusión también son profundamente contrarias a los principios del catolicismo ya que niegan la dignidad de la persona humana que está hecha a

imagen de Dios, y contradicen la unidad esencial y la catolicidad a la que nos debemos, como miembros de la familia de Dios.

No era obispo cuando se redactaron estas dos cartas pastorales, pero las endoso totalmente. Cada persona, sin importar cuál sea su lugar de origen, herencia étnica o cultural, posición económica o social, y su situación legal, debe ser acogida como Cristo y se debe fomentar en ella un genuino sentido de pertenencia en nuestro país y en nuestra Iglesia.

Es lamentable que en los años posteriores a la publicación de estas cartas, el asunto de la reforma migratoria se haya convertido en un tema tan político. Tal como lo expresó el obispo Eusebio Elizondo, presidente del Comité sobre Migración de la Conferencia de Obispos Católicos de EE. UU., (USCCB), todos tenemos la obligación de "exhortar vehementemente al Congreso y al presidente a que trabajen unidos para sancionar reformas permanentes al sistema migratorio del país."

Que siempre les demos a otros la misma bienvenida que Cristo le dio a los extraños. Que la intercesión de Nuestra Señora de Guadalupe, la Patrona de América, nos inspire a reconocer a Cristo en el prójimo, para que podamos estar unidos en nuestra diversidad, como miembros de una sola familia de Dios. †

Traducido por: Daniela Guanipa

Events Calendar

February 13

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Rosary walk**, 7 p.m. Information: 317-356-7291.

St. Augustine Home for the Aged Chapel, 2345 W. 86 St. Indianapolis, **monthly Charismatic Mass**. Praise and worship at 7 p.m., followed by Mass at 7:30 p.m. All are welcome. Information: 317-846-0705.

February 14

Our Lady of Lourdes Parish, Lyons Hall, 5333 E. Washington St., Indianapolis. **Movie, The Song of Bernadette**, following 6:30 p.m. Mass. Information: 317-356-7291.

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors** meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **"Celebrate Romance in Marriage," dinner and dance**, 7 p.m., \$40 per couple. Information: 317-888-2861 or olgmarriage@stjohn.org.

St. John Paul II Parish, St. Paul Campus, 216 Schellers Ave., Sellersburg. **"End-of-Life Decision Making and Care and Respect for Dying,"** presented by Fr. Tad Pacholczyk, director of education and ethicist for the National Catholic Bioethics Center, Mass 9:30 a.m., talk

will follow Mass. Information: 812-246-2252 or 502-345-0271.

Marian Inc. Ballroom, 1011 E. Saint Clair St., Indianapolis. **Dinner and Dueling Piano Show**, featuring pianists Liz Fohl and Andrew Witchger, sponsored by Tamarindo Foundation, \$50 per person, all welcome to 5 p.m. Mass at St. Mary Church, 311 N. New Jersey St. in Indianapolis, event starts at 6:30 p.m. Information: Edie Witchger at 317-577-2694 or DinnerandPianos@gmail.com.

February 15

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Exposition of The Blessed Sacrament with candlelight procession, Anointing of the Sick, and Benediction**, 3 p.m. Information: 317-356-7291.

Mount Saint Francis Friary, 101 St. Anthony Drive, Mt. St. Francis. **Open house, "Celebrate Consecrated Life,"** 1-4 p.m. Information: 812-923-8817.

February 16

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Sacred music concert featuring the new baby grand piano**, Angel Robertson Soper, pianist, 7 p.m. Information: 317-356-7291.

February 16-21

On WSPM 89.1 FM/ WSQM 90.9 FM. **Faith in Action radio show, "Idiot's Guides: Catholicism,"** Father Eric Augenstein, author, 10 a.m. Feb. 16 and 19,

4 p.m. Feb. 17 and 20; 9 a.m., Feb. 21; **"Scotty's Brewhouse: Pouring Faith into Family and Career 16 ounces at a time,"** Scott Wise, 4 p.m., Feb. 16 and 19, 10 a.m. Feb. 17 and 20, 9:30 a.m. Feb. 21.

February 17

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Mass in honor of St. Bernadette, Mardi Gras reception following Mass**, 6 p.m. Information: 317-356-7291.

February 18

St. Luke the Evangelist Parish, 7575 Holliday Drive East, Indianapolis. **Ash Wednesday, soup supper**, Mass, 5:30 p.m., soup supper, 6:30-7:15 p.m. Information: 317-259-4373, ext. 256 or dcarollo@stluke.org.

February 19

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration, interceding for women experiencing crisis pregnancy**, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

St. Michael Church, 11400 Farmers Lane, NE, Bradford. **Lenten Renewal**, Jesse Manibusan, performer, family friendly, 7-8:30 p.m. Information: 812-923-8355 or nadyouth.org.

February 20

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "Community Safety and the Faith Community: How We All Can Help," Troy Riggs,

Director of Public Safety of the City of Indianapolis, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

St. Lawrence Parish, Father Conen Hall, 6944 E. 46th St., Indianapolis. **Fish fry**, 5:30-7:30 p.m. Information: 317-546-4065.

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

All Saints Parish, 8044 Yorkridge Road, Yorkville. **Fish fry**, 4:30-7 p.m. Information: 812-576-4302 or parishoffice@etczone.com.

Mount Saint Francis Retreat Center, main chapel, 101 St. Anthony Drive, Mt. St. Francis. **Lenten Renewal**, Jesse Manibusan, performer, family friendly, 7-8:30 p.m. Information: 812-923-8355 or nadyouth.org.

February 21

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

February 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club of Indianapolis, monthly "Pray for Vocations" dinner meeting**, Father Rick Nagel,

presenter, Mass, 5:30 p.m., dinner, 6:15 p.m., \$15 per person, reservations requested. Information: 317-850-1382.

February 23

St. Vincent de Paul Parish, 1723 I St., Bedford. **Lenten Supper/Speaker Program**, apologist and author Kevin Lentz will discuss "The Privilege and Obligation of Being Catholic." Supper at 6 p.m., speaker to follow. Free. Deadline to register is Feb. 21. Information: 812-583-2542 or e-mail candrews1148@comcast.net.

February 23-28

On WSPM 89.1 FM/ WSQM 90.9 FM. **Faith in Action radio show, "Lent: Confession and Penance,"** Father Robert Robeson and seminarian Chris Trummer, Bishop Simon Bruté College Seminary, 10 a.m., Feb. 23 and 26, 4 p.m., Feb. 17 and 20; 9 a.m., Feb. 28, **"Dammann's: Working through Catholic Radio,"** Jim Dammann, 4 p.m., Feb. 23 and 26, 4 p.m., Feb. 23 and 27, 9:30 a.m. Feb. 28.

February 25

St. Luke the Evangelist Parish, 7575 Holliday Drive East, Indianapolis. **Soup supper**, "Health, Wellness and the Spiritual Life," Dr. Casey Reising presenting, Mass 5:30 p.m., soup supper 6:30-7:15 p.m., speaker 7:15-8:30 p.m., reservations requested. Information: 317-259-4373, ext. 256 or dcarollo@stluke.org.

St. Michael Parish, 519 Jefferson Blvd., Greenfield. **"The Seven Last Words of Christ,"** 7 p.m.,

Four-week Lenten series for four consecutive Wednesdays with Deacons Wayne Davis, Mike Braun and Frank Klauder as they unpack the final words Christ spoke from the Cross. All ages welcome. Information: Call John Kune at 317-755-6071.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis. **Life in Christ Lenten Series**, 7:00-8:30pm. "Listen to the Voice of God—Focus on Hearing." Information: beiltra@sbcbglobal.net.

February 27

St. Lawrence Parish, Father Conen Hall, 6944 E. 46th St., Indianapolis. **Fish fry**, 5:30-7:30 p.m. Information: 317-546-4065.

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

All Saints Parish, 8044 Yorkridge Road, Yorkville. **Fish fry**, 4:30-7 p.m. Information: 812-576-4302 or parishoffice@etczone.com.

February 27-March 1

Sisters of Providence, Saint Mary-of-the-Woods, **"Retreat for Busy Catholic Moms."** Begins at 7 p.m. on Feb. 27, and runs through 1:30 p.m. on March 1. Cost for commuter, \$130; cost for single room \$200; room cost with roommate \$170. Meals included. Register by Feb. 17. Information: 812-249-3189 or e-mail mmontgom@spsmw.org. †

Retreats and Programs

February 13-15

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"How Deep is Your Love?"** married couples retreat, Benedictine Father Noël Mueller presenter, \$235 for single, \$395 double. Information: 812-357-6585 or ormzoeller@saintmeinrad.edu.

February 16

Our Lady of Fatima Retreat House, 5353 E. 65th St., Indianapolis. **"Ignatian Spirituality Project," monthly evening of prayer and community**, 6-7:30 p.m. Information: 317-545-7681 or archindy.org/fatima.

Oldenburg Franciscan Center, 22143 Main St, Oldenburg. **Lenten Series "Discernment: Security vs. Adventure,"** session 1, 6:30-8 p.m., \$15 for one session or \$55 for all four sessions. Information: 812-933-6437 or oldenburgfranciscancenter.org.

February 18

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, 3-4:30 p.m., freewill offering. Information: 812-933-6437 or oldenburgfranciscancenter.org.

February 20

Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. **"4th Annual Girls' Night Out: Women Helping Women,"** 7-10 p.m., \$25 per person, a portion of the proceeds to benefit the Julian Center. Information: 317-788-7581 or www.benedictinn.org.

February 20-22

Mount Saint Francis Retreat Center, 101 Mt. St. Francis Drive, Mt. St. Francis. **Silent retreat for women,"** Judy Ribar, presenter. Information: 812-923-8817 or www.mountsaintfrancis.org.

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

Marian University to present the play *Almost, Maine* on Feb. 27 and 28

The Marian University Department of Theatre is proud to present *Almost, Maine* by John Cariani at the Marian University Theater, 3200 Cold Spring Road, in Indianapolis at 7 p.m. on Feb. 27 and 28.

On a cold, clear, moonless night in the middle of winter, all is not quite what it seems in the remote, mythical town of Almost, Maine.

As the northern lights hover in the star-filled sky above, Almost's residents find themselves falling in and out of love in unexpected and often hilarious ways. Knees are bruised. Hearts are broken. But the bruises heal, and the hearts mend—

almost—in this delightful midwinter night's dream.

Almost, Maine is a heartwarming comedy that examines that magical, inexplicable and complicated thing called "love" from a multitude of perspectives. Not everyone gets what they want, and not everyone knows what they have, but no one is the same once the lights go down for the final curtain.

Tickets are \$15 for adults, and \$5 for students and seniors ages 65 and older.

For more information, log on to www.marian.edu, call 317-955-6588 or e-mail boxoffice@marian.edu. †

RSVP seeks volunteers ages 55+

RSVP (Retired and Senior Volunteer Program) is a clearinghouse of volunteer opportunities for adults ages 55 and older.

A program of Catholic Charities Indianapolis, RSVP partners with community organizations to address significant community needs. Volunteers maintain the flexibility to decide which organizations to serve and how frequently. Opportunities include tutoring youth, mentoring adults at risk of homelessness, supporting independent living in older adults, helping those in need access food, and more.

Why volunteer? Research is finding that adult volunteers have lower mortality rates, lower rates of depression, fewer physical limitations, and higher levels of well-being. As volunteers do good things for the community, they do something good for themselves, too.

With RSVP, volunteers use life skills, learn new skills, make friends and impact the community. The need for volunteers is great, and each volunteer has the ability to make a difference.

In the Indianapolis area, call 317-261-3378 to register with the largest volunteer network for adults 55 and older.

