



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Sanctity of Life Dinner

Archbishop Joseph W. Tobin is keynote speaker at March 11 event, see page 3.

CriterionOnline.com

February 27, 2015

Vol. LV, No. 20 75¢

Baby born after RU-486 reversal is 'light of our life,' says father

WASHINGTON (CNS)—Two-month-old Gabriel Caicedo is one of 78 children who have been saved by a new medical protocol being used to reverse the effects of the RU-486 abortion regimen in its early stages.

The baby is "the light of our life," said his father, Chris Caicedo.

He and Gabriel's mother, Andrea Minichini, told their story at a Feb. 23 news conference held by the American Association of Pro-Life Obstetricians and Gynecologists and Father Frank Pavone of Priests for Life to call attention to a RU-486 reversal kit available to physicians.

The RU-486 medical abortion procedure is a two-day regimen used to terminate early pregnancies by blocking the hormone progesterone needed to sustain a pregnancy. It involves two types of medication—RU-486 itself, which is mifepristone, and a prostaglandin, known as misoprostol, that stimulates uterine contractions, and that is taken two days later to expel the aborted child.

At the news conference, association officials and Father Pavone said the reversal kits work to counteract the "abortion pill" by increasing the levels of progesterone in the mother's body.

The RU-486 protocol, approved by the Food and Drug Administration (FDA) in 2000, involves three visits to a physician's office over the course of two weeks and has been known to cause complications ranging from stomach pain and bleeding to death resulting from sepsis.

According to the FDA's website, despite the risks associated with it, many women go through with the protocol but end up having a surgical abortion because of "medical abortion treatment failures."

"It's not a 'quick and easy process,'" said Dr. Mary L. Davenport, a former president of the obstetrician association. Besides the 20 percent risk that a woman will have a serious complication such as blood loss, severe infection or ectopic pregnancy, "the woman also has the guilt of knowing that she terminated her pregnancy," she told reporters.

Dr. Matthew Harrison, a family practice physician from North Carolina, was the first doctor to perform a medical abortion

See ABORTION, page 16

Helping, not judging the poor



A personal commitment to helping people in need continues to guide Sheila Gilbert, an Indianapolis resident who is the first woman to ever be elected president of the national council of the Society of St. Vincent de Paul. (Submitted photo)

Faith and 'chocolate ice cream understanding' keep Sheila Gilbert focused on people in need

By John Shaughnessy

The story involving a gallon of chocolate ice cream tells a great deal about Sheila Gilbert's sense of humor.

Yet, maybe even more, it reveals the sense of humanity of Gilbert—the first woman to ever be elected president of the national council of the U.S. Society of St. Vincent de Paul.

The story unfolded late last summer as Gilbert was nearing the halfway point of her six-year term as national president. She had returned to her hometown of Indianapolis to participate in a training

retreat that reflected her nationwide initiative to not just provide food, clothing and furniture for people in need, but to help people change their lives so they can escape the cycle of poverty.

In the course of the retreat, one of the presenters shared his frustration that his "stop smoking" program had attracted people who signed up, but then they didn't show up for the classes.

After listening to that lament, the 74-year-old Gilbert cautioned the presenter and the others at the retreat to not get discouraged.

Flashing a smile, Gilbert said,

"Smoking is an addiction, and we all have addictions. Mine is chocolate ice cream. If you put me in a room with a gallon of chocolate ice cream, only one of us is coming out!"

Laughter roared through the previously-somber retreat.

"It really cracked everybody up," recalls Pat Jerrell, a past president of the Indianapolis chapter of the Society of St. Vincent de Paul. "It was a reminder that we all have weaknesses. We all have things we need to change. She said that when we're trying to help people out

See GILBERT, page 8

Survey: 133 percent increase in attacks on religion in America in past three years

WASHINGTON (CNS)—A new report from the Liberty Institute in Plano, Texas, shows that incidents of "religious hostility" have more than doubled in the United States over the past three years.

The report, "Undeniable: The Survey of Hostility to Religion in America, 2014 Edition," chronicles a series of more than 1,300 court cases recently handled or monitored by the institute, a nonprofit legal group that represents plaintiffs who feel their religious liberty has been violated.

"The freedom to openly exercise your faith is under intolerant, growing, damaging attack," reads the opening statement. "If this hostility is not identified, defeated and deemed socially unacceptable, then we will forfeit the benefits of religion and freedom. We will risk watching our freedom and our American way of life destroyed."

"A lot of people think that this only happens in China or North Korea," Justin Butterfield, editor-in-chief of the survey, told Catholic News Service. "We published 'Undeniable' to get people to realize that religious persecution is something that happens here in the United States."

The new edition of the report has four main sections: attacks on religious freedom in the public arena, in academic settings, against churches and ministries, and in the military.

"The thing to remember is that not only are these attacks on liberty

See RELIGION, page 8



A worshipper holding a rosary and crucifix prays during a July 4, 2014, Mass celebrated at the Basilica of the National Shrine of the Immaculate Conception in Washington on the final day of the U.S. bishops' Fortnight for Freedom campaign. A new report shows that incidents of "religious hostility" have more than doubled in the United States over the past three years. (CNS photo/Bob Roller)

Panel looks to bridge divides among groups in shared parish

NEW YORK (CNS)—Delicate negotiation and open communication are keys to bridging divides among Catholics at parishes shared by distinct cultural groups that retain their own ministries and worship styles.

Brett C. Hoover, author of a new book on the subject, said more than one-third of parishes in the U.S. serve ethnically, linguistically and culturally diverse communities.

Shared parishes are challenged by cultural and power differences, but united by faith, expressions of biblical hospitality and efforts to overcome sticking points. "It's not about the Trinity or transubstantiation; it's about the parking or the parish directory," Hoover said.

Hoover is assistant professor of theological studies at Loyola Marymount University in Los Angeles and author of *The Shared Parish: Latinos, Anglos and the Future of U.S. Catholicism*. He spoke on Feb. 19 at a panel discussion sponsored by the Center for Migration Studies in New York.

Shared parishes are those in which two or more distinct cultural communities maintain separate Masses and ministries while sharing the same facilities and usually the same leadership, Hoover said.

As the U.S. Church grows more diverse, largely through immigration, the percentage of parishes that offer Masses in more than one language also is growing. Hoover said 90 percent of parishes that Hispanics attend "might be" shared now, up from 75 percent in 1999.

The phenomenon includes other cultural groups in parishes transformed by movement away from urban centers and population shifts associated with economic changes, as well as immigration, Hoover said.

Shared parishes are not part of a larger

plan within the Church, Hoover said. "It's what happened to accommodate immigration with limited resources."

Shared parishes institutionalize the separation of distinct groups, but also offer safe spaces for them to gather, Hoover said. Both newcomers and established parishioners experience grief from the changes that bring them together.

They may also be anxious and uncertain because they "don't know how to read one another's reaction," he said. As a result, they avoid one another and formalize the avoidance by negotiating room use and parking lot timing.

He said there is "emotional fraughtness" and anger related to grief. Avoidance also happens when information does not flow between and among the groups, Hoover said. In some cases, each of the groups foresees displacement and "they see themselves as not possessing as much influence and power in the culture as they'd like. This leads to defensive positions," he said.

"God speaks to us in strangers, and if we don't welcome them, we don't get the message," Hoover said. Communication is important, and some "people from the dominant culture get converted to activism when they learn of other's stories."

Scalabrini Father Walter Tanelotto, pastor of Our Lady of Pompeii Church in New York, said pastors and lay leaders must work together to ensure shared parishes are vibrant.

His parish in the Greenwich Village neighborhood encompasses five groups: an aging Italian community, a newer group of young expatriate Italian professionals, longtime Filipino worshippers, Brazilians who come from throughout the metropolitan region, and Hispanics who work in local

restaurants but live elsewhere.

The groups have significantly different needs, and it is an ongoing challenge to work together, Father Walter said. The first steps are to welcome everyone with a smile and offer liturgy in their language.

"But parishes today cannot be limited to liturgical activities," he said. They have to use new media, organize activities and invite people to social and cultural events.

Our Lady of Pompeii used its website and other social media to promote an exhibit of Giotto paintings at the parish. It promotes rosary events in parishioners' homes through the same media and organizes a multicultural food feast, Father Walter said.

"If a parish does not go out and present different aspects, it becomes insignificant. If every parish had a Facebook account, we could reach millions of people each day," Father Walter said.

"My main work is liturgical. We have to empower laypeople, meet together at the parish council, ... give enough space to each group and unite without killing initiative," he said.

Maria del Mar Munoz-Visoso, executive director of the Secretariat for Cultural Diversity in the Church at the U.S. Conference of Catholic Bishops, said integration of parallel communities within a parish entails a process of welcoming, belonging and ownership. The process is impeded by stereotypes, discrimination and racism, she said.