More information about RSVP is available at www.nationalservice.gov/programs/senior-corps. †



Prayer on the Square

Knights of Columbus Council #1231 in Lawrenceburg held its fifth annual Prayer on the Square on Jan. 16. A crowd of 120 people attended, including students from St. Lawrence School. The event included four speakers, including Father Peter Gallagher, pastor of St. Lawrence Parish. Pictured are Rev. Terry Rueger, a board member at the area Pregnancy Care Center, and Fourth-Degree Knights of Columbus members Gerry Bruns, Mac McGranahan, Duane Meyer and Bill McDonald.

Seminarians drawn closer to Christ in Holy Land pilgrimage

By Sean Gallagher

Seminarians experience years of priestly formation to prepare to live and serve as special sacramental signs of Christ for the faithful after they are ordained to the priesthood.

This formation usually occurs in seminaries or in parishes of the dioceses for which they will be ordained.

In December, 19 seminarians from Bishop Simon Bruté College Seminary in Indianapolis and five from Saint Meinrad Seminary and School of Theology in St. Meinrad experienced their formation in a special way when they all made a pilgrimage to the Holy Land.

Some of the seminarians then continued their pilgrimage in Rome, where they assisted Pope Francis in the celebration of Christmas Eve night Mass at St. Peter's Basilica at the Vatican.

The Holy Land trip, which took place on Dec. 12-21, drew the seminarians closer to Christ and each other. It also deepened their bond with Father Robert Robeson, rector of Bishop Bruté, who returned to the United States at the end of the Holy Land leg of the pilgrimage to be at the side of his dying mother.

Father Robeson did a lot of planning for the pilgrimage, which was in part funded by a generous donor of Bishop Bruté.

While Father Robeson hoped that it would help the seminarians in their priestly formation, his time in the Holy Land also enhanced his experience of his own priestly life and ministry.

"To see the world from the perspective of Jesus, to be present in the places where he taught, where he lived and was born, died and rose from the dead was just amazing," Father Robeson said. "It was incredible. I can't really express how deeply it impacted me."

Observing the young men as they made their way to the various holy sites connected to the life of Christ, Father Robeson saw how it influenced them as well.

"It certainly reinforced the vocation to the priesthood of many of the guys who went," he said. "It helped them better understand what the priesthood is because the priesthood is ultimately about trying to make Christ present to others."

"To know Christ better through this trip was so valuable to them and to me. It helped them to see how they might be able to better live for Christ, in a way that unites them to Christ in order to make Christ present to others."

Seminarian Michael Dedek, a junior at Bishop Bruté, said the pilgrimage strengthened his faith. He also said he can foresee how it will help him in the future to draw the faithful that he will serve closer to Christ.

"When you're there, you can almost feel the holiness," said Dedek, a member of St. Charles Borromeo Parish in Bloomington. "Being over there gave me a much deeper and profound respect for the events that are the foundation of our Church."

This aspect of the pilgrimage was especially important for transitional Deacon Adam Ahern, a graduate of Bishop Bruté who is in the final year of his priestly formation at Saint Meinrad. He appreciated spending time in the places where Christ laid down his life for the salvation of humanity, something that he will share in through his priestly ordination, which is scheduled to take place on June 6 at SS. Peter and Paul Cathedral in Indianapolis.

"It becomes so much more real because you can look at the places where these events happened," said Deacon Ahern, a member of St. Anthony of Padua Parish in Morris. "You walked in the same dirt that he did. It means that much more."

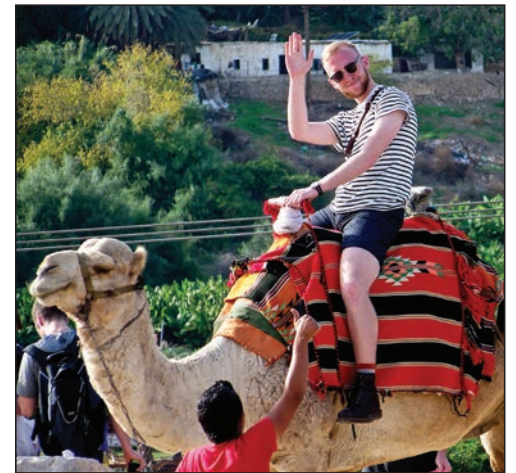
John Paul Hennessey, a seminarian for the Archdiocese of Cincinnati in his second year of formation at Bishop Bruté, had a similar experience. Taking a pilgrimage



Seminarians from Bishop Simon Bruté College Seminary in Indianapolis and Saint Meinrad Seminary and School of Theology in St. Meinrad pose outside of the Church of the Holy Sepulcher in Jerusalem during a December 2014 pilgrimage to the Holy Land. Father Robert Robeson, at left, rector of Bishop Bruté, helped lead the pilgrimage. (Submitted photo)



Father Robert Robeson, rector of Bishop Simon Bruté College Seminary in Indianapolis, prays the eucharistic prayer during a Mass celebrated beside the Sea of Galilee during a December 2014 pilgrimage to the Holy Land. Assisting in the Mass are, from left, Bishop Bruté seminarians Eamonn Daily, Dominic Vahling and transitional Deacon Adam Ahern.



Seminarian Alexander Asbell, a member of St. Paul the Apostle Parish in Greencastle, rides a camel near Jericho while on a pilgrimage to the Holy Land in December that he took with other seminarians enrolled at Bishop Simon Bruté College Seminary in Indianapolis and Saint Meinrad Seminary and School of Theology in St. Meinrad. Asbell is in his second year of priestly formation at Bishop Bruté.

to the Holy Land helped him grow in appreciation of the humanity of Christ.

"Seeing where he walked, where he preached, where he interacted with people reinforced his human aspect," Hennessey said. "It really helps with formation to the priesthood because we're human as well. All the actions of a priest are based off of what Christ did. And to see where he did those actions is just amazing."

This growth in awareness of Christ's humanity occurred in special ways for Hennessey when he visited the Church of the Annunciation in Nazareth, where Christ was conceived in the womb of the Blessed Virgin Mary and at the Church of the Nativity in Bethlehem where he was born.

"You see where he really experienced the world with his own eyes for the first time," Hennessey said. "It makes it much more real. He experienced humanity just like we all do."

Part of humanity that every person has to face is their own death, and the death of those they love.

This was highlighted for the pilgrims when the seminarians joined Father Robeson as he celebrated Mass in the tomb of Christ in the Church of the Holy Sepulcher in Jerusalem.

"At that moment, I came to a deeper understanding of how, at each time that we celebrate Mass, it's a participation in that event that took place 2,000 years ago," Father Robeson said.

Within a few days, however, Father Robeson returned to the United States because he learned that his mother was close to death in the upstate New York town where she lived.

He arrived two days before she died, and was able to celebrate Mass in her hospital room with his mom and family.

"It was incredibly moving to come right from the Holy Land to my mother's death bed and celebrate Mass for her," Father Robeson said. "I think it was a miracle that she made it long enough for me to get back. I think she was waiting for me. I think it was the prayers of our guys, and so many other people praying for her that I was able to make it back in time to say goodbye to her."

While Father Robeson spent time with his dying mother, some of the seminarians made their way to Rome and soon learned that they would serve at Christmas Eve night Mass at St. Peter's Basilica at the Vatican. Father Robeson had helped put those plans into place, but didn't tell the seminarians in advance. He didn't want to get their hopes up in case there were last-minute changes that would have kept them from assisting at the Mass.

Days prior to that liturgy, Hennessey and the other seminarians had visited a church built over the place next to the Sea of Galilee where Christ had called St. Peter to be an Apostle.

"When we found out that we were going to be serving for the pope, all I could think about was that I would be serving for the man who was the successor of the man who was called by Jesus at a place that I had seen," he said. "I can imagine a boat being out on the Sea of Galilee and Jesus calling to [Peter]. And there I was, going to be serving for the pope. He's been called by Christ in a slightly different way to be his shepherd on Earth of the whole flock." †

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Participating in consultation will help Church respond to needs of today's families

Dear Brothers and Sisters in Christ:

In October 2015, representative bishops from around the world will meet with Pope Francis in the XIV Ordinary General Assembly of the Synod of Bishops to consider the topic: "The Vocation and Mission of the Family in the Church and the Contemporary World." This Synod of Bishops continues the work begun in 2013 when the Bishops of the world gathered information from the faithful concerning the pastoral challenges facing today's families.

The representative bishops met in October 2014 at the Vatican to discuss the family and issued a document called the *Relatio Synodi* in preparation for the October 2015 Synod. The Bishops have been asked by the Holy Father to consult the people in their dioceses on the reflections contained in the *Relatio Synodi*. This new set of questions consists of three parts: 1. Listening: The context and Challenges of the Family; 2. Looking at Christ: The Gospel of the Family; 3. Confronting the Situation: Pastoral Perspectives.

I ask you to prayerfully consider taking part in this consultation. The *Relatio Synodi* and accompanying questions can be found in English and Spanish at www.archindy.org/synod. The consultation requires a thoughtful reading and reflection of this document and a response to the questions. There are many questions, and not everyone will be able to answer all of them. The purpose of this survey isn't to propose changes in Church teaching, but to help the Church respond to the needs of today's families.

The responses from the Archdiocese of Indianapolis will be included in a report that the U.S. Conference of Catholic Bishops will send to the Holy See to help prepare the "Working Document" (*Instrumentum Laboris*) for the October 2015 Synod.

Responses to the questions are to be returned by Thursday, March 5.

I am grateful for your help.



Archbishop Joseph W. Tobin reacts to 3-year-old Kathryn Mack showing him her age during a Feb. 19, 2013, reception at St. Louis Parish in Batesville following a Mass celebrated there by the archbishop for Catholics in the Batesville Deanery. Joining Kathryn in meeting the archbishop are members of her family, from left: Deb, Grace (partially obscured), Pete, Christian and Spencer Mack, all members of St. Louis Parish. (Criterion file photo by Sean Gallagher)

Sincerely yours in Christ,

The Most Rev. Joseph W. Tobin, C.Ss.R.
Archbishop of Indianapolis

SYNOD

continued from page 1

Families in September; Cardinal Daniel N. DiNardo of Galveston-Houston; and Archbishop Jose H. Gomez of Los Angeles. The U.S. bishops' alternates also were approved. They are Archbishop Blase J. Cupich of Chicago and Archbishop Salvatore J. Cordileone of San Francisco. The Vatican announced on Jan. 31 the names of the delegates approved by the pope.

The number of delegates that each bishops' conference elects to a world Synod of Bishops depends on the size of the conference. Those with fewer than 25 members elect one delegate; those with 26-50 members elect two; those with 51-100 elect three; and those with more than 100 members elect four.

In addition, the Union of Superiors General of men's religious orders elects 10 members.

The heads of the offices of the Roman Curia are automatically members, as are the heads of the Eastern Catholic Churches, which elect additional delegates according to the size of their Church synods.

Pope Francis also will appoint members; papal appointees usually are chosen to improve the geographical mix of the synod's voting members and to include bishops with a special expertise in the topic under discussion.

Pope Francis asked Catholics to join him in praying that "Mary would help us make the decisions necessary to provide more and better assistance to families." †

Vatican gives tips on preparing homilies, tying them to catechism

VATICAN CITY (CNS)—A homily at Mass is not a mini catechism class, the Vatican says in a new document on homilies, but it is an opportunity to explain Church teaching using the Scripture readings and the *Catechism of the Catholic Church*.

"In the broadest sense, the homily is a discourse about the mysteries of faith and the standards of Christian life," says the "Homiletic Directory" published by the Congregation for Divine Worship and the Sacraments.

Dated June 29, 2014, and approved by Pope Francis, the directory was released at the Vatican on Feb. 10, along with an appendix of passages from the catechism matched to each of the three readings for the three-year cycle of Sunday Masses and major holy days. It also includes notes on preaching at weddings and funerals, two occasions when, it says, many of the people present may not be regular churchgoers.

Guinean Cardinal Robert Sarah, whom Pope Francis named prefect of the worship congregation in November, told reporters that for many Catholics the homily, experienced as "beautiful or awful, interesting or boring," is their basis for judging an entire Mass.

British Archbishop Arthur Roche, congregation secretary, said it is important that "a homily isn't boring." If one looks at the homilies of Pope Francis, he said, "there is nothing boring. There is always something that challenges people. This is the point."

Montfort Missionary Father Corrado Maggioni, congregation undersecretary, said laypeople can help their priests. "We priests may need someone to tell us: 'It's too long,' 'It's too repetitive,' or maybe 'Little notes might help you not go off on a thousand tangents.'"

Pope Benedict XVI had asked the congregation to draw up the directory after many participants at

the 2005 Synod of Bishops on the Eucharist and the 2008 synod on the word of God requested a handbook to help priests with their homilies.

Because of "the integral bond" between the homily and the Eucharist and because the homily itself is "an act of worship," the directory reaffirms Church discipline that only ordained ministers—bishops, priests or deacons—are to deliver the homily at Mass.

"Well-trained lay leaders can also give solid instruction and moving exhortation, and opportunities for such presentations should be provided in other contexts," but not at the moment after the readings and before the liturgy of the Eucharist at Mass, it says.

Preaching at Mass, the homilist should show people how God's word is being fulfilled in their midst, how it calls them to growth and conversion and how it prepares them to celebrate the Eucharist, the directory says. †

What was in the news on February 13, 1965? The question of bus rides for private school students, and discussion of the reform of the curia

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the February 13, 1965, issue of *The Criterion*:

• Urges bus decision based on merit alone

HARRISBURG, Pa.—A Catholic attorney said here that the question of school bus rides for non-public school pupils should be settled on its merits alone and not on the basis of extraneous issues. ... "The question of school buses must be faced upon its merits," said [William B. Ball], a constitutional lawyer. "Is it a measure for the health, welfare and safety of children? Is it reasonable in cost? Is it constitutional? Will it create harm to the structure of our public schools?"

• Father Hans Kueng: Calls reform of curia key to council success

NEW YORK—One of the most distinguished Catholic theologians in Europe has discounted the 'progressive versus conservative' conflict within Vatican II. The contest, he said, 'is primarily between the progressive council itself and the reactionary curia. Father Hans Kueng holds that 'many a bishop,' faced with the question of deciding the relative importance of three more council sessions or reform of the Roman Curia, would name the reform of the curia without any hesitation.' ... [Father Kueng] believes that the fourth session may well determine whether 'the council, which has won so many battles, will also win the war in the end.' "

- Form group to push lay diaconate
- Mother Mary Loyola, nun with a mission
- Chancery announces new parish
- Public hearing held on school bus bill

- Raps unfair criticism of council, pope, curia
- Columbus acts to curb housing discrimination
- Four to be consecrated day before consistory
- St. Meinrad Benedictine in Rome serves as official curator of papal gifts
- Protestants try harder: Catholics reported lax in convert work
- Pledge self for future, today's nun advised
- Indianapolis girl served on SS. Hope
- Council auditor: Spanish lay leader urges liberty action
- Reminds future priests of anti-poverty mission
- Pope drafts program for Catholic layman
- Poverty 'Job Corps' labeled unrealistic
- 'Sweetheart Ball' set for Feb. 20
- Richmond class in catechetics is well-attended
- ND plans to appeal 'Goldfarb' ruling
- Nuns conduct prison classes
- Seek agreement on Mass changes



Read all of these stories from our February 13, 1965, issue by logging on to our archives at www.CriterionOnline.com. †

40 Days for Life campaigns to begin on Feb. 18 in Indianapolis, Bloomington

40 Days for Life pro-life prayer, fasting and outreach campaigns will begin on Feb. 18 (Ash Wednesday) and end on March 29 (Palm Sunday) in Indianapolis and Bloomington.

The campaigns involve pro-life supporters holding peaceful prayer vigils for several hours each day for 40 days outside of abortion facilities with participants usually signing up for hour-long shifts.

In Indianapolis, the campaign will take place in front of the Planned Parenthood abortion center at 8590 Georgetown Road. More abortions take place here than in any other facility in the state.

For more information about the 40 Days for Life campaign in Indianapolis, contact Tony Svarczkopf at 317-585-1987 or at tony@goangels.org.

More information can also be found at <https://40daysforlife.com/local-campaigns/indianapolis>.

In Bloomington, the campaign will take place in front of a Planned Parenthood facility at 421 S. College Ave.

For more information about the 40 Days for Life campaign in Bloomington, contact Monica Siefker at 812-330-1535 or at monica.siefker@gmail.com or Tom McBroom at 812-841-0060 or mcbroom.tom@gmail.com.

More information can also be found at <https://40daysforlife.com/local-campaigns/bloomington>. †

Sisters of Providence celebrate jubilee anniversaries

Criterion staff report

Twenty-eight Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods will celebrate jubilee anniversaries as members of the congregation this year.

This week, we highlight 10 sisters celebrating their 60th anniversary.

60th anniversaries

Sister Kathleen Dede (formerly Sister Marie Arthur), a native of Terre Haute, entered the congregation on Feb. 2, 1954, from the former St. Ann Parish in Terre Haute. She professed perpetual vows on Aug. 15, 1961.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She earned a master's degree in social work from St. Louis University in St. Louis, and a master's degree in theology studies at the Franciscan School of Theology in Berkeley, Calif.

In the archdiocese, she taught in Indianapolis at the former St. Anthony School (1956-58) and the former St. Andrew School (1964-67), and as a substitute teacher (2011-13). In St. Mary-of-the-Woods, she taught and was a principal at the former Saint Mary-of-the-Woods Village School (1968-69).

At the motherhouse at Saint Mary-of-the-Woods, she served in social work (1979-80), and at Saint Mary-of-the-Woods College as an instructor in social work and sociology (1980-82).

Sister Kathleen has also ministered in the Lafayette Diocese, and in California, Florida, Illinois, Mississippi and Missouri.

She currently ministers as a nursing home visitor in Indianapolis.

Sister Ruth Ellen Doane, a native of Jasper, Ind., in the Evansville Diocese, entered the congregation on Jan. 4, 1954, from St. Joseph Parish in Jasper. She professed perpetual vows on Aug. 15, 1961.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in mathematics. She earned a master's degree in mathematics at Cornell University in Ithaca, N.Y., and a master's degree in theology at Saint Meinrad Seminary and School of Theology in St. Meinrad.

In the archdiocese, Sister Ruth Ellen served in Clarksville as a teacher and assistant principal at Our Lady of Providence Jr./Sr. High School (1970-77), and in Indianapolis as a teacher at the former St. Patrick School (1961-68), as development office assistant for Providence Cristo Rey High School (2007-08), and as a volunteer for A Caring Place Adult Day Services (2009-13).

She has also served in the Evansville Diocese and in Illinois, Louisiana, Massachusetts and in Germany.

She currently volunteers in outreach ministry at the Crisis Connection in Indianapolis.

Sister Betty Donoghue (formerly

Sister Clare Pratrice), a native of Melrose, Mass., entered the congregation on July 22, 1954, from St. Joseph Parish in Malden, Mass. She professed perpetual vows on Jan. 23, 1962.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

In the archdiocese, she served as a teacher at St. Philip Neri School (1963-69).

At the motherhouse, Sister Betty served as a nurse's aide in the infirmary (1976-80), nursing assistant (1981-2001), and as local coordinator for health care (2001-02).

Sister Betty has also ministered in the Lafayette Diocese, and in Illinois, Massachusetts and New Hampshire.

She currently ministers in Health Care Services at the mother house at Saint Mary-of-the-Woods.

Sister Joseph Fillenwarth, a native of Indianapolis, entered the congregation on Jan. 4, 1954, from the former Holy Cross Parish in Indianapolis. She professed perpetual vows on Aug. 15, 1961.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She earned a master's degree in education at Ball State University in Muncie, Ind.

In the archdiocese, Sister Joseph served in Indianapolis as a teacher at Holy Spirit School (1963-67) and St. Joan of Arc School (1967-78).

She has also served in the Evansville Diocese and Fort Wayne-South Bend Diocese, and in Kentucky and Oklahoma.

She currently ministers as the director of Providence Food Pantry in West Terre Haute.

Sister Mary Rita Griffin (formerly Sister Mary Paula), a native of Washington, D.C., entered the congregation on July 22, 1954, from St. Ann Parish in Washington. She professed perpetual vows on Jan. 23, 1962.

She graduated from Saint Mary-of-the-Woods with a bachelor's degree in education. She earned a master's degree in general science at Virginia State University in Petersburg, Va.

In the archdiocese, she taught at Our Lady of the Greenwood School in Greenwood (1957-58).

Sister Mary Rita has also served in the Evansville Diocese, in Illinois, Maryland, Massachusetts, North Carolina and Washington, D.C., and in Taiwan.

She currently ministers as the coordinator for the Shrine of Our Lady of Providence at Saint Mary-of-the-Woods.

Sister Carolyn Kessler (formerly

Sister Ann Carolyn), a native of Evansville, Ind., in the Evansville Diocese, entered the congregation on July 22, 1954, from St. Andrew Parish in Erie, Pa. She professed perpetual vows on Jan. 23, 1962.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in French. She earned a master's degree and doctorate in linguistics at Georgetown University in Washington.

In the archdiocese, she served at Saint Mary-of-the-Woods College as an assistant professor of linguistics (1971-72).

Sister Carolyn has also ministered in the Evansville Diocese, in California, Texas and Washington, D.C., and in Italy and Taiwan.

She currently ministers in outreach ministry in San Antonio, Texas.

Sister Dorothy Larson (formerly

Sister Margaret Marian), a native of Chicago, Ill., entered the congregation on Feb. 2, 1954, from the former St. Angela Parish in Chicago. She professed perpetual vows on Aug. 15, 1961.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She earned a master's degree in education from Ball State University in Muncie, Ind.

Sister Dorothy has ministered in the Evansville Diocese and in Illinois, North Carolina and Oklahoma.

She currently ministers as the director of extended day programs at St. Zachary School in Des Plaines, Ill.

Sister Maria Smith (formerly Sister Maria Goretti), a native of Lafayette, Ind., in the Diocese of Lafayette, entered the congregation on Jan. 4, 1954, from St. Mary Cathedral Parish in Lafayette. She professed perpetual vows on Aug. 15, 1961.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She earned a master's degree in education from Indiana University in Bloomington.

In the archdiocese, Sister Maria served in Indianapolis as a teacher at the former St. Ann School (1967-70) and St. Simon the Apostle School (1977-79); in New Albany as activities director for Providence Retirement Home (1982-94), with the Self-Sufficiency Program (1994-95) and as a house parent for Providence House (1995-96); in Richmond at St. Mary School (1964-67 and 1970-73); and in Terre Haute as a teacher at St. Patrick School (1979-82) and as an individual treatment coordinator (1997-2001).

At the motherhouse at Saint Mary-of-the-Woods, Sister Maria served as co-director of residential services for Providence Hall (2001-03) and as administrator of Providence Hall (2004-07).

Sister Maria has also ministered in Illinois and Oklahoma.

She currently ministers as activity director of the Villas of Guerin Woods in Georgetown.

Sister Suzanne Smith (formerly Sister Louise), a native of Washington, D.C., entered the congregation on Jan. 30, 1954, from Shrine of the Most Blessed Sacrament Parish in Washington. She professed perpetual vows on Aug. 15, 1961.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in chemistry. She earned a master's degree in mathematics at the University of Notre Dame in Notre Dame, Ind., and a master's degree in business administration at Indiana State University in Terre Haute.