"Parallel communities can become eternal rather than intersecting. It's important to strengthen them because people integrate better from a position of strength, and then build bridges. Some parts will never intersect, but the process brings the community together," Munoz-Visoso said.

"Attention to cultural diversity is more than a practical matter. It's a need to grow the knowledge, attitude and skills to carry out the mission of the Church," she said.

Shared parishes require cultural humility, Hoover said, which includes understanding that "life is a long project of learning, and we have to always learn from one another."

Flexibility, humility and curiosity are important qualities for potential pastors of shared parishes, Hoover said. Ideally, the pastor would be passionate about the faith, interested in learning about another culture, and flexible "about seeing my way



Brenda Kpotufe, originally from the French-speaking country of Togo in West Africa, proclaims the first reading at the Mass celebrated in French at St. Malachy Church in Brownsburg on Sept. 8, 2013. (File photo by Natalie Hoefler)

is not someone else's way."

"In our country, we tend to identify Catholicism with American Catholicism, even though there are culturally different ways of approaching it," including popular expressions of religion, he said.

"When human beings are faced with cultural differences, we make moral judgments. What you think might be a moral problem, might be a cultural difference," Hoover said.

The Center for Migration Studies is an educational institute devoted to the study of international migration, to the promotion of understanding between immigrants and receiving communities, and to public policies that safeguard the dignity and rights of migrants, refugees and newcomers. †



'Attention to cultural diversity is more than a practical matter. It's a need to grow the knowledge, attitude and skills to carry out the mission of the Church.'

—Maria del Mar Munoz-Visoso, executive director of the Secretariat for Cultural Diversity in the Church at the U.S. Conference of Catholic Bishops

Share stories of how faith has made a difference in your family's life

As the archdiocese and the Church prepare for the 2015 World Meeting of Families in Philadelphia in September, *The Criterion* is inviting our readers to share their stories of how their faith has made a difference in their families.

Let us know how your faith has deepened your relationships as a parent, a grandparent, a sibling, a son or a daughter.

Share with us the rituals and experiences of your faith that have helped to make your family

more Christ-centered.

Tell us a story of a time in your family when you have especially counted on your faith.

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

Pope Francis' prayer intentions for March



- **Universal**—Scientists, that those involved in scientific research may serve the well-being of the whole human person.
- **Evangelization**—Contribution of women, that the unique contribution of women to the life of the Church may be recognized always.

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

The Criterion

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Criterion office:..... 317-236-1570
Advertising..... 317-236-1454
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1425
Toll free: 1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster

Send address changes to *The Criterion*, 1400 N Meridian St., Indianapolis, IN 46202-2367

Web site : www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2015 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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Criterion Press Inc.

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Criterion Press Inc.
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Bill to ban abortion for gender selection, disabled babies advances

By Brigid Curtis Ayer

Legislation that seeks to ban abortion in Indiana when it is sought for gender selection or a genetically disabled unborn child passed in the Senate by a 35-15 vote on Feb. 24. The bill now moves to the Indiana House for consideration.

Glenn Tebbe, executive director of the Indiana Catholic Conference, said in support of Senate Bill 334, "We believe that public policy ought to protect all human beings from conception to natural death. It is in the best interest of society to protect its weakest members, including the physically handicapped, those with mental illness, all children and especially the defenseless infant in the womb."

"Abortion of all babies is unacceptable," added Tebbe. "Aborting a child because of his or her sex or handicapped condition is another illustration of people playing God, wanting to control one's life by determining the perfect child. All children are gifts from God, given for benefit of the family and the good of all in society. Public policy should promote and support the growth and development of all children."

The measure is authored by three lawmakers, including Sen. Travis Holdman, R-Markle; Sen. Amanda Banks,



Sen. Travis Holdman

R-Columbia City; and Sen. Liz Brown, R-Fort Wayne.

Brown presented the bill to the Senate Health panel. She said that in addition to aborting for reasons of sex selection or disability, the bill also addresses informed consent.

Women seeking an abortion would be notified in writing 18 hours prior to the abortion being performed that Indiana law prohibits abortion solely for sex selection and fetal disability. It also applies to the termination of pregnancy form that the doctors must complete after each abortion. The bill proposes that doctors note on the form if the aborted child was diagnosed with or has a potential diagnosis of a disability.

Brown noted that a large majority of obstetricians and gynecologists believe abortion is justified in many cases. She later noted that 25 percent of mothers whose unborn children were diagnosed with Down syndrome reported the doctor insisted they abort and felt pressured into doing so.

"I think what we are seeing today is a rush to judgment," said Brown. "Instead of looking at the value these parents have in making a choice, we have positions, and abortion providers in particular are pushing this 'choice' on women which in fact does not become a choice because they are not given all the facts. They are not making an informed choice."

Citing Harvard professor Dr. Amartya Sen's book, *More than 100 Million Women are Missing*, Brown said that there is a 60 percent reduction of women being born



Sen. Liz Brown

because they are not valued.

"Here in the United States, we do not subscribe to that judgment because gender and disability are protected classes. In this bill, we are saying that women and the disabled are protected classes



'We believe that public policy ought to protect all human beings from conception to natural death. It is in the best interest of society to protect its weakest members, including the physically handicapped, those with mental illness, all children and especially the defenseless infant in the womb.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC)

from conception to the end of natural life," Brown said. "What this bill does is codifies in law that these are constitutionally protected classes, and that if you have been labeled a potentially disabled child and or a woman should not be the inducement for a parent to abort you."

Sen. Vanetta Becker, R-Evansville, questioned if legislators who support the bill were also willing to provide more state support for developmentally disabled people. "Are you willing to put your money where your mouth is?" Becker asked.

In response, Holdman said, "I believe we get to a slippery slope when we begin to evaluate a child in economic terms only. We've seen that in fascist countries.

"In our public policy, we want to say we value life over an economic choice. If we abort a child because of Down syndrome merely on the fact that it is going to cost somebody a lot of money, it's a slippery slope."

He added, "We want to be very careful in approaching that kind of public policy position."

Holdman said he "absolutely would be in favor of additional funding" if it's required to support children with a

disability. "We need to have a policy of life rather than a policy of extermination."

Dr. David Prentice, a stem-cell expert, testified in support of the bill. He called it a bill about "preventing discrimination based on gender or genetic differences on preborn human beings."

He added that while abortion for sex selection does occur in the U.S., there aren't very good records. He said there are new studies coming out showing sex selection abortions are taking place in the U.S. and Canada.

As more advanced testing becomes available providing earlier results for sex and genetic defects, Prentice said more sex selection abortions will occur. While some medical advancement will be used as a reason to justify an abortion, he said new treatments are being developed to correct some genetic defects in the womb including the use of adult stem cells.

(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.) †

Annual Sanctity of Life Dinner set for March 11 in Indianapolis

Criterion staff report

The Sanctity of Life Dinner, sponsored by the archdiocesan Office of Pro-Life and Family Life, will be held at Primo Banquet Hall and Conference Center, 2615 National Ave. in Indianapolis, at 6 p.m. on March 11. Archbishop Joseph W. Tobin will serve as the keynote speaker.



Archbishop Joseph W. Tobin

"The Sanctity of Life Dinner provides a unique opportunity for people from across the archdiocese to gather together to rejoice in the truth and beauty of what we believe—that

each person is made in the image and likeness of God and deserving of love and respect," said Rebecca Niemerg, director of the Office of Pro-Life and Family Life.

"The gathering helps to remind each of us that we are not alone in our labors to build a culture of life, and it gives us an opportunity to honor a person who has labored well."

During the event, Eileen Hartman, president and executive director of the Great Lakes Gabriel Project, will



Eileen Hartman

be honored for her work to further the pro-life cause. Besides starting the Great Lakes Gabriel Project, Hartman has helped lead 40 Days for Life in the archdiocese, and worked to make

the dream of a mobile ultrasound unit in the Indianapolis area a reality.

"Eileen possesses a number of qualities that make her a worthy recipient of the Sanctity of Life Award," said Niemerg. "She has a deep conviction in her own dignity as a person made in the image and likeness of God, which allows her to see and communicate the dignity in each person she serves through Great Lakes Gabriel Project.

"Her profound hope in Jesus Christ gives her a foundation and the ability to authentically communicate the message of the Gospel in her work to build a culture of life. Eileen possesses a heart of gratitude for all that the Lord has done in her life, and this hope enables her to serve."

The money raised from the event supports a variety of ministries of the Office of Pro-Life and Family Life, including the Birthline ministry, Project Rachel, bereavement ministry, Pre-Cana conferences, health ministry and parish nursing, divorced and separated ministry, and the local solemn observance of *Roe v. Wade*, the U.S. Supreme Court decision legalizing abortion.