In the archdiocese, Sister Suzanne served in Indianapolis as a teacher at the former Ladywood Academy (1959-65) and in West Terre Haute as housing assistant for Providence Housing Corporation (2005-06).

At the motherhouse at Saint Mary-of-the-Woods, she served as business office assistant (1977-79), director of data processing (1979-82), comptroller general business office (1982-93), director of finance for the central business office (1993-99), consulting and computer services (1999-2001), volunteer for the ministry of care office (2004) and administrative assistant for Providence Center/Coordinator Our Lady of Providence Shrine (2006-13).

At Saint Mary-of-the-Woods College, she served for accounting services (2001-02) and as admissions assistant and adjunct instructor (2001-03).

Sister Suzanne has also ministered in Florida, Illinois, Maryland, Massachusetts, New Hampshire and Washington, D.C.

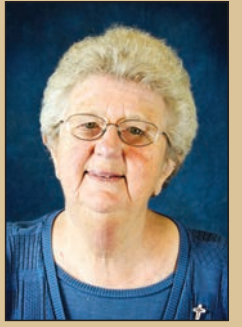
She currently ministers as a volunteer at Saint Mary-of-the-Woods motherhouse.

Sister Marilyn Trobaugh (formerly

Sister Robert Louise), a native of Lafayette, Ind., in the Lafayette Diocese, entered the congregation on Jan. 4, 1954, from St. Mary Cathedral Parish in



Sr. Kathleen Dede, S.P.



Sr. Ruth Ellen Doane, S.P.



Sr. Betty Donoghue, S.P.



Sr. Joseph Fillenwarth, S.P.



Sr. Mary Rita Griffin, S.P.



Sr. Carolyn Kessler, S.P.



Sr. Dorothy Larson, S.P.



Sr. Maria Smith, S.P.



Sr. Suzanne Smith, S.P.



Sr. Marilyn Trobaugh, S.P.

Lafayette. She professed perpetual vows on Aug. 15, 1961.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in elementary education. She earned a master's degree in elementary education at Ball State University in Muncie, Ind.

In the archdiocese, she served in Clarksville in maintenance at Our Lady of Providence Jr./Sr. High School (1971-73). In Indianapolis, she served as a teacher at St. Philip Neri School (1956-59), as a bookkeeper for Colonial Crest Nursing Home (1976-83), Brookview Manor Nursing Center (1983-86), Pine Tree Manor (1986-92) and Nova Care Inc. (1992-97); and in New Albany as business officer for Providence Retirement Home (1970-71).

She also worked for the central billing office at Saint Mary-of-the-Woods in St. Mary of the Woods.

Sister Marilyn also served in Indiana in the Evansville and Lafayette dioceses.

She currently ministers as the local residence accounts manager of Central Business Office, Saint Mary-of-the-Woods. †

ACCOUNTABILITY

continued from page 1

their conference's child-protection norms is not large, "but it is certainly a huge problem in terms of publicity and in terms of the authenticity of the Church. If you have bishops who do not comply with the Church's own norms, we have a problem."

Currently, he said, even though bishops are part of a bishops' conference, they are accountable only to the pope and there is no procedure for investigating the way a bishop complies with the norms, and nothing that spells out the consequences of noncompliance.

"Until now, every bishop has been a little pope" in his diocese and "can do whatever he wants" with regard to national guidelines, Father Zollner said. "Only the pope has authority over him."

Saunders told reporters that if in the next year there is not "firm action" on accountability and the implementation of child-protection policies around the world, he would leave the commission. Marie Collins, an Irish survivor of clerical abuse, who was appointed to the commission about eight months before Saunders, told reporters she also would leave if no progress is seen soon.

"We're not here for lip service," Saunders said, but to protect children.

After the meeting, the commission issued a statement reiterating that "the commission is keenly aware that the issue of accountability is of major importance"



'There are far too many bishops around the world who have refused to meet with survivors.'

—Peter Saunders, a member of the Pontifical Commission for the Protection of Minors

and that members "agreed on an initial proposal to submit to Pope Francis for consideration.

"Moreover, the commission is developing processes to ensure accountability for everyone in the Church—clergy, religious and laity—who work with minors," said the statement published on Feb. 9.

Cardinal O'Malley said 96 percent of the world's bishops' conferences have sent the Vatican their child-protection norms, as requested in 2011 by the Congregation for the Doctrine of the Faith. Some of the norms are "weak," he said, and the commission will work with those countries and countries without norms to bring them to full compliance.

Father Zollner said only five of the world's 112 bishops' conferences have not submitted norms. All five are in French-speaking West Africa and are facing the challenges of civil strife, the Ebola epidemic, poverty and a lack of

people familiar with both canon and civil law, something necessary for drawing up effective guidelines.

Cardinal O'Malley publicly thanked Pope Francis for a letter, released on Feb. 5, insisting that the protection of children—and not the avoidance of scandal or bad publicity—must be the priority for the way all bishops deal with accusations of sex abuse by Church personnel.

The pope's letter also encouraged bishops to meet with and listen to survivors, which is something Cardinal O'Malley said "many bishops have not yet done."

Saunders told reporters, "There are far too many bishops around the world who have refused to meet with survivors."

If a victim of clerical sexual abuse feels able, he said, the first thing he or she should do is report the crime to police "because we know there is an abysmal record" of "ill-judged responses" from

bishops and priests.

Cardinal O'Malley said the commission also has set up working groups to design child protection workshops for members of the Roman Curia and for the courses for newly appointed bishops that the Vatican runs each September.

"The commission is also preparing materials for a Day of Prayer for all those who have been harmed by sexual abuse," he said, which "underscores our responsibility to work for spiritual healing and also helps raise consciousness among the Catholic community about the scourge of child abuse."

In addition, he said, commission members are contacting Catholic funding organizations "to ask them to include some requirements concerning child protection in their guidelines for eligibility for funding," and to consider giving poorer countries grants to establish child protection programs. †

Pope orders cooperation in preventing sexual abuse, caring for victims

VATICAN CITY (CNS)—The leaders of the world's bishops' conferences and religious orders must ensure they are doing everything possible to protect children and vulnerable adults from abuse and are offering appropriate care for victims and their families, Pope Francis said.

"Priority must not be given to any other kind of concern, whatever its nature, such as the desire to avoid scandal, since there is absolutely no place in ministry for those who abuse minors," he said in a written letter.

The letter, dated Feb. 2, the feast of the

Presentation of the Lord, was sent to the presidents of national bishops' conferences worldwide and the superiors of religious orders. The Vatican released a copy of the letter on Feb. 5, feast of St. Agatha, an early martyr who was abused and assaulted as a young woman.

In his letter, the pope said, "Families need to know that the Church is making every effort to protect their children. They should also know that they have every right to turn to the Church with full confidence, for it is a safe and secure home."

With protecting minors as a top priority, the pope said he wants to encourage and promote the Church's commitment to protection and care "at every level—episcopal conferences, dioceses, institutes of consecrated life and societies of apostolic life—to take whatever steps are necessary to ensure the protection of minors and

vulnerable adults and to respond to their needs with fairness and mercy."

He reminded Church leaders they were expected to implement fully the provisions in the 2011 circular letter from the Congregation for the Doctrine of the Faith requiring

every bishops' conference in the world to develop guidelines on handling allegations of abuse. The guidelines, to be prepared by each bishops' conference and then reviewed by the doctrinal congregation, are to provide diocesan bishops and major superiors with clear and coordinated procedures for protecting children, assisting victims of abuse, dealing with accused priests, training clergy and cooperating with civil authorities.

Pope Francis wrote that "it is likewise important that episcopal conferences establish a practical means for periodically reviewing their norms and verifying that they are being observed."

The U.S. Conference of Catholic Bishops (USCCB), for example, appoints an all-lay board that monitors and annually reviews how dioceses have complied with its national "Charter for the Protection of Children and Young People."

The pope underlined that it is "the responsibility of diocesan bishops and major superiors to ascertain that the safety of minors and vulnerable adults is assured

in parishes and other Church institutions."

The Church also has the "duty to express the compassion of Jesus toward those who have suffered abuse and toward their families," which is why dioceses and religious orders should set up pastoral care programs, "which include provisions for psychological assistance and spiritual care."

Bishops and heads of religious communities "should be available to meet with victims and their loved ones; such meetings are valuable opportunities for listening to those who have greatly suffered and for asking their forgiveness," he wrote.

He said that when he met individually with six abuse survivors in 2014 he was "deeply moved by their witness to the depth of their sufferings and the strength of their faith."

Meeting those men and women, he said, "reaffirmed my conviction that everything possible must be done to rid the Church of the scourge of the sexual abuse of minors, and open the pathways of reconciliation and healing for those who were abused."

In establishing the Pontifical Commission for the Protection of Minors in December 2013, he said, he wanted a body that would propose ways for the Church to improve its norms and procedures for protecting children and vulnerable adults.

This commission, led by U.S. Cardinal Sean P. O'Malley of Boston and made up of survivors and lay experts in the field, is meant to be "a new, important and effective means for helping me to encourage and advance the commitment of the Church at every level" in taking concrete steps to ensure greater abuse protection and care, he said.

The commission met at the Vatican on Feb. 6-8; it was the commission's first meeting since Pope Francis added new members in late January.

In his letter, Pope Francis asked for the "close and complete cooperation" of the world's bishops' conferences and religious orders with the commission, whose duties include assisting Church leaders in "an exchange of best practices and through programs of education, training and developing adequate responses to sex abuse."

The pope asked for prayers that the Church "carry out, generously and thoroughly, our duty to humbly acknowledge and repair past injustices and to remain ever faithful in the work of protecting those closest to the heart of Jesus." †



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"Return to the Lord your God, for he is gracious and merciful. He is not easily angered. He is filled with kindness and is eager not to punish you."

~Joel 2:13

2015 Lenten Retreat Calendar

- Feb 9—Apr 13: Retreat in Daily Life (the 19th Annotation)
- March 4: Seven Deadly Sins, Seven Lively Virtues—A Day of Reflection with Denise McGonigal
- March 6-8: Rest, Conversion & Renewal—A Weekend with Fr. Joe Moriarty
- March 9: Quenching Your Spiritual Thirst, an FBI Evening of Reflection with Sr. Betty Drewes
- March 17: The Passion According to Mark—A Day of Reflection with Fr. Mike McKinney
- March 18: An Evening of Reflection with Fr. Ben Hawley
- March 20-22: The Gift of Friendship—A Weekend with Fr. Jim Farrell
- March 26: The Spirituality of Aging—A Day of Reflection with Fr. Jeff Godecker
- March 29—April 2: Silent Days & Nights of Reflection for Holy Week with the option to add Spiritual Direction

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Ash Wednesday ashes should be an outward sign of conversion

By Daniel S. Mulhall

There are three days within the Church's liturgical year that are guaranteed to bring people to Mass. The first two are Christmas and Easter. They are the two most important feasts in Christianity, marking, as they do, the birth and resurrection of Jesus. The third day is arguably Ash Wednesday.

Unlike Christmas and Easter, Ash Wednesday is not a holy day of obligation and Mass attendance is not required. Instead of liturgical pageantry, worshipers take part in a simple and solemn liturgy that focuses on an act of humility.

A focal point of Ash Wednesday (and thus, its name) is the imposition of ashes in the shape of the cross on one's forehead. While Mass still occurs and the eucharistic feast is still offered to God, many people sadly come just to receive the ashes. What is it about Ash Wednesday that it exerts such a pull on the lives of Catholics?

As the first day of the six weeks of the Lenten season, Ash Wednesday begins a period of fasting, penitence, almsgiving and abstaining from rich food and drink (such as meat and alcohol). By receiving a cross of ashes on one's forehead, the Christian (yes, Ash Wednesday is observed in most mainline Protestant traditions as well) expresses a commitment to take Lent seriously and to participate actively in the Lenten practices.

By being marked with the sign of the cross, Christians reaffirm their baptismal commitment to being the Lord's disciple. The ashes on their foreheads also signify that they seek to turn away from their sins and return to the Lord.

Ashes have been used as a symbol of abasement and repentance throughout human history. It was a practice in ancient Greece and Persia, and is mentioned numerous times in the Old Testament.

People would don garments made of rough cloth (often in the past called sackcloth) and cover themselves with ashes as an outward sign of their inner sorrow. Through their discomfort—sackcloth is scratchy—and public humiliation, the sinner hoped to be forgiven and accepted back into



Edmund Chong of Washington prays after Ash Wednesday Mass on March 5, 2014, at the Basilica of St. Louis, King of France, in St. Louis. As the first day of the six weeks of the Lenten season, Ash Wednesday begins a period of fasting, penitence, almsgiving and abstaining from rich food and drink, such as meat and alcohol. (CNS photo/Lisa Johnston, *St. Louis Review*)

the community.

In the early days of the Church, the sacrament of reconciliation (or penance) was not practiced as we now know it. Confessing one's sins to a priest was introduced to the Church by Irish monks in the Middle Ages. Prior to that, people's venial sins were generally forgiven through the reception of the Eucharist and by public correction within the Church.

For serious sins, such as murder, adoration of idols, rejecting the faith, a more serious penance was required. In these cases, a sinner was required to wear sackcloth and ashes for several weeks so that they could be forgiven and received back into the full communion of the Church at Easter. Aspects of this practice can be seen in today's Lenten practices.

While public humiliation is no longer required for forgiveness, receiving ashes

on Ash Wednesday alone is not enough to bring about the healing of wounds caused by our sinfulness. Personal conversion is still necessary. As Isaiah 58 asks us, more or less, what good does fasting serve (or beating one's breast begging for forgiveness) while one continues to lie, cheat and steal? God will judge us by how we live as disciples and not by our public displays of piety.

Lent is a penitential season for all Christians, whether one is devout, pious and a faithful churchgoer or one hasn't stepped foot in a church or prayed for years. During Lent, all are called to return to the Lord, to admit their sinfulness and to change their lives.

The change of heart the Lord asks of us may actually be harder for the devout than it is for those who have been away for years. Those of us who seek to be

faithful may be blind to our weaknesses and failures, while many of those who stay away do so because they know all too well their sinfulness.

There are things that we can do as we embark on this Lenten journey to make the most of this return to the Lord. The prophet Isaiah tells us (Is 58:6-8) what is required: release those bound unjustly, ease the burden of those who struggle, set free those oppressed, give shelter, food and clothing to those in need. Only then shall our light "break forth like the dawn" and our wounds heal.

Ashes are an outward sign of our desire to return to the Lord, but they are only meaningful if they lead us to conversion of hearts and a changing of our lives.

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

Ash Wednesday begins a time of penance and conversion, recalls baptism

By Marge Fenelon

Year after year, we hear on Ash Wednesday the familiar words, "Remember that you are dust and to dust you shall return." If we don't hear those words, we may



Cardinal Timothy M. Dolan of New York enjoys a light moment as he greets people waiting in the St. Francis Breadline outside St. Francis of Assisi Church in New York on Ash Wednesday on March 5, 2014. Catholics begin the Lenten season with ashes on their forehead as a sign of humility, which is often sustained with service for the needy. (CNS photo/Gregory A. Shemitz)

hear, "Repent and believe in the Gospel."

As Catholics and other Christians head to their respective parishes or places of worship on Ash Wednesday, many will be marked with blessed ashes in the form of a cross on their foreheads. As the ashes are placed on the forehead, the words help, above all, to remind us that Lent is here.

The tradition of using ashes as a sign of penance goes back to the time of the Old Testament. Wearing sackcloth was also a sign of sorrow for sins for the people of God during that period.

In the Gospel according to St. Matthew, we hear about the unrepentant towns whose lack of remorse is noticed by what they chose not to do: "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty deeds done in your midst had been done in Tyre and Sidon, they would long ago have repented in sackcloth and ashes" (Mt 11:21).

The ashes symbolize our penitence, but why are they in the form of a cross? Biblically speaking, a mark on the forehead is a sign of ownership and being marked with a cross on the forehead shows that we belong to Christ. It also calls to mind the references in the Book of Revelation to the servants of God:

"Do not damage the land or the sea or the trees until we put the seal on the foreheads of the servants of our God" (Rev 7:3).

Other parts of the Book of Revelation say that "they were told not to harm the grass of the Earth or any plant or any tree, but only those people who did not have the seal of God on their foreheads" (Rev 9:4).

Marking the ashes in a cross also echoes the seal that was put upon us at baptism. During the sacrament of baptism, the deacon, priest or bishop makes the sign of the cross with chrism oil on the forehead of the person to be baptized, and says, "The Church of God welcomes you with great joy. In its name, I claim you for Christ our savior by the sign of his cross."

We are thus marked for Christ then and forever.

The ashes we receive on Ash Wednesday should remind us that we have work to do in order to fully align our lives with Christ. They're an invitation to leave our sinful ways behind and start anew, first by repenting and then by wearing the mark of Christ. It's an opportunity to allow ourselves to be reclaimed for Christ, now and forever.

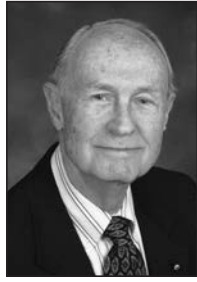
Even if you don't attend an Ash Wednesday Mass, try to remember those important words that remind us: "You are dust, and to dust you shall return."

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

From the Editor Emeritus/John F. Fink

Conditions in Palestine at the time of Christ

To understand some portions of the New Testament, you have to know about the conditions in Palestine



when Jesus began his public mission. It was a country ruled by Rome, usually to the displeasure of the Jews.

The Roman system of taxation angered the Jews. This is why tax collectors were looked down on. The Jews had

to pay a census tax, a town or village tax, income taxes up to 50 percent, and a frontier tax that was collected every time someone went from one district to another.

There were five such taxes collected between Capernaum and Jerusalem.

Two tax collectors along that route were Levi, or Matthew, stationed on the Via Maris near Capernaum, and Zacchaeus in Jericho.

Sometimes the Jews were able to get Rome to make changes. For example, when Herod the Great died in 4 B.C., he divided his kingdom among three of his sons. Archelaus was given Judea, Samaria and

Idumea; Herod Antipas received Galilee and Perea; and Philip the area to the north and east of Galilee—the Golan Heights.

Archelaus tried to be as ruthless as his father. During the funeral for Herod, some of the people were expressing their anger at the dead king. Archelaus sent troops to control the crowds. When the Jews threw stones at the soldiers, Archelaus called out the rest of his army and 3,000 people were massacred.

Still, Archelaus survived on the throne for 10 years before a delegation of both Jews and Samaritans went to Rome to complain about him. Caesar Augustus stripped Archelaus of his title and banished him. Judea then came under direct Roman rule, governed by a Roman prefect who lived most of the time in Caesarea. Pontius Pilate was the fifth such prefect.

There was trouble up in Galilee, too, where Herod Antipas continued to rule as a puppet of Rome. This is where the Zealot movement was founded by Jehuda of Gamla, a city near the Sea of Galilee, and a Rabbi Tzadok. Jehuda preached that God alone was the ruler of Israel, not the Roman Emperor, and, therefore, one ought not to pay

him taxes.

It's possible that most of Jesus's Apostles sympathized with the Zealots, although only one is identified as "Simon who was called a Zealot" (Lk 6:15). They were hoping for a Messiah who would free Israel from the Romans. Eventually, the Zealots instigated the revolt against Rome from 66 to 70 that resulted in the destruction of Jerusalem.

To completely understand some of Christ's healings, we must know that the Jews had precise laws concerning ritual impurity. A Jew had to be careful to avoid coming into contact with something, or someone, contaminated. Examples include mildew in houses or on pots and cups, and touching a dead animal or human.

A menstruating woman was considered contaminated, as was a new mother. A leper was unclean and could not be touched. Once contaminated, a Jew had to be cleansed, with different sorts of methods for cleansing depending upon the nature of the contamination. Most Jewish homes had a pool, known as a *mikvah*, with running water, for ritual cleansing. †

Cornucopia/Cynthia Dewes

Trying to answer the eternal question about love

What is love? That's the eternal question. And since we know that God is love, it makes its description impossible. But we try to define love anyway, in songs, poems, movies, TV shows, you name it. Talk shows

are devoted to the subject, and sermons delivered about it. For something so universally interesting, it seems to remain a mystery waiting to be solved.

Maybe that's because love is so many things. It involves romantic love, sexual attraction, filial,

maternal and paternal love, friendship and compassion. When we love, we try to model God's love for us, meaning without judgment of who is worthy of it.

On Valentine's Day, we try to demonstrate our love. Lovers shower each other with kisses and candy and weekend getaways. Kids exchange greetings with their classmates and present favorite teachers with chocolates. Greeting card companies and candy makers must love St. Valentine for inspiring the whole celebration.

These symbols of love are nice to have,

but they're only a reminder of what love really entails. Love has to start with us by loving ourselves. We need to believe that we are graced by God to be worthy lovers. We must love ourselves in the sense that we think we are OK people trying to do the right thing.

Sometimes love means sacrifice. We love by accepting and rejoicing in the births of kids, including handicapped ones, and unplanned babies before they come into the world. Just as we must love ourselves, warts and all, so we love the special children who surprise us and their siblings when they appear in our relatively orderly lives.

Love may mean visiting a sick friend when we'd rather be out on the golf course, or spending a week of our vacation watching daytime TV sitting on a couch with our elderly parents in another state. It may be suffering through a grade school performance of *Pinocchio* or helping a teen write a term paper. It might even mean passing up dessert in order to set a good example for a dieting spouse, or losing an argument we know we could win just to allow our friend to be right.

In a way, love is situational. There are times when being loving and supportive may verge on denial, enabling bad behavior or encouraging self-delusion. The parent of an

adult drug or alcohol addict, for example, must choose tough love sometimes in order to really help their son or daughter. They must decide if their motive in helping is because they want the child's approval, or because they want the child to recover and live a productive life, even if this makes them unpopular.

Sometimes love is such pure joy that we can hardly bear it. When we meet our beloved after a long separation, there aren't enough hugs and kisses possible to celebrate the occasion. Or when we see the new baby for the first time and he or she wraps a little fist around our finger. Or when a teenager looks at us with real respect. Or when an unexpected person gives us a sincere compliment at a low point in our lives.

Scripture says that love is gentle, love is kind, non-judgmental, etc. Like the song says, it's a many-splendored thing. It's a reflection of God, after all. And we've been tasked with demonstrating it to others as we do to ourselves, so: Happy St. Valentine's Day! Happy loving! †

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

Bruised, Hurting and Dirty/George Kane

Spreading God's message of faith, hope and love to Alana

Hello, everyone! I'm George, a new columnist here at *The Criterion*. A bit about me: I grew up in an Irish Catholic

family of 10, in the Washington, D.C., area. In D.C., my family joined an ecumenical charismatic community called the People of Praise.

As I grew up, my closest friends were in community, and the combination of their friendship and the Christ-centered life of the community has anchored my faith.