Niemerg is looking forward to having Archbishop Tobin speak at the gathering.

"We are excited to have Archbishop Tobin give the keynote address at this year's dinner," she said. "He was scheduled to speak last year, but unexpectedly had to make a trip to Rome. It will be inspiring to hear our shepherd talk about how to build a culture of life and civilization of love in our parishes and communities."

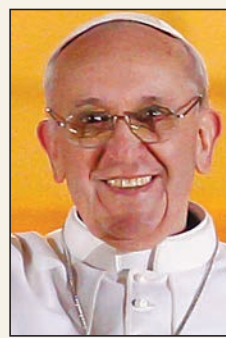
Tickets for the event are \$50 per person, or \$40 per student. Registration is available online by logging onto secure.acceptiva.com/?cst=0b5bd7 or by calling 317-236-1551, or 800-382-9836, ext. 1551. †

Pope: Don't let meatless Fridays be selfish, soulless, seafood splurge

VATICAN CITY (CNS)—Real fasting isn't just restricting food choices, it must also include cleansing the heart of all selfishness and making room in one's life for those in need and those who have sinned and need healing, Pope Francis said.

Faith without concrete acts of charity is not only hypocritical, "it is dead; what good is it?" he said, criticizing those who hide behind a veil of piety while unjustly treating others, such as denying workers fair wages, a pension and health care.

Being generous toward the Church, but selfish and unjust toward others "is a very serious sin: It is using God to cover up injustice," he said on Feb. 20 during his homily in a morning Mass celebrated in the chapel of the Domus Sanctae Marthae, where he lives.



Pope Francis

The pope's homily was based on the day's reading from the Book of Isaiah in which God tells his people he does not care for those who observe penance passively—bowed "like a reed," lying quietly in a "sackcloth and ashes" (Is 58:5).

Instead, God says he desires to see his people crying out "full-throated and unsparingly" against injustice and sin, "setting free the oppressed, breaking every yoke; sharing your bread with the hungry, sheltering the oppressed and the homeless." In the reading, God also points out the hypocrisy of the faithful who fast, but treat their workers badly and fight and quarrel with others.

Pope Francis said Lent is about fulfilling all commandments both toward God and others, according to reports from Vatican Radio and the Vatican newspaper.

Lent is not about the formal observance of "doing a little whatever" and not eating meat on Fridays, while giving oneself free reign to "grow in selfishness, exploit others and ignore the poor," he said.

There might be someone who thinks, "Today is Friday, I can't eat meat, but I'm going to have a nice plate of seafood, a real banquet," which, while appearing to be an abstinence from meat, is the sin of gluttony, the pope said.

Another person might say: "I am a great Catholic, Father, I like it a lot. I always go to Mass every Sunday, I receive Communion," to which, the pope said he would reply, "Great, and how is your relationship with your workers? Do you pay them under the table? Do you give them a fair wage? Do you contribute toward their pension? To their health insurance and social services?"

Some people may regularly make financial contributions to the Church, but, the pope asked, how generous are they toward their loved ones and their dependents? Are they generous and just to them, too, he asked.

People cannot "make offerings to the Church on the back of injustice," he said. "It is not a good Christian who doesn't do justice to the people who depend on him," and who does not "deprive himself of something essential for him in order to give it to another who is in need.

"This is the distinction between formal and real," he said, which Jesus underlined, too, when he condemned the Pharisees and doctors of the law, who adhered to "many external observances but without the truth of the heart."

Unfortunately, he said, many "men and women have faith but they separate the tablets of law," that is, they obey the first commandments and obligations to God while ignoring or being selective about the rest of the commandments concerning others.

"They are united: love toward God and love to your neighbor are one, and if you want to practice real, not formal, penance, you have to do it before God and also with your brother and sister, your neighbor," he said. †

The Criterion

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Editorial



Father Patrick Beidelman, rector of SS. Peter and Paul Cathedral in Indianapolis, places ashes on the forehead of Jerry Malooley, a member of St. Mary Parish in Indianapolis, during a Feb. 18 Ash Wednesday Mass at the cathedral. (Photo by Sean Gallagher)

Making the most of Lent as you prepare for the gift of Easter

We're only a little over a week into Lent, and for many of us, our internal calendar is already squarely pointed toward Easter.

We cannot dismiss the fact that on April 5 we will celebrate Christ's resurrection from the dead, the chief feast of all Christian traditions.

But our faith also teaches us the six weeks leading up to that great feast are a time for us as Catholics to make sure the three pillars of Lent—prayer, fasting and almsgiving—allow us spiritual growth as they help us prepare for Easter.

Is there time on the way to or from work where you can make a few minutes to pray the rosary or another form of prayer or prayers?

Can we fast not only from a favorite food or drink, but also from the gossip of talking about others at our workplaces, neighborhoods, and yes, even in our parish communities, at times?

May we make sure the hungry, homeless and those most in need are the focus of our Lenten almsgiving, and can we give to them and others freely, without expecting anything in return?

In his Lenten message to the faithful, Pope Francis said Christians should become islands of mercy in the sea of the world's indifference.

That mercy could mean making sure the sacrament of reconciliation is included in our Lenten practices, or encouraging others—including those who haven't visited a confessional in some time—to seek God's healing mercy through this sacrament.

"The Gospel is the real antidote to spiritual destitution: wherever we go, we are called as Christians to proclaim the liberating news that forgiveness for sins committed is possible, that God is greater than our sinfulness, that he freely loves us at all times and that we were made for communion and eternal life," Pope Francis said. "The Lord asks us to be joyous heralds of this message of mercy and hope!

It is thrilling to experience the joy of spreading this good news, sharing the treasure entrusted to us, consoling broken hearts and offering hope to our brothers and sisters experiencing darkness. It means following and imitating Jesus, who sought out the poor and sinners as a shepherd lovingly seeks his lost sheep."

Consoling broken hearts. Offering hope to those in darkness. Seeking lost sheep. The sacrament of reconciliation is available to Catholics in any state of life, and through the grace of going to confession, we each are forgiven through God's abundant mercy and love.

Whether you've already got a plan in place or are still tweaking how your life of faith will be nurtured in the coming weeks, why not make sure taking part in the sacrament of reconciliation is a part of your Lent?

Parishes throughout central and southern Indiana have schedules where confession is regularly offered. See our list of penance services on page 15. This year, archdiocesan parishes are also again participating in "The Light is on For You," a confession initiative on March 4 and March 18 where the sacrament of reconciliation will be offered in each parish or parish cluster.

Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Spiritual Life and Worship, hopes that the success of "The Light is on for You" in 2014 is a sign that more Catholics are returning to the sacrament of penance.

"I hope that people are hearing this as an invitation to utilize again a dramatically underutilized sacrament in the Church," Father Beidelman said. "My prayer is that it's the beginning of a trend, so that people have access to this great artery of God's mercy in their lives."

May we, who make up the body of Christ, avail ourselves of this opportunity of grace and forgiveness.

—Mike Krokos

Be Our Guest/Sr. Constance Veit, L.S.P.

Whose Life Is It Anyway: Thoughts on physician assisted suicide

In college, I wrote a medical ethics paper on a play titled *Whose Life Is It Anyway?* That old paper came to mind recently when I learned that the campaign



for physician assisted suicide has been gaining momentum.

The renewed push to legalize "aid in dying," or "death with dignity," as various groups euphemistically call it, is the result

of positive media coverage in the wake of a young terminally ill woman's decision to end her life on her own terms and at the precise moment of her choosing.

Whose life is it anyway? I can't get this question out of my mind as I come to grips with the fact that assisted suicide legislation is currently being introduced in a dozen states and the District of Columbia. While some persons faced with serious illness consider taking their lives because they fear they will be a burden to others or have no one to care for them, for others this choice is a declaration of personal autonomy. To the question, "Whose life is it anyway?" they answer, "It is mine to do with what I want."

The claim that each of us is master of our own life, with the power to do with it whatever we choose, just doesn't make sense. After all, which of us chose the date, time or conditions of our birth? Who of us ultimately gets to choose the path that will lead to our death—will it be an accident, a random act of violence, a sudden heart attack or a prolonged illness? Human logic would tell us that we are never completely in control of our lives. God's word should convince us of this as well.

Sacred Scripture reminds us that we are God's creatures—made in his image and likeness—and that our lives are in his hands at every moment. From the psalmist's confession that "every one of my days was decreed before one of them came into being" (Ps 139:16), to St. Paul's proclamation that "in him we live and move and have our being" (Acts 17:28), it is clear that God is the author of our existence. Each of us is a

steward—not the master—of our own life. But God is a loving master, and that makes all the difference.

In his landmark encyclical, "The Gospel of Life," St. John Paul II wrote, "If it is true that human life is in the hands of God, it is no less true that these are loving hands, like those of a mother who accepts, nurtures and takes care of her child" (#39).

Pope Francis shared similar sentiments in his 2015 Lenten message: God "is not aloof from us. Each one of us has a place in his heart. He knows us by name, he cares for us and he seeks us out whenever we turn away from him."

In our sophisticated, materialistic society, we easily turn away from God, denying him and his providence over us. Modern man, St. John Paul II wrote, has "lost the sense of God," and with it, the sense of the human person and his dignity as "mysteriously different" from the rest of creation (#22). In this context, we can easily succumb to the temptation to manipulate and dominate our lives rather than cherishing them as a gift. Suffering is seen as a useless burden to be eliminated at all cost, even if this means suppressing life itself.

There is another path, however. Even as the media focused their attention on a dying woman from California late last year, a similarly ill college freshman in Ohio vowed never to give up. Despite the seeming hopelessness of her situation, she professed her belief that God has the last say. This young woman has found a purpose in her suffering and insists that she still loves life. She keeps on giving of herself and is an inspiration to many.

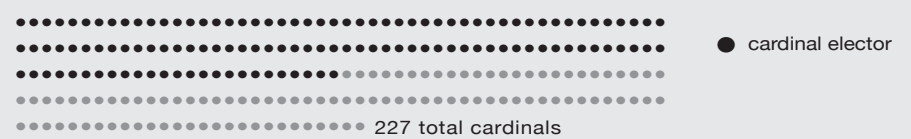
I pray for this young woman and for all the elderly, disabled and those with terminal illnesses, that they may find peace and courage in the conviction that God knows them by name and holds them close to his heart. Strengthened by the sacraments and assisted by Our Lady and all the angels and saints, may they serenely abandon their lives into his hands.

Whose life is it anyway? God has given us this life as a gift, and he expects us to cherish it as his good stewards.

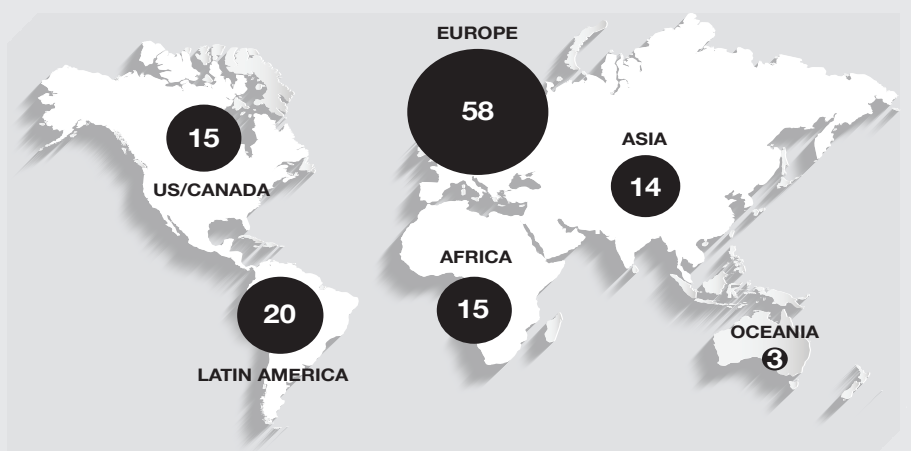
(*Little Sisters of the Poor Sister Constance Veit is director of communications for the Little Sisters of the Poor in the United States.*) †

Counting Cardinals

125 cardinals under the age of 80 are eligible to vote in a conclave



Electors by region



Countries with the most electors

ITALY.....27	INDIA.....5	SPAIN.....5	GERMANY.....4
US.....11	FRANCE.....5	BRAZIL.....4	POLAND.....4

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

“When they had finished breakfast, Jesus said to Simon Peter, ‘Simon, son of John, do you love me more than these?’ He said to him, ‘Yes, Lord, you know that I love you.’ He said to him, ‘Tend my sheep.’ ”

—Jn 21:15-16

Lent is a time to cast off indifference

When my fellow pilgrims and I began our spiritual journey in the Holy Land earlier this month, we were conscious of the fact that we were following in the footsteps of Jesus.

We wanted to walk where he walked, and to see the world as he saw it. We also wanted to hear his words—the beatitudes, for example—come alive in the land where they were first proclaimed.

One of the unexpected blessings of this trip was our frequent encounters with St. Peter the Apostle. During our first few days, our pilgrimage took us to Jaffa where Peter brought Tabitha back from the dead, to Caesarea where Peter preached and Paul was imprisoned for two years, to Galilee where Peter first encountered Jesus and left everything to follow him, and finally to the places where Peter confessed

his faith in Jesus (Caesarea Philippi) and where the risen Christ commanded Peter to “feed my sheep” (Jn 21:17) on the shore of the Sea of Galilee.

We know that St. Peter was a holy man—not because his fidelity to Christ was consistent, but because he always returned to the Lord asking forgiveness and promising to be a better disciple. Peter’s example is an encouragement to sinful people like us who seek to follow Jesus this Lent.

Pope Francis calls Lent “a season of grace” that challenges us to cast off the attitude of indifference. In this year’s Lenten message, the Holy Father writes that “indifference to our neighbor and to God represents a real temptation to us Christians. Each year during Lent, we need to hear once more the voice of the prophets who cry out and trouble

our conscience.”

Peter’s conscience was troubled often. As much as he loved Jesus and wanted to follow him faithfully, he repeatedly fell short. He even denied his Lord three times. “Peter, do you love me?” the risen Christ asked him three times. “You know I love you” was Peter’s insistent answer. “Feed my sheep” (Jn 21:17) was Jesus’ response.

The Lord gave Peter the keys of the kingdom, and gave him authority over his body, the Church. But to be the faithful servant-leader that Christ expected him to be, Peter first had to cast off his indifference and become fully engaged in the lives of others—the sheep he was three times commanded to feed.

Peter was a slow learner as we see in the Acts of the Apostles. He was reluctant to admit outsiders (Gentiles) into the young Church until he saw how the

Holy Spirit had touched their hearts and filled them with the fire of God’s love. Then it was impossible for Peter to remain indifferent to the Gentile Christians, and he opened his heart and welcomed them.

This Lent, let’s ask ourselves how our hearts have become closed or indifferent to others. Let’s use this season of grace to open our hearts. But when we fail, let’s remember the example of St. Peter. Let’s ask the Lord’s forgiveness and promise to do better.

Our encounters with St. Peter in the Holy Land brought my fellow pilgrims and me closer to the humanity of Jesus, who loved and forgave Peter just as he loves and forgives us.

“Do you love me?” the Lord asks each one of us. If our answer is yes, then our Lord challenges us to cast off our indifference and “feed my sheep.” †

“Cuando terminaron de desayunar, Jesús le preguntó a Simón Pedro:—Simón, hijo de Juan, ¿me amas más que éstos?—Sí, Señor, tú sabes que te quiero—contestó Pedro.—Apacienta mis corderos—le dijo Jesús.”

—Jn 21:15-16

La Cuaresma es la temporada para desterrar la indiferencia

Cuando mis compañeros de peregrinación y yo comenzamos nuestra travesía espiritual en Tierra Santa, a principios de este mes, estábamos conscientes del hecho de que caminábamos sobre los pasos de Jesús.

Queríamos andar donde Él había andado y ver el mundo tal como Él lo vio. También queríamos “ver” que sus palabras cobraran vida—por ejemplo, las Bienaventuranzas—en la tierra donde las pronunció por primera vez.

Unas de las bendiciones inesperadas de este viaje fueron los frecuentes encuentros con San Pedro Apóstol. Durante los primeros días, nuestro peregrinaje nos condujo hasta Jafa donde Pedro resucitó a Dorcas de entre los muertos, a Cesarea donde Pedro predicó y Pablo estuvo preso durante dos años, a Galilea donde Pedro conoció por primera vez a Jesús y lo dejó todo para seguirlo y, finalmente, a los lugares donde Pedro profesó su fe a Jesús y donde Cristo resucitado ordenó a Pedro

“apacienta a mis corderos” (Jn 21:17) a orillas del Mar de Galilea.

Sabemos que San Pedro fue un hombre santo, no porque su fidelidad a Cristo fuera una constante sino porque siempre acudía al Señor pidiendo perdón y prometiendo ser un mejor discípulo. El ejemplo de Pedro resulta alentador para los pecadores como nosotros que buscamos seguir a Jesús durante esta Cuaresma.