I moved to Evansville, Ind., in August 2013 to begin a two-year stint as a missionary sponsored by the People of Praise. I've been inspired by Pope Francis' exhortation that, "the Church must be taken into the streets," and I plan to do it! In this column, I'll share what it's like to share the Gospel in Evansville, starting with the story of Alana.

It was a sunny Tuesday afternoon, and I was walking through the projects with Kaitlyn, a fellow missionary. I noticed that behind a nearby screen, a door was open. "How about this one?" I asked Kaitlyn, "Anything come to mind?"

As missionaries, we often share "words" with people. These words are

the fruit of the daily hour of prayer we spend in preparation for our mission work. Sometimes we'll be moved to tell one of Jesus' parables, or to share some Scripture that moved us. Other times, we'll deliver a simple message of encouragement, teaching or even correction.

Kaitlyn had a word, so we moved ahead. Before I could knock, the screen door flew open and a small, middle-aged woman in a khaki head sash beckoned, "Come on in!" Kaitlyn and I grinned, and laughed as we sat down. We don't always get such a warm welcome! "God sent us out to talk to our neighbors today," I said, "and we felt moved to share a word with you. ... Would you like to hear it?" Alana bounded to her bookshelf and pulled out a big crimson Bible. "Of course!" she said, "What is it?"

Kaitlyn explained, "In Luke 9, Jesus feeds 5,000 people miraculously. When Jesus told the Apostles, 'You yourselves give them something to eat,' he was telling them to have courage, to trust in their ability as his disciples to overcome even the biggest logistical challenges. In Christ, you can have this same courage!"

When Kaitlyn finished, there was silence. Alana blinked back tears, and sighed deeply. She began to tell us her story. In her 20's, she'd been imprisoned for attempted murder and drug abuse.

Once released, she'd reconciled with the woman whom she'd shot, but remained estranged from her family.

Now, Alana was behind on bills. A drug dealer had been visiting, offering her "free" money, but she knew better. Alana had been struggling, calling out to God for direction, right when we arrived. Alana was amazed. By the time we left, Alana's smile was stretching from one end of the small apartment to the other.

Alana wasn't alone in seeing God work. I heard God speak through Kaitlyn. I saw that word strike deeply into Alana. It made her weep, smile and regain hope amidst crushing odds.

Now, we're good friends with Alana, and we pray together often. Please join me in praying for Alana, and everyone else in Indiana needing to hear God's word. In Christ, we cannot fail!

(George Kane is a graduate of Indiana University Purdue University Indianapolis and a former member of St. John the Evangelist Parish in Indianapolis. The name of his column comes from Pope Francis' 2013 apostolic exhortation "Evangelii Gaudium" ["The Joy of the Gospel"]. In it, the Holy Father writes, "I prefer a Church which is bruised, hurting and dirty because it has been out on the streets" [#49].) †

Twenty Something/

Christina Capecchi

How one young Catholic saved 2,500 kids

Irena Sendler was 29 when Nazi tanks slithered into Warsaw, casting a shadow of fear over the town and



slicing it apart with a walled-off ghetto for the Jewish residents.

There was no way she could sit back and watch. The social worker with the shy eyes and round baby face

stood 4 feet 11 inches, and possessed an unblinking courage. She had two guiding stars in life: her Catholic faith and her late father, a physician who had died of typhus contracted from low-income patients.

So Irena took action, pretending to be a nurse in order to gain access into the Warsaw ghetto and deliver food and medicine. The grimness of their fate became clearer with every passing day, as clusters were rounded up, marched to the freight yard and shipped an hour away to the Treblinka death camp. The sight of the youngest among them, toddlers carrying their dolls, haunted Irena.

She enlisted her closest friends and colleagues, mostly young women, to form a secret network for the imprisoned Jews, sneaking aid in and smuggling children out. Irena bundled babies in garbage wagons and gave them sleeping potions to keep them quiet on the way out. Kids were directed through secret passageways into sewers, following whispers and flashlights.

Parents were forced to make "heart-rending" calculations, as Irena could not guarantee that their children would survive if they fled through her network. "I still have nightmares about it," she said in a 2011 PBS documentary, tapping her left index finger to her temple.

"You're going on a wonderful adventure," one Jewish mother explained to her son, with whom she was later reunited. "You're going to be a good boy."

"You're a big girl now," a father, who would later die, told his 10-year-old. "Tomorrow you must escape from the ghetto. I can no longer protect you."

Irena embraced the war-time orphans as she routed them to safe houses and then permanent homes. "We had to give them a lot of love and attention to help them adapt to their new lives."

Beyond the sheer bravery required of the endeavor—perhaps a byproduct of Irena's youth—it was an act of organizational might. She coordinated each step with pinpoint precision.

The greatest help came from Irena's Catholic connections. She called on priests, who created fake baptismal certificates for the Jewish children. They were taught Catholic prayers so they could demonstrate non-Jewish heritage under possible Nazi interrogation.

Despite the grave risk, some 200 Polish convents opened their doors to the kids.

The sights, sounds and smells of Mass comforted Piotr Zettinger, who was 4 when he left his parents in the ghetto. "For this hungry, bedraggled boy," he told PBS, "taking part in these beautiful and uplifting ceremonies was quite wonderful."

The nuns were always on guard for German inspections. Given their cue, Piotr would run to the attic and hide in a cupboard.

Miraculously, the system worked. All the Jewish kids placed in convents through Irena's network survived the

See CAPECCHI, page 15

Sixth Sunday in Ordinary Time/Msgr. Owen F. Campion

Sunday Readings

Sunday, February 15, 2015

- *Leviticus 13:1-2, 44-46*
- *1 Corinthians 10:31-11:1*
- *Mark 1:40-45*

The first reading for this weekend comes from the Book of Leviticus. In sequence, Leviticus is the fourth book in modern



translations of the Bible. As such, it is part of the Pentateuch. The Pentateuch includes the five books of the Bible attributed to Moses. These five books are also known, especially by Jews, as the Torah.

The Pentateuch forms the fundamental

law, and philosophy, of Judaism, both in current understandings and in ancient practices as well.

In this reading, God speaks to Moses and to Aaron, the brother of Moses. The topic is leprosy. Today it is not known whether these references to leprosy in the Scriptures referred to Hansen's disease (the modern name for leprosy), or to some other illness. However, regardless of the exact scientific nature of what the ancients called leprosy, the problem was chronic and severe.

An entire social system developed around the disease. Victims were outcasts. They suffered being shunned, and they also most often virtually had to forage for food and search for any shelter they could find.

Ancient Jews would never blame God for the fact of such a serious malady. God was regarded as good, loving and merciful. The ancient Hebrews saw human sin as ultimately the cause of all earthly misery.

St. Paul's First Epistle to the Corinthians furnishes this liturgy with its second reading. In this reading, the great Apostle counsels the Christians of Corinth never to offend either Jew or Gentile. This advice reveals that the Corinthian Christian community involved both Jews and Gentiles. Jews lived in places throughout the Roman Empire, not just in the Holy Land.

Paul urges that the Christians follow his example because he says that he imitates Christ.

For its last reading, the Church gives us

a passage from the Gospel of St. Mark.

In this reading, a leper approaches Jesus, asking for a cure. The same attitude about leprosy, whatever this disease actually was, applied among Jews at the time of Jesus as it did among Jews at the time of Moses.

Jesus cured the man, the Lord being "moved with pity," according to Mark (Mk 1:41). This cure came when Jesus touched the man. Ritual touching is very important in the liturgy. It represents contact and transferal.

In ordinations, the ordaining bishop lays his hands upon the candidates to be ordained a bishop, priest or deacon. At weddings, the bride and bridegroom hold each other's hands during their exchange of vows.

Jesus transmitted the healing power of God to the man through this touch. Then, Jesus spoke the miraculous words of healing.

The Lord ordered the man to go to the priests. The man had been exiled from the community because of his illness. The priests could reinstate him. But the priests had to see that he was free of disease.

Reflection

These weeks after Christmas, the Feast of the Epiphany of the Lord, and the Feast of the Baptism of the Lord, the Church continues through these Scriptural readings at Mass to introduce us to the person and ministry of Jesus.

In the readings this weekend, the horror of leprosy, as it was seen among Jews long ago, is critical to understanding their message. It is necessary to apply the circumstances to ourselves.

As did leprosy, sin leads to death. Furthermore, it separates us from the one community of faith in the Lord. We sinners are outcasts and strangers, left to struggle in any way we can, and this is the problem.

Living in sin is to be in a world in which selfishness is supreme. Jesus, always moved by love, cures us by forgiving our sins. Forgiven, we enter again the family of God. Life, not death, is our destiny.

The key is to have faith, repent and live according to the Lord's model, as Paul lived. This model means living with Jesus. †

My Journey to God

Lover of My Soul

By Lauren Smith



Such a man is he,
To lay down his life for me.
His guidance is unthinkable to humanity,
Yet more powerful than anything.
When fear steers my attention,
To the point of feeling numb,
The only way to let go,
Is to give it all to him.
The purity ring stands firm on my finger,
As I await to meet his best man for me,
And raise a family full of life.
But until that day comes,
My precious pearl is locked away,
For only he can see,
The desires of my heart,
From the inside-out.
Selflessly dear lover of my soul,
Quench my thirst for unconditional love.
Use my abilities to change the world.
Make me an instrument of your peace.
For without you I am nothing,
But with you I am set free.
My knight in simple armor,
Who captivates my heart,
Is the one and only,
Jesus Christ!

(Lauren Smith is a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis. A woman holds a crucifix as she prays at a church to mark the feast of the Icon of Mother of God in the village of Budslav, Belarus, on July 1, 2010.)
(CNS photo/Vasily Fedosenko, Reuters)

Daily Readings

Monday, February 16

Genesis 4:1-15, 25
Psalm 50:1, 8, 16bc-17, 20-21
Mark 8:11-13

Tuesday, February 17

The Seven Holy Founders of the Servite Order
Genesis 6:5-8; 7:1-5, 10
Psalm 29:1a, 2, 3ac-4, 3b, 9c-10
Mark 8:14-21

Wednesday, February 18

Ash Wednesday
Joel 2:12-18
Psalm 51:3-6b, 12-14, 17
2 Corinthians 5:20-6:2
Matthew 6:1-6, 16-18

Thursday, February 19

Deuteronomy 30:15-20
Psalm 1:1-4, 6
Luke 9:22-25

Friday, February 20

Isaiah 58:1-9a
Psalm 51:3-6b, 18-19
Matthew 9:14-15

Saturday, February 21

St. Peter Damian, bishop and doctor of the Church
Isaiah 58:9b-14
Psalm 86:1-6
Luke 5:27-32

Sunday, February 22

First Sunday of Lent
Genesis 9:8-15
Psalm 25:4-9
1 Peter 3:18-22
Mark 1:12-15

Question Corner/Fr. Kenneth Doyle

Code of Canon Law requires finance councils for dioceses and parishes

Last week in our diocesan paper, two news items referred to financial irregularities (in one case, fraud) within institutions related to the Church. This prompts me to ask a question which long has troubled me: Why aren't Catholic institutions, particularly parishes and dioceses, audited? And if so, why isn't this data shared with the faithful? Wouldn't the assurance of financial propriety both preclude mishandling of funds, and also encourage additional donations to surely worthy causes? (City of origin withheld)



While an external audit of a diocese's finances is not required by canon law, such an audit is the common (if not universal) practice of dioceses throughout the United States. Many dioceses then post their audited annual financial statements on a diocesan website, and publish it in their diocesan newspaper.

What the Church's *Code of Canon Law* does require is that each diocese have in place a finance council, which should consist of "at least three members of the Christian faithful truly expert in financial affairs and civil law, outstanding in integrity" (#492). These finance councils—which usually include financial planners, bankers and certified public accountants—meet regularly to review diocesan budgets and financial statements and, in many cases, to select an external auditing firm.

Similarly, individual parishes are not obligated canonically to conduct external audits, but they're required to establish a finance council to oversee budgets,

contributions and expenditures on the parish level. Many parishes are relatively small, with annual budgets of under \$100,000 annually, and to spend hundreds of dollars (or even thousands) for a yearly external audit might be deemed an imprudent expense.

But parish financial reports are submitted regularly to diocesan offices, and further oversight is exercised by the parish finance council. Additionally, the *Code of Canon Law* stipulates that parish administrators "are to render an account to the faithful concerning the goods offered by the faithful to the Church" (#1287.2). Many parishes fulfill this requirement by publishing an annual financial statement in their parish bulletin.

In general, supervision of Church finances in recent years has become stricter and more comprehensive. In December 2014, the Vatican announced that an "auditor general" would be appointed, autonomous and answerable only to the pope, with the power to conduct audits of any agency of the Holy See at any time.

(Editor's note: In the *Archdiocese of Indianapolis*, an external audit is performed annually on the financial records of the Chancery and certain entities of the archdiocese. This audit serves as the basis for the annual archdiocesan accountability report published in *The Criterion*. Every three years, an outside accounting firm performs an internal control assessment of all archdiocesan parishes and schools to establish that they use proper internal controls.)

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



Seven Servite Founders

13th century
feast – February 17

CNS Saints

In 1233, seven Florentine laymen—two married, two widowed, three single, all well-known merchants and members of a Marian confraternity—abandoned homes, jobs and wealth for a life of poverty, prayer and penance at Monte Senario, where they built a chapel and hermitage. Within a few years, they had formed the Order of Friar Servants of Mary, or Servites, a mendicant order that received formal papal approval in 1304. The seven founders, jointly canonized in 1888, are: Bonifilius, Bonajuncta, Amadeus, Hugh, Manettus, Sostene and Alexis. Alexis, who out of modesty refused ordination, served the order in various ways as a lay brother; he outlived the other founders and reportedly died at age 110.

Rest in peace

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

BALMER, Gregory P., 59, St. Mary-of-the-Knobs, Floyd County, Jan. 19. Father of Philip Davis. Brother of Retta Patty, Luanne Smith, Kevin and Patrick Balmer. Grandfather of two.

CARROLL, Judy Joy, 73, St. Pius X, Indianapolis, Jan. 12. Mother of Julie McGinnis, Tracy Nondorf and Todd Carroll. Sister of Sandra Leverenz.

CHRISTENBERRY, Mary Anne, 89, Christ the King, Indianapolis, Jan. 15. Mother of Michael, Stephen and Thomas Christenberry. Sister of William Marks. Grandmother of five. Great-grandmother of two.

DEAN, Earlene Catherine (Leidolf) Lawson, St. Mary-of-the-Knobs, Floyd County, Jan. 13. Mother of Teresa Banet, Denise Lawson and Karen Whitaker. Sister of Ruth King and Alvin Leidolf. Grandmother of two. Great-grandmother of one.

DECKER, Patricia (Flanagan), 86, St. Patrick, Terre Haute, Jan. 20. Mother of Jeanne Bilyeu, Patty Petrarca, Mary Sovick, Susan and Jim Decker.

EICHENLAUB, Earl J., 86, St. John the Baptist, Osgood, Jan. 23. Father of Gary Eichenlaub. Brother of Ruth Waltermann and Robert Eichenlaub. Grandfather of two.

GEIS, James C., 84, St. Gabriel, Connerville, Jan. 15. Husband of Carolyn (Cook) Geis. Father of Mary Godar, Janet Miller, Audrey Snyder, Donna Templeton and Jerome Geis. Brother of Franciscan Sister Lorraine Geis and Tom Geis. Grandfather of 11. Great-grandfather of two.

GOLEY, Edgar Joseph, 91, Prince of Peace, Madison,

Jan. 25. Husband of Ann (Konkle) Goley. Father of Karol Kirk, Rhonda McFarren and Jo Ellen Norville. Brother of Dolores Thomas. Grandfather of six. Great-grandfather of six. Great-great-grandfather of one.

HEDRICK, Timothy B., 58, St. Jude, Indianapolis, Jan. 21. Husband of Kathleen Hedrick.

HEILGENBERG, Evelyn L., 65, Holy Family, New Albany, Jan. 2. Wife of Mike Heilgenberg. Mother of Alissa Moore and Jason Heilgenberg. Grandmother of five.

HILL, Barbara Ann (Robinson), 66, St. Roch, Indianapolis, Jan. 13. Wife of Ron Hill. Mother of Amy Board and Laura Mates. Daughter of Rosemary Robinson. Sister of Susan Bridgewater. Grandmother of four.

JACKSON, William Paul, 77, Prince of Peace, Madison, Jan. 17. Husband of Donna Jean (Dattilo) Jackson. Father of Mary Beth Boone, Julie Berry, Laura McCarty and Paula Waller. Brother of Beverly Cox. Grandfather of nine. Great-grandfather of one.

JONES, Mary, 66, St. Anne, New Castle, Jan. 13. Wife of Charles Jones. Mother of Mike Davison, Grady Munchel and Jon Jones. Grandmother of one.

KIEFER, Roman George, 89, St. Meinrad, St. Meinrad, Jan. 6. Father of Terry Kiefer. Brother of Helen and Otto Kiefer. Grandfather of two. Great-grandfather of three.

KNIGHT, Susan L., 70, Most Sacred Heart of Jesus, Jeffersonville, Jan. 11. Wife of David Knight. Mother of Lisa McLaughlin, Lee Ann Meixell, Catherine and John Knight. Sister of Linda Cox. Grandmother of 11.

KOEBEL, Esther, 78, St. Jude, Indianapolis, Jan. 18. Mother of Patricia Kirkman, Jean Sanders, Arthur Jr. and John Koebel. Grandmother of nine. Great-grandmother of six.

KRIMMER, Vera Mae (Van), 78, St. Teresa Benedicta of the Cross, Bright, Jan. 12. Wife of Anthony Krimmer. Mother of Pamela Binder-Hamm, Patricia Schille, Paul and Philip Krimmer.



Praying to St. Blaise

A man has his throat blessed by Father Robert Smith at St. James Church in Setauket, N.Y., on Feb. 3, the feast of St. Blaise. The blessing invokes the intercession of the fourth-century bishop and martyr credited with saving the life of a boy who was choking on a fish bone. (CNS photo/Gregory A. Shemitz)

Sister of Donna Gooding, Marilyn Olberding and Larry Van. Grandmother of 11. Great-grandmother of five.

KRUTEL, Mary, 98, St. Andrew, Richmond, Jan. 18. Aunt of several.

LAND, Henrietta, 87, St. Mary, Rushville, Jan. 17. Mother of Jane Ariens, Lorie Denzler, Donna and Lester Land. Grandmother of eight. Great-grandmother of four.

LANDIS, Faith Joy, 81, Holy Spirit, Indianapolis, Jan. 16. Wife of Richard Lee Landis. Mother of Cathy Anderson, Vicky Bock, Susan Krause and Richard Landis Jr. Grandmother of 14. Great-grandmother of 13.

MALONE, James K., 27, St. Joan of Arc, Indianapolis, Jan. 7. Son of Jim and Jeanne Malone. Brother of Julie Hum and John-Thomas Malone.

MALONE, Ralph S., 85, St. Paul, Tell City, Jan. 23. Father of Molly Byrd, Jennifer Copeland, Katie Rothgerber, Kelly, Mike, Pat and Tim Malone. Brother of Beula James,

Alice Ray, Eula Smith and Earl Malone. Grandfather of 13. Great-grandfather of 21.

MAYFIELD, Rosemary, 73, St. Mary, Lanesville, Jan. 24. Wife of Ernest Mayfield. Mother of Michelle Elsby, Angela Rodewig and Edward Mayfield. Sister of JoAnn Patterson and John Norris. Grandmother of eight.

McCONNELL, Harold, 96, St. Mary, North Vernon, Jan. 13. Father of Lucy Burns, Mary Doshay, Kathy Lockhart, Annette Sanford and John McConnell. Grandfather of seven.

NOON, Charles S., 78, St. Mary, Lanesville, Jan. 18. Husband of Greta Noon. Father of Theresa Baker, Terra Ehlers, Bridget, Eddie, Charles, John and Taz Noon. Brother of Ethel Bottom, Martha Busby and Julie Metzler. Grandfather of 14. Great-grandfather of 18.

SAHM, Elizabeth Mary (Tragesser) Thane, 89, St. Roch, Indianapolis, Jan. 18. Wife of Robert Sahn. Mother of Carol Grubb and Richard

Thane. Stepmother of Patty Lewis, Terry Quantina and Michael Sahn. Sister of Laverne Davis. Grandmother of five. Step-grandmother of 15. Great-grandmother of four. Step-great-grandmother of 13.

SCHLENZ, Lawrence F., 87, St. Therese of the Infant Jesus (Little Flower), Jan. 10. Husband of Patricia Schlenz. Father of Truann Rowe, Susie, Bob, Buddy, Jim, Kenny and Tom Schlenz. Brother of LaVerne Hall. Grandfather of 18. Great-grandfather of 31. Great-great-grandfather of one.

SCHOONVELD, Grace, 59, St. Matthew the Apostle, Indianapolis, Jan. 11. Wife of Brian Schoonveld. Mother of Kimberly Knox and Nicholas Schoonveld. Grandmother of three.

SUDING, Georgianna A., 98, St. Peter, Franklin County, Jan. 26. Mother of Gloria Hoog, Mary Nobbe, Karen Rosemeyer, Joann Russell, Brian, Brent, Bruce, Dallas, Perry, Tom and Wayne Suding. Grandmother of 38. Great-grandmother of 57.

TODD, Joseph E., 64, St. Gabriel, Connerville, Jan. 17. Husband of Connie Todd. Father of Melissa Pitcher and Angela Scifres. Brother of Beth St. Clair and James Todd. Grandfather of three.

WETZEL, Janeen Lea, 43, St. Martin of Tours, Martinsville, Jan. 11. Daughter of Al and JoAnn Wetzel. Sister of Julie Brady and Eric Wetzel.

WILSON, John Terry, 77, Holy Family, New Albany, Jan. 3. Husband of Doris Wilson. Father of Kathy Ernstberger, Shelly Vaughan and John Wilson Jr. Grandfather of 10. Great-grandfather of five.

WILSON, MacKenzie Lynn, infant, St. Thomas More, Mooresville, Jan. 15. Daughter of Donald and Cassandra (Hall) Wilson III. Granddaughter of Huston and Kimberley Hall, Daniel and Janet Rendon, and Donald and Melissa Wilson II. Great-granddaughter of Huston and Pamela Hall, Audrey Head, Nina Pate, Roger Rendon, Diana Harkins, David and Jane Wright. †

Holy Cross Brother Raymond Harrington taught at Cathedral High School for 16 years

Holy Cross Brother Raymond Harrington died on Jan. 21 at Dujarie House in Holy Cross Village in Notre Dame, Ind. He was 85.

The Mass of Christian Burial was celebrated on Jan. 31 at Our Lady of Holy Cross Chapel at Dujarie House. Burial followed at St. Joseph's Cemetery in Holy Cross Village.

Raymond Joseph Harrington was born on Sept. 10, 1929, in Chicago.

He entered the Brothers of Holy Cross on Aug. 15, 1951, and professed final vows on Aug. 16, 1955.

Brother Raymond earned a bachelor's degree at St. Edward's University in Austin, Texas, and a master's degree in literature at DePaul University in Chicago.