El papa Francisco denomina a la Cuaresma como “un temporada de gracia” que nos desafía a desterrar la actitud de la indiferencia. En el mensaje para la Cuaresma de este año, el Santo Padre escribe que “la indiferencia hacia el prójimo y hacia Dios es una tentación real también para los cristianos. Por eso, necesitamos oír en cada Cuaresma el grito de los profetas que levantan su voz y nos despiertan.”

La conciencia de Pedro a menudo le generaba dificultades. A pesar de lo

mucho que amaba a Jesús y de que quería seguirlo fielmente, en muchas ocasiones no dio la talla. Inclusive negó al Señor tres veces. Tres veces le preguntó Cristo resucitado “¿Pedro me amas?” Y Pedro respondió con insistencia “tú sabes que te quiero.” La respuesta de Jesús fue “apacienta a mis corderos” (Jn 21:17).

El Señor le dio a Pedro las llaves del reino y autoridad sobre su Cuerpo, la Iglesia. Pero para poder llegar a ser el líder fiel que Cristo quería que fuera, primero tuvo que desterrar su indiferencia y dedicarse verdaderamente a la vida de los demás, los corderos a los que le ordenó tres veces que apacentara.

Tal como vemos en los Hechos de los Apóstoles, Pedro aprendió la lección lentamente. Se rehusaba admitir a los extraños (gentiles) en la joven Iglesia, hasta que vio cómo el Espíritu Santo había tocado sus corazones y ardían con el fuego del amor de Dios. Entonces ya Pedro no pudo ser indiferente a los

cristianos gentiles y abrió su corazón para darles la bienvenida.

En esta Cuaresma, preguntémonos de qué forma hemos cerrado nuestros corazones o se mantienen indiferentes a los demás. Aprovechemos esta temporada de gracia para abrir nuestros corazones. Pero cuando fracasemos en nuestro intento, recordemos el ejemplo de San Pedro. Pidámosle perdón a Dios y prometamos ser mejores.

Nuestros encuentros con San Pedro en Tierra Santa nos acercaron a mí y a mis compañeros de peregrinación al lado humano de Jesús, quien amó y perdonó a Pedro, tal como nos ama y nos perdona nosotros.

“¿Me amas?” nos pregunta el Señor a cada uno de nosotros. Si nuestra respuesta es afirmativa, entonces el Señor nos desafía a desterrar nuestra indiferencia y a “apacientar a sus corderos.” †

Traducido por: Daniela Guanipa

Events Calendar

February 27

St. Lawrence Parish, Fr. 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.

Sacred Heart of Jesus Parish, parish hall, 1125 S. Meridian St., Indianapolis. **Fish fry**, 5-7 p.m., carry-out available, Stations of the Cross, 1530 Union St., Indianapolis, 7 p.m. Information: 317-638-5551.

Holy Name of Jesus Parish, 89 N. 17th St., Beech Grove. **Fish fry**, 5:30-7 p.m. Information: 317-784-5454 or Mstark@holyname.cc.

Our Lord Jesus Christ the King Church, 833 S. Triangle Road, Paoli. **Stations of the Cross**, 4:30 p.m., fish fry following the stations. Information: 812-936-4568 or ChristtheKing1948@gmail.com.

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

February 27-28

Marian University, 3200 Cold Spring Road, Indianapolis. **Department of Theatre, "Almost, Maine,"** 7 p.m., \$15 adults, \$5 students and seniors 65 and older. Information: 317-955-6588 or

boxoffice@marian.edu.

February 28

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, Mass, 12:10 p.m., procession following Mass. Information: faithful.citizens2016@gmail.com.

The Slovenian National Home, 2717 W. 10th St., Indianapolis. **Day of crafts**, bring your project to work on, 8 a.m.-6 p.m.; **"Simply Cabin Fever Party,"** 5-11 p.m., chili, ham and beans provided, bring an appetizer, side or dessert to share. Information: 317-796-8643 or phribernik@sbcglobal.net

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Beginning Spinning,"** John Salamone, instructor, 9 a.m.-4 p.m., \$100 per person, includes materials, use of equipment, meals and refreshments, registration deadline Feb. 25. Information: 812-535-2932 or wvc@spsmw.org.

March 2

St. Joseph University Parish, 113 S. 5th St., Terre Haute. **Slow-motion Mass**, a narrated explanation of the Holy Mass, 7 p.m. Information: 812-232-7011 or adultfaith@stjoeup.org.

March 4

Archbishop O'Meara Catholic

Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

St. Luke the Evangelist Parish, 7575 Holliday Drive East, Indianapolis. **Soup supper**, "The Spiritual Exercises of St. Ignatius of Loyola," Mary Schaffner, presenter, 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. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis. **Life in Christ Lenten Series**, 7:00-8:30pm. Sharing and reflecting on the sensory images of the Lenten Gospels. "Holy Zeal - focus on Speech." Information: beiltra@sbcbglobal.net.

March 6

St. Lawrence Parish, Fr. 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.

Sacred Heart of Jesus Parish, parish hall, 1125 S. Meridian St., Indianapolis. **Fish fry**, 5-7 p.m., carry-out available, Stations of the Cross, 1530

Union St., Indianapolis, 7 p.m. Information: 317-638-5551.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Fish fry**, 5-7:30 p.m. Information: 317-636-4478 or info@holynosaryindy.org.

Most Holy Name of Jesus Parish, 89 N. 17th St., Beech Grove. **Fish fry**, 5:30-7 p.m. Information: 317-784-5454 or Mstark@holyname.cc

Our Lord Jesus Christ the King Church, 833 S. Triangle Road, Paoli. **Stations of the Cross**, 4:30 p.m., fish fry following the stations. Information: 812-936-4568 or ChristtheKing1948@gmail.com.

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

Sacred Heart of Jesus, Holy Family Center, 1807 Poplar 2322 N 13 1/2 St., Terre Haute. **Annual Jonah fish fry**, 4:30-7:30 p.m. Information: 812-232-8518.

Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 7-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

March 7

Northside Knights of Columbus, 2100 E. 71st St., Indianapolis. **Tropical Tribute to Joe and Barb Krier, fundraiser for Bishop Chatard Grant**, 7:30-11:30 p.m., \$20 per person. Information: 317-872-5088 or sherrymp@comcast.net.

Franciscan St. Francis Health Education and Support Services Center, 421 N. Emerson, Greenwood. **Office of Pro-Life and Family Life and Franciscan St. Francis Health, CPR and AED Training for ushers and liturgical ministers**, 8:30-11 a.m., \$10 per person includes booklet, registration deadline March 2. Information: 317-236-1475 or jlebeau@archindy.org.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Carmelite Monastery, 59 Allendale, Terre Haute. 7:30 a.m. **Helpers of God's Precious Infants Prayer Vigil**, 7:30 a.m. Mass, parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet,

completed around 10:30 a.m.

Sisters of Providence of Saint Mary-of-the-Woods, Providence Center, 1 Sisters of Providence Road, St. Mary-of-the-Woods. **Lenten Book Study of Henri Nouwen's 'The Return of the Prodigal Son'**, three-week study led by Eastern Illinois University dean and professor emeritus Dr. Will Hine, second and third sessions Mar. 14 and 21, 9:30-11 a.m., \$35 includes book. Registration deadline is March 1. Registration: spsmw.org/event-details/lenen-book-study-series/. Information: 812-535-2952 or provctr@spsmw.org.

March 8

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

St. Malachy Church, 9833 E. County Road 750 North, Brownsburg. **Hendricks Symphonic Society, "Passion of Our Lord Jesus Christ,"** according to St. John, 3 p.m., no charge. Information: 17-852-3195. †

Retreats and Programs

March 13-15

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **"The Language of Dissent: Answering Those Who**

Distort the Catholic Faith," Kevin Lents, presenter. Information: 812-825-4642c ext. 1 or marianoais@bluemarble.net.

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

Black Catholic marriage retreat to be held in Indianapolis on Mar. 27-29

The archdiocesan Black Catholic Theology and Spirituality Program is offering a marriage retreat for black Catholic couples with a theme of "Marriage on a Lampstand: Mission Possible" at Marten House Hotel, 1801 W. 86th St., in Indianapolis on March 27-29.

The retreat will be presented by Andrew and Terri Lyke. The couple, married in 1975, have been leaders in Christian marriage preparation, education and enrichment since 1982. They are national trainers of curricula used in the Healthy Marriage Initiative, and the founders of Arusi Network, Inc, a not-for-profit organization that educates African-Americans on the skills and benefits of Christian marriage. They have also served as advisors to the

U.S. Conference of Catholic Bishops Committee on Marriage and Family.

The retreat begins at 7 p.m. on March 27 and ends around 1 p.m. on March 29. The cost is \$310 per couple, which includes accommodations, retreat materials and four meals.

The weekend also includes Mass and an evening social.