During his 64 years as a member of the Brothers of Holy Cross, Brother Raymond ministered in education for 55 years in high schools in Indiana, Ohio and Wisconsin and at Holy Cross College in Notre Dame, Ind.

In the archdiocese, Brother Raymond taught English at Cathedral High School in Indianapolis from 1957-73. He then joined the faculty of Holy Cross College and remained there until he retired in 2006.

He is survived by several nieces and nephews.

Memorial gifts may be sent to the Brothers of Holy Cross, Office of Development, P.O. Box 460, Notre Dame, IN 46556. †

Dolores Marie Beaver, 85, mother of Father Carlton Beaver, died on Jan. 29 in Indianapolis

Dolores Marie (Ahlbers) Beaver, the mother of Father Carlton Beaver, pastor of St. Mary Parish in Indianapolis, died on Jan. 29. She was 85.

The Mass of Christian Burial was celebrated on Feb. 2 at St. Mary Church in Indianapolis.

Dedicated to helping others, Beaver assisted in the Near East Side Community Organization and was an active member of St. Philip Neri Parish, both in Indianapolis. She also

liked gardening, and was especially known for her beautiful roses. Before retiring, she worked previously at Rolls-Royce Allison in Indianapolis.

Surviving are her children, Sheree Brinker, Lisa Brush, Sandra Khosrawi, Tonya Michael, Michele Muse and Teresa, Father Carlton and Gary Beaver, 14 grandchildren and 16 great grandchildren. †

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Indiana college students help form 'the pro-life generation'

By Michaela Raffin

WASHINGTON—Kaylie Ricks looked around at the excited crowd gathered on the National Mall and captured mental images of her first experience on the March for Life in Washington on Jan. 22.

She saw a young mother pushing her baby in a stroller, a group of college students with matching bright green hats chanting pro-life slogans, and a teenage girl holding a sign that noted, "I am the pro-life generation."

"There were so many young people," said Ricks, a 20-year-old Butler University student from Dixon, Ill. "That our generation—high school, college age kids—are passionate about an issue like that, I think it's really important."

Ricks bused from Indianapolis to Washington with a group of 45 other Indiana college students committed to the pro-life cause. This year marked the 42nd anniversary of the *Roe v. Wade* and *Doe v. Bolton* Supreme Court decisions that legalized abortion in the United States.

Every year on Jan. 22, rain or shine, snow or sleet, hundreds of thousands of pro-life supporters march from the National Mall to the U.S. Supreme Court building to voice their opinion on one of the most controversial human rights issues of the day.

March for Life president Jeanne Monahan-Mancini calls it "the largest, most important civil rights demonstration in the world."

This year's theme for the March was "Every life is a gift." Red tags with that slogan flashed across the big screen near the stage upon which pro-life musicians, politicians, religious leaders and young speakers rallied the crowd for the trek up Capitol Hill.

Seminarian Adam Antone, a 21-year-old from Chesterton, Ind., in his third year of formation at Bishop Simon Bruté College Seminary in Indianapolis, traveled to Washington with a group of his fellow seminarians who are passionate about the pro-life issue.

"I believe that life is a gift," said Antone, who is studying for the Diocese of Gary, Ind., and a member of St. Patrick Parish in Chesterton. "Life is sacred and given by God, and I want to stand for life. I realize how precious it is and how thankful I am for my life, and I want to make sure that every child has the ability to live out their life."

The rally before the march featured several pro-life speakers.

Julia Johnson, a senior at Shanley High School in Fargo, N.D., was the loudest and most enthusiastic of them.

"We are the pro-life generation...we will not remain idle, we cannot," she said, her voice ringing out across the National Mall. "It is our job to protect our brothers and sisters in the womb and their right to life."

Johanna Johnson, a junior at Butler University from St. Louis, embraced this message. She was also impressed with the number of people who support the pro-life cause with her.

"You can throw around words like half a million, but to see 650,000 people there all for a common cause..." she said. "It was amazing."

Johanna Johnson's pro-life views were formed during her childhood and have stuck with her ever since.

"I have a little brother, so there was a time in my life when he was in mommy's belly. And it was very clear that that was a baby, not that it was going to be a baby," she said. "He was a baby, and he was my brother."

Johanna's story is the story of "the pro-life generation." It's a generation that takes selfies and posts on social media, but its members also truly believe they can end abortion in their lifetime.

Johanna added, "Our generation survived *Roe v. Wade*, but *Roe v. Wade* will not survive our generation."

(Michaela Raffin, an intern for The Criterion, is a junior at Butler University in Indianapolis.) †



Participants in the 42nd annual March for Life carry signs and chant pro-life slogans as they march toward the U.S. Supreme Court building in Washington on Jan. 22, the anniversary of the legalization of abortion in the United States. (Photo by Michaela Raffin)



A young participant pauses to take a selfie with the crowd of marchers at the annual March for Life in Washington on Jan. 22. (Photo by Michaela Raffin)



Jeanne Monahan-Mancini, March for Life president, addresses crowds of supporters during the March for Life rally on the National Mall in Washington on Jan. 22. Hundreds of thousands took part in the annual event, which this year marked the 42nd anniversary of the Supreme Court's *Roe v. Wade* and *Doe v. Bolton* decisions that legalized abortion across the nation. (CNS photo/Leslie E. Kossoff)

CAPECCHI

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war. In total, Irena saved the lives of about 2,500 children.

She lived to be 98, and never considered

herself a hero. "It was simple," she said. "I remember what my father had taught me: 'When someone is drowning, give him your hand.'"

The Holy Father issues the same challenge again and again, beginning with his inaugural homily when he called us to

be "protectors of one another." We can do so, Pope Francis said, by being "constantly attentive to God."

This month would mark Irena's 105th birthday. Our worlds may be vastly different, but we can honor her memory by treating our neighbors with the

same compassion. It is simple.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and the editor of NationalCatholicSistersWeek.org.) †

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FAITH

continued from page 1

if he/she would come to the academy, I would be glad to explain the whole matter. No one accepted my invitation.”

Protests came from other directions, too.

“One pastor came to me several weeks after the opening of school and criticized me for taking black girls,” Sister Mary Joan wrote, adding that the pastor told her that “no one would want to come” from his parish to the school. “I told him that I believed God was more powerful than the people of Indianapolis and that I trusted Him to take care of St. John’s.

“While parents and some alumnae objected to the integration, most of the students were most cooperative and life moved smoothly during the remainder of the year. The following spring or summer, Bishop Ritter informed the other two academies that they *must* accept black girls.”

Sister Mary Joan noted that she and her fellow Providence teachers at the school “did a lot of praying” about what would happen with enrollment in 1938. Their prayers were answered.

“In the fall of 1938, we had 85 freshmen, the largest freshmen class in the city!” she noted. “In 1937, the class numbered in the forties, including the five black girls.”

In the midst of this emotionally-charged atmosphere, Bishop Ritter continued his integration efforts in Catholic schools—efforts that led the Klu Klux Klan to protest outside SS. Peter and Paul Cathedral in Indianapolis.

During that time, 8-year-old Carole Finnell (then Ferguson) and her older brother Ronald were thrust into the center of the storm.

Hardness of hearts, hope in humanity

Finnell started her education at St. Rita School, part of a parish whose mission was to evangelize the black community. As part of that mission, a bus traveled through the

city to bring children to the all-black school at St. Rita’s. Finnell and her brother rode that bus.

“I loved my first-grade teacher, Sister Mary Carmel, and whatever she said was golden to me,” Finnell recalls. “Sister continued as my teacher in second grade, and she continued to be wonderful in my opinion. I felt valued and loved in her classroom. I had no hint of what was to come.”

As Finnell prepared for third grade, she and her brother became central figures in Bishop Ritter’s decision to integrate Catholic elementary schools. Under the bishop’s direction, Father Strange chose the two children to attend an all-white school, and their mother agreed.

Her third-grade year became an education in more ways than usual for her. She learned the hardness of hearts of some people who couldn’t look beyond the color of a person’s skin. She also learned about the humanity of people from those who befriended her. Most of all, she learned that she could always trust in God. But all of those lessons were hard-earned.

“My teacher disliked me from the day she set eyes on me,” she recalls. “She was an elderly nun who had taught at the school for years.”

When Finnell struggled in math early in the year, her teacher said she was going to demote her. Finnell says her teacher also told her classmates not to play with her at recess.

“I was only lonely for a short time because Judy and Ruth ignored her orders and befriended me,” she recalls.

As the year continued and “sister found more ways to show her displeasure with me,” Finnell longed for the feeling of value and love she experienced with Sister Mary Carmel. It came in a moment that still sears her mind and her heart.

‘I prayed as hard as I knew how’

“Our third-grade class went to Mass each morning before class,” she recalls. “The church was located near our classroom. The cloakroom was in the back



Carole Finnell shares a story and a smile with her grandchildren, Brooke and Andrew Finnell, at Cardinal Ritter Jr./Sr. High School in Indianapolis, the school named in honor of the man who integrated Catholic schools in the archdiocese. (Photo by John Shaughnessy)

of the classroom, and while I was hanging up my coat, Sister marched the class out and shut the door.

“I tried to open it. Upon realizing it was locked, I was filled with fear for I knew that when she returned, I would be in for another one of her painful, degrading punishments. I knelt by the door and cried out to Jesus. I prayed as hard as I knew how, asking Jesus to save me. I heard a soft rustle near the door and a click. I turned the knob, and the door opened.

“Looking up and down the hall, I saw no one. All was quiet and still. I was sure that Jesus had sent an angel to release me. I ran to Mass. My teacher never mentioned anything about my tardy arrival.”

More trials awaited her, including an incident when a member of the parish showed up at the school and told her and her brother that he was picking them up at their mother’s request. Finnell recalls how the man drove them around in his car as he threatened them and told them they shouldn’t return to the school. In response, Bishop Ritter made his own threat—to close the school and the parish.

“In physique, he was a man of small stature, but he was big in heart,” Finnell says about then-Bishop Ritter. “He was determined to integrate the Catholic schools. When there was trouble, he threatened to close down the school and the church. People were nice to us then.”

Finnell says that some parishioners rallied around her, her brother and their mother. As the crisis eventually faded, she and her brother finished the year at the school.

In the years that followed, the faith of Ronald and Carole endured and grew stronger. He became a Jesuit priest, serving the Catholic faith until his death in 2002. She has shared her faith with her five

children, her seven grandchildren and her three great-grandchildren.

In a nice, fitting touch, her granddaughter Alexis Finnell was the valedictorian of the Class of 2014 at Cardinal Ritter Jr./Sr. High School in Indianapolis. Her grandson, Andrew Finnell, and her granddaughter, Brooke Finnell, both attend the archdiocesan school named for the man who changed the course of Catholic education in the archdiocese.

“She’s the matriarch of the family. She holds everything together,” Andrew says about his grandmother. “She’s been a great influence on me.”

Brooke nods and adds, “She’s always been present in my life. She’s always proud of you no matter what you do. She finds something positive even in a negative situation.”

That quality shines through as the longtime member of St. Thomas Aquinas Parish in Indianapolis recalls the education that she and her brother received as they were part of history in the archdiocese.

“My brother finished with straight A’s,” she says. “And I finished with straight J’s—Jesus, Jesus, Jesus, Jesus. He was the best teacher I ever had.

“Jesus taught me that he is faithful, and I can trust him. He taught me that when you or someone else does something wrong, you won’t get away with it. He taught me to forgive my trespassers as he forgives me.

“I learned that I can be strong and endure difficulty. I learned to pray, and I learned that he can open doors that appear impenetrable. The lessons learned that year have sustained me throughout life.”

That experience has also led to another lasting belief about Jesus for Finnell.

“I still believe his angel freed me from that classroom.” †



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