Checks can be made to "Office of Intercultural Ministry" and mailed, along with name, address, phone, e-mail, parish, years married, and special dietary or accommodation needs, to the Office of Intercultural Ministry, ATTN: Sr. Jannette Pruitt, OSF, 1400 N. Meridian St., Indianapolis, IN 46202.

For more information, call Sister Jannette at 317-236-1474 or 800-382-9836, ext. 1474. †

Presentation at St. Barnabas Church on Mar. 15 focuses on science of Crucifixion

"CSI Jerusalem" will be presented by Drs. Joseph Bergeron and Chuck Dietzen at St. Barnabas Church, 8300 Rahke Road, in Indianapolis at 6:30 p.m. on March 15.

The presentation will look at the science behind the events of the Crucifixion. Some of the topics covered include the Roman practice of crucifixion, controversies of the cause of Jesus' death and what really killed him, a medical analysis of opposing

theories on the resurrection, and medical examination and scientific analysis and controversies concerning the Shroud of Turin.

The event includes a life-size replica of the shroud and other artifacts.

The event is free, although freewill offerings will be accepted.

For information, contact Christine Beiriger at 317-882-0724 ext. 225, or by e-mail at cbeiriger@stbindy.org. †



Ash Wednesday visit

Father Thomas Kovatch, pastor of St. Charles Borromeo Parish in Bloomington, poses with Concepcion Simmons at Brown County Health and Living Community in Nashville on Feb. 18. He distributed ashes to residents who could not drive to a church for Ash Wednesday Mass. (Submitted photo)

Bereavement sessions offered at St. Simon the Apostle Parish in Indianapolis

Seasons of Hope, a six-week Christ-centered bereavement ministry grounded in the healing wisdom, traditions and practices of the Catholic Church, will be offered at St. Simon the Apostle Parish, 8155 Oaklondon Road, in Indianapolis.

Two sessions will be offered, one at 11 a.m. on Tuesday mornings starting on March 10, and one at 7 p.m. on Thursday evenings beginning on March 12. Both sessions will be held in the St. Clair Room of the Parish Life Center.

For more information, contact Mona Lime at 317-371-8993 or monalime@att.net, or Sheila Hussey at 812-855-7651 or drewhuss@hotmail.com. †

Parish Vocations Gathering set for March 14 at college seminary

By Sean Gallagher

Over the past 10 years, more seminarians for the Church in central and southern Indiana have been members of parishes in the Indianapolis South Deanery than any other archdiocesan deanery.

Over that same time, the deanery has also had more parish vocations committees than any other deanery.

Father Eric Augenstein, archdiocesan vocations director, who himself grew up in St. Jude Parish in the Indianapolis South Deanery, recently reflected on these two statistics.

“Do they mean there’s a direct correlation [between the two]? Not necessarily,” he said. “But it makes you stop and think.”

In any case, Father Augenstein said, parish vocations committees “certainly make a contribution of creating a culture in which priestly and religious vocations are honored, respected and lifted up as a possibility.”

Representatives of parish vocations committees in the archdiocese and members of parishes who would like to form such committees will meet from 10 a.m.-3 p.m. on March 14 at Bishop Simon Bruté College Seminary, 2500 Cold Spring Road, in Indianapolis. The second annual Parish Vocations Gathering is sponsored by the archdiocesan Office of Vocations.

Joseph Dwenger, who helped

start the vocations committee at Nativity of Our Lord Jesus Christ Parish in Indianapolis in 2008, is looking forward to the event.

“You can learn from each other,” Dwenger said. “There will be other people from various parishes there that will have information that they’d be willing to share.

“We’re all in this together. It’s a great way to learn from each other.”

Examining the various initiatives of vocations committees at Nativity and St. Jude parishes—neighboring parishes in Indianapolis—suggests the diversity of ways that vocations awareness can be promoted in faith communities.

St. Jude’s committee maintains a “vocations station” in the narthex of the parish’s church, where information about vocations and posters of seminarians and people in religious life from the parish and archdiocese are posted.

The committee also makes sure that prayers for vocations are included in the general intercessions at each weekend Mass. And it has invited priests and seminarians to be speakers during National Vocations Awareness Week.

Nativity’s committee includes prayers for vocations in the parish bulletin, makes “vocations baskets” featuring rosaries and prayers for vocations available for families in the parish to take home, and sponsors a trip to the Sisters of Providence of Saint Mary-of-the-Woods.

Bernie and Linda Augenstein,



Linda Augenstein, left, and Kathy Kaler, both members of St. Jude Parish in Indianapolis, speak about vocations on Feb. 15 with Bil Danner, the parish’s director of adult faith formation, at St. Jude’s “vocations station” in the narthex of its church. Augenstein helps lead St. Jude’s vocations committee, which maintains the vocations station. (Submitted photo)

co-chairs of St. Jude’s committee, and Father Augenstein’s parents, were at a loss at how the committee could promote vocations when they became its leaders in 2011.

“We had no idea what to do,” Linda said. “We went online and found a lot of things. We talked to a lot of people.”

She thinks the gathering at Bruté on March 14 will assist parishes just starting or considering founding vocations committees.

“We’re going to give them some ideas about what they can do to start their own vocations committee,” Linda said. “And for those who already have a vocations committee, we’ll have ideas for them, too, such as best practices and networking.”

No matter what initiative a particular parish’s vocations committee might sponsor or how committees from different parishes might cooperate, their ultimate

goal is to get parishioners to be thinking about vocations more consciously and regularly, says Marilyn Ellis, a member of Nativity’s committee.

“We need to help our fellow parishioners be more aware of Christ’s call to us,” she said. “Through a vocations committee, we can help our fellow parishioners be more aware to listen to God’s call. It needs to be an active part of our parish ministry.”

(People interested in attending the second annual Parish Vocations Gathering on March 14 at Bishop Simon Bruté College Seminary in Indianapolis need to register by March 4. Register online at www.HearGodsCall.com, by e-mailing Elizabeth.Escoffery@archindy.org or by calling 800-382-9836, ext. 1490 or 317-236-1490.) †



‘Do they mean there’s a direct correlation [between the two]? Not necessarily. But it makes you stop and think.’

—Father Eric Augenstein,
archdiocesan vocations director

On Ash Wednesday, Cardinal Wuerl urges solidarity with persecuted Christians

WASHINGTON (CNS)—Making an impassioned plea at the end of his Feb. 18 Ash Wednesday Mass at the Cathedral of St. Matthew the Apostle, Cardinal Donald W. Wuerl of Washington urged Catholics to offer prayers and speak out for Christians being persecuted throughout the world.

“Lent is a time of prayer—pray for those who are suffering and offer your voice,” Cardinal Wuerl told a standing-room-only congregation. “Say, ‘This is wrong. There is no political, social, cultural or religious reason for this.’”

Particularly mentioning the suffering and persecution of Christians in Africa, especially in Nigeria, in the Middle East, in parts of Iraq and Syria and in India, Cardinal Wuerl noted that “when we go out the door with ashes on our forehead, we manifest ourselves as practicing Christians, but there are parts of the world where this will be a death sentence.”

The cardinal also lamented the recent beheading of 21 Egyptian Christians by Islamic State militants in Libya, and he noted how Pope Francis spoke out after the atrocity.

“People are being slaughtered simply because they believe in Jesus Christ,” Cardinal Wuerl said. “We should not

have to die, we should not have to pay this extraordinary price no one has to pay because we are followers of Jesus.”

He pointed out that persecution against Christians takes many forms: “People have their homes destroyed, their churches burned, they face forced conversion and their children are sold into slavery simply for being a Christian.”

He condemned what he called “the silence of the world community at this extraordinary violence against the Gospel of Jesus Christ,” and reminded the faithful that “we owe [persecuted Christians] a sense of solidarity and our prayerful support and our voice. We have to say what is so obvious—‘This is wrong. This must be rejected. This cannot be a one-day story.’”

Cardinal Wuerl was the principal celebrant and homilist and distributed ashes during a midday Mass at the Washington cathedral. An overflow, standing-room-only crowd attended the liturgy, receiving on their foreheads ashes in the form of a cross and the admonition to “remember you are dust, and to dust you shall return.”

As the faithful spiritually prepare for Lent, Cardinal Wuerl reminded them



‘People are being slaughtered simply because they believe in Jesus Christ. We should not have to die, we should not have to pay this extraordinary price no one has to pay because we are followers of Jesus.’

—Cardinal Donald W. Wuerl

during the Mass that these 40 days are a time “to purify ourselves more and more of anything that withholds us from God.”

He said that the ashes—placed on the forehead in the sign of the cross—are “a sign of humility and exaltation, of death and new life.

“The ashes are a sign of death, the cross a sign of our salvation,” the cardinal said. “The cross reminds us that our citizenship is in heaven.”

Calling Lent “part of our preparation for heaven,” Cardinal Wuerl likened the observance of the 40 days as a journey, “and the end of the journey is glory—the cross is the sign of victory, even over death.” He also said this penitential season is a time to “come back [to God] with our hearts open to his mercy.”

In his plea for prayers and witness for persecuted Christians, the cardinal called on Catholics to stand in “prayerful solidarity” with our brothers and sisters. “We change the world by changing hearts, beginning with our own,” he said.

“When we walk out these doors [of the cathedral] wearing our ashes, let us simply pray for those who can’t do that, or do it at the risk of death simply because they believe in Jesus Christ,” he said. “We

cannot forget them.”

In other U.S. Catholic reaction to the beheading of the Coptic Christians, Dallas Bishop Kevin J. Farrell in a Feb. 17 posting on his blog said the killings show that atrocities carried out by ISIS terrorists have “reached a new level of barbarity.”

But he also said, “This is not a time for vengeance or retaliation that is contrary to the teaching of Jesus, and only escalates violence. Rather, it is a time for prayerful reflection on the sacrifice of these Coptic brothers who, as the Holy Father noted, only said, ‘Jesus help me.’”

New York Cardinal Timothy M. Dolan on his radio show on Sirius XM said that the fact that ISIS and other groups are attacking people because of their religion “is hideous. This is scary.”

Like Pope Francis, he called for respect for all religions and urged moderate followers of Islam to denounce ISIS. Cardinal Dolan said the fanaticism carried out by ISIS is as much a threat to the world as Nazism was, and he said he hoped the world would soon rise up and say, “Enough of this.”

He added, “This cannot go on. This cannot continue. We must call this what it is, and we must do something about it.” †



‘This cannot go on. This cannot continue. We must call this what it is, and we must do something about it.’

—Cardinal Timothy M. Dolan

GILBERT

continued from page 1

of poverty, we can't judge them. We just have to help."

Jerrell adds, "She's very faith-filled and a real visionary. She's imaginative in getting to the root causes of poverty and trying to end poverty. And she's always challenged us to work on our spirituality and to keep that as our focus."

Those foundations of spirituality and humanity have guided Gilbert in her leadership of the national council of the Catholic lay organization that's committed to helping the poor—an organization of 4,500 conferences nationwide that serves more than 14 million people in need each year.

The Criterion recently interviewed Gilbert about her efforts to change the society's approach to helping people who live in poverty—a segment of the American population that numbers 45 million, including one in five children, according to recent U.S. Census statistics.

Here is an edited version of that conversation with Gilbert, a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

Q. You have a long, personal commitment to helping people who are poor. How has that personal commitment shaped your approach as the society's national president?

A. "I'm taking the challenge of ending poverty in this nation as seriously as possible. I've seen what it can do to people. I've watched a very close friend slide down into poverty because of ill health. She worked her whole life. Then she had several medical conditions. The sicker she got, the more prescriptions she needed, and the harder it was to pay for them. She had so much stress, and now she's had a stroke. It says to me that poverty can kill you.

"I did what I could, and the society did what it could, but her needs are so great. It just says to me that the system doesn't work when a person who has worked their whole life can get into this situation."

Q. When you were first elected, you said you wanted the society "to go places it has never gone and do things it has never done" to help change the systemic causes of poverty. One of your approaches is "Our Changing Lives Forever" program. What is the program about?

A. "It's a program that started in

our food pantry in Indianapolis. The participants are people who have decided they want more for their lives than the poverty they have. They're willing to do what it takes to come out of that cycle of poverty. We try to help them build their spiritual strength, and we help them look at the people who should be role models in their lives. Then they make a plan about what they're going to do this week, this month and in five years.

"Our goal is to have as many parishes as possible start this. If we just do it at the food pantry, we can help 10 people. If we can do it in the parishes, you can see we're helping that many more people. We're starting it at St. Lawrence Parish [in Indianapolis] as a model for how it can be done in every parish. We're actively recruiting people who want to be in the program and those who can help.

"The partners who help are so crucial to provide the emotional support, and to help them find the resources they need to get ahead. They've been living in situations where they know how to survive, but not thrive. We want to help them get ahead."

Q. What are some of the society's other programs that are having a positive impact?

A. "One of the programs we have is called 'House in a Box.' It's helped people who were affected by wild fires in west Texas, tornadoes in Oklahoma, floods in Illinois and Hurricane Sandy on the East Coast.

"The idea is that when someone's home has been completely destroyed and they've lost everything, they can back up a pickup to a warehouse to get everything they need to refurbish their house—their bedding, their dishes, their furniture. And it's all new stuff so they can begin their lives again. We're helping in 22 states. Some of it is 'House in a Box,' and some of it is immediate relief.

"Another place where there is evidence of the Holy Spirit at work is the Circle of Protection [an alliance of Christian leaders and organizations concerned about poverty, an alliance that includes Gilbert and the Society of St. Vincent de Paul.] The goal is to make poverty and solutions to poverty an issue in the next U.S. presidential election. We're going to ask candidates to say what they're going to do to end poverty—which is really a disgrace in our country."

Q. What has been the reaction to you being the first woman to head the national council?

A. "Everybody says, 'That's really



As national president of the Society of St. Vincent de Paul, Sheila Gilbert has changed the organization's focus to attacking the systemic causes of poverty in the hopes of changing people's lives. (Submitted photo)

great,' then they go on to doing what really counts. We were at a time in the council for it to happen. From my perspective, I don't think it's so much about being a woman. It's about the Holy Spirit putting in my heart this desire to help the poor—and that resonated with Vincentians all over the country. That's why I was elected."

Q. Share a specific moment that stands out to you where the society has been able to make a difference in someone's life.

A. "In Long Island, N.Y., I met a man who lost his son and his wife. He really became active in trying to raise money and awareness for people with special needs. He lost his house in Hurricane Sandy. Yet he was determined to rebuild. He did, with help from the society.

"I was just so amazed that someone who had so much happen to him still had his faith and still was going forward. The society stood next to him through a very long and difficult process."

Q. Have your years of being the society's president had an impact on your faith?

A. "It definitely has deepened my faith. I'm almost able to see the fingerprints of God as things move forward. Over and over, I see the faith of people in poverty—people who have nothing to depend on but

God. And that really strengthens my faith.

"I've seen the progress we've made. And it makes me feel very good. But I know it's God's plan, and not mine. I wanted it all to happen yesterday, but God has a timetable. That's the one we're working with."

Q. What are your hopes and ambitions for your remaining time as the society's president?

A. "I want to see the society grow in its membership and its ability to help people out of poverty. I want to help people in poverty and Vincentians to use their voices together for the things that need to be changed to end poverty.

"I feel like we've had a good three years, and I'm looking forward to where we'll be when my time ends. I've seen what happens when people get the resources they need. They can get back on their feet.

"I know that each day God is calling me to do what I can in the service of God's plan."

(Anyone seeking to volunteer or offer assistance to the Indianapolis chapter of the Society of St. Vincent de Paul should visit the website, www.svdipindy.org. The local chapter can also be contacted at 317-924-5769, ext. 236.) †

RELIGION

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becoming more numerous, but the types of cases we're seeing are getting worse," said Butterfield. "I never would have imagined that a presidential administration would argue in favor of protecting religious belief but not religious action and practice, but that's exactly what the government did in the Hosanna-Tabor case."

He was referring to the government's lawsuit over a Lutheran school's firing of a teacher. In its 2012 decision in *Hosanna-Tabor v. EEOC*, the court unanimously rejected the government's attempt to more narrowly define who is a religious employee and upheld a "ministerial exception" to federal anti-discrimination laws. The case is included in the "churches and ministries" section.

The "public arena" category of the survey describes challenges to praying in public, publicly displaying Nativity scenes or menorahs, and displaying the Ten Commandments. A legal challenge to prayers delivered prior to town council meetings in Greece, N.Y., reached the U.S. Supreme Court. Last May, the court ruled 5-4 that the prayers in Greece did not violate the Constitution.

The category also includes the federal requirement that most employers cover contraceptives, sterilization and abortifacients for their employees among high profile attacks on religious liberty. Dozens of challenges to the mandate

continue to make their way through the courts. Most employers, including religious ones, are required to cover employees' artificial birth control, sterilization and abortion-causing drugs, even if employers are morally opposed to such coverage.

As an example of attacks on religion in a school or academic setting, the survey described the case of a third-grader who was told he could not include a religious message in the goodie bags that he was bringing to a party to share with his classmates. In another case, a Houston-area school district banned religious items at Christmas, and Valentine's Day cards that contained religious content. In both instances, the courts ruled on allowing religious messages.

Regarding the military, the report recalls the case of Air Force Senior Master Sgt. Philip Monk, who after 19 years of service was relieved of his position and reassigned because of his views on marriage.

It said that when Monk returned from a deployment to Lackland Air Force Base in San Antonio, he had a new commander who was openly gay. She asked his views on same-sex marriage. He declined to answer, but she insisted, the report said, and after he said he believed in the "biblical view of marriage," she had him reassigned despite his "spotless record."

When he reported the situation to his superiors, Air Force investigators initially charged him with making false official statements. Eventually the charges were dropped, and he was awarded the Meritorious Service Medal.

Another example of religious hostility in the military was the instance of an informational slide listing Catholicism, evangelical Christianity and other religious groups along with Hamas and al-Qaeda under the heading of "Religious Extremism" that was used in a training briefing for a group of about 100 Army Reserve soldiers. After religious leaders complained to Army officials, it was removed.

There are a variety of reasons for increased religious hostility, according to George Yancey, professor of sociology at the University of North Texas and co-author of *So Many Christians, So Few Lions: Is There Christianophobia in the United States?*

"My research suggests a certain willingness of Americans to dehumanize conservative Christians. Yet many of these individuals also espouse a desire for religious neutrality," he told CNS. "So how do we reconcile these two concepts? I discovered in my research that these individuals, who tend to be white, male, wealthy, highly educated, politically 'progressive' and nonreligious, tend to use mechanisms that can be justified for nonreligious reasons, but have a disparate impact upon Christians."

Regarding religious freedom on campuses, Yancey said some colleges require the leadership of student groups to be open to individuals of all faiths. "In theory, this is religiously neutral but in practice it punishes religious groups that take seriously the tenets of their faith," he said. "So those with Christianophobic tendencies can hide their possible bigotry with measures that punish Christians,

but ones for which they can also find nonreligious justification."

Attacks on religion come from a flawed understanding of the First Amendment, according to Butterfield. "What people need to understand is that the First Amendment has two parts, saying that the government cannot prohibit free exercise of religion, nor can it establish a state religion.

"People have confused the two clauses and created clauses about Church and state that aren't even in the Constitution," he explained. "This is another reason we started publishing this survey, not only to educate people about hostility toward religion, but also educate employers, school officials, and government officials about what the Constitution actually does say in regard to religious liberty."

But the survey's executive summary says "there is hope" on the religious freedom front.

"When those who value religious liberty actively engage in the cultural and legal battle against secularism, they push back the secularists' agenda," it reads. "Those organizations that have pushed back in the HHS [Health and Human Services] mandate cases have stopped the government from forcing businesses to decide between abandoning their religious beliefs or going out of business."

In an open letter to the American people that is included in the 393-page document, Liberty Institute president and CEO Kelly Shackelford called for Americans to "make the restoration of liberty a personal and national priority." †

Annunciation Parish food pantry focuses on people while serving more

By Sean Gallagher

BRAZIL—Visit Annunciation Parish in Brazil on Tuesday around lunchtime and you'll see a group of members of the Terre Haute Deanery faith community offering a wide variety of food items to a steady stream of people in need.

Over the course of a month, between 200 and 250 families receive assistance from the parish's food pantry. A year ago, that number was between 20 and 25.

What's changed is that a conference of the Society of St. Vincent de Paul has been established at Annunciation Parish. This brought better organization to the parish's charitable efforts, and inspired more members to lend a hand.

"Conference" is the title that the international Society of St. Vincent de Paul gives to its parish-level organizations.

"It certainly warms my heart," said Father John Hollowell, Annunciation's pastor. "I'm proud of the effort that everybody is giving, and in seeing all of the people that we're able to help."

Those numbers might continue to increase in the future because of a \$20,000 grant the conference was awarded last December by the Walmart Foundation. It was one of 75 food pantries across the country to receive grants from the foundation.

Part of it will be used to create a strategic plan for the parish's conference that would investigate additional ways to help the poor and to ensure its ministry continues in the future, Father Hollowell said.

"A lot of times, what you see with these efforts is one individual person sort of willing it to happen," he said. "Then, when that person gets sick or can't do it anymore or burns out, the mission dies. Putting a strategic plan in place ... is a great way to continue to make sure that this is a team effort, and everybody is moving in the same direction."

Part of that direction for Father Hollowell is that the focus of the charitable ministry in the parish is on the people who receive it, not simply helping as many people as possible.

"The primary thing is not to get as much bread to the masses as possible,"

he said. "The primary thing is the interaction between people."

That interaction has certainly helped Annunciation parishioner Natalie Schonk, who helps oversee distribution of food on Tuesdays.

"These people think that we're helping them," Schonk said. "But, really, they're helping me so much more. It's the joy and happiness of seeing Jesus in each and every person. You form friendships with people that you wouldn't normally know. You learn people's stories and names."

Jennifer Bailey brings four of her children whom she homeschools to volunteer at the food pantry each Tuesday. Like Schonk, she sees the service that she and her family give as benefiting them as much as anyone else.

"It teaches [my children] how to be better Catholics and help care for others in need, how to treat others with respect and see the dignity in everybody," said Bailey, a member of Annunciation Parish. "It's my favorite part of the week. My husband usually comes during his lunch break and helps. It's something that we've been able to do as a family."

The closeness the Baileys experience as a family in helping people in need is shared by many of the pantry's clients, who share a lunch together that volunteer staff members prepare each week with food that the pantry has in overabundance.

"It's a really nice opportunity for people to socialize," said pantry volunteer Annette Clawson, a member of Annunciation Parish. "A lot of this mission isn't just about the food. ... It's about hospitality."

"Some are older and live alone. They're lonely and don't have family. They sit down, have lunch and talk. And it gives us a chance to interact with them more and find out more about their stories."

They've heard the stories of pantry clients Steve and Susan, a married couple in Brazil who are retired senior citizens.

"It's been very helpful," said Steve. "We're both on social security. That's our basic income. So this helps out quite a bit. It's been very rewarding for us. It's nice to see the volunteers, especially the



Jennifer Bailey, a member of Annunciation Parish in Brazil, helps a client of the parish's food pantry on Feb. 3. The pantry, which is operated by a conference of the Society of St. Vincent de Paul based in the parish, serves more than 200 households per month. (Photo by Sean Gallagher)

young kids eager to help."

The number of people in need in and around Brazil hasn't increased greatly over the past year, said Father Hollowell. Rural poverty might not be as well-known as its urban counterpart, he said, but it still affects the lives of many hidden people.

"Rural poverty is a huge thing. It's a reality," he said. "I think a lot of people assume that all poor people live downtown in a big city. But anytime you turn off of a main thoroughfare out in the country, you're going to really quickly hit a lot of poverty."

In encouraging his parishioners to start a Society of St. Vincent de Paul conference, Father Hollowell was convinced that the organization would help the parish reach out to the poor like Steve and Susan with the Catholic approach to charity that Pope Francis has encouraged the faithful to embrace since

his election nearly two years ago.

"[The Society] stresses that parishioners go out and meet the poor," Father Hollowell said. "That's what Pope Francis is calling us to."

"It has all the benefits of serving the poor. But it also has the benefit of helping our people develop the confidence to know how to safely go out to the margins, like Pope Francis is saying."

This person-centered approach to charitable outreach, Father Hollowell said, is rooted in the example given by Christ and aimed at helping both the receivers and givers of assistance.

"[Jesus] could feed the world with one flick of his wrist," Father Hollowell said. "But he has deigned to trust us with that mission. He knows that it's for our own sake to be involved with that mission."

"It's a grace for us, and it changes us when we are a part of that. That does make Catholic charity unique." †

Women's conference offers attendees chance to 'hear many strong speakers'

By Natalie Hoefler

The Indiana Catholic Women's Conference, sponsored by the Marian Center of Indianapolis with assistance from the Archdiocese of Indianapolis, will take place at the Indianapolis Marriott Downtown hotel, 350 W. Maryland St., from 8:30 a.m.-4:30 p.m. on March 21. The theme of this year's conference is "The New Evangelization—Bringing Jesus to the World."

This year's speakers include:

- Society of Our Lady of the Most Holy Trinity Father James Blount, a national speaker and retreat leader who preaches that "through the power of the Holy Spirit, God's Church can make a difference in the world today."

- Danielle Bean, a mother of eight children who publishes *Catholic Digest*, hosts a women's talk show, and developed *Momnipotent*, a book and study to help women reclaim their vocation.



Danielle Bean

- Catholic singer and songwriter Annie Karto, who uses her gift for music to share the message of God's healing mercy, the beauty of the sacraments, and the help of the Blessed Virgin Mary.

- Yvonne O'Brien, a Catholic lay missionary who, inspired by the message of Blessed Mother Teresa of Calcutta to minister to the poor and lonely, co-founded Christ in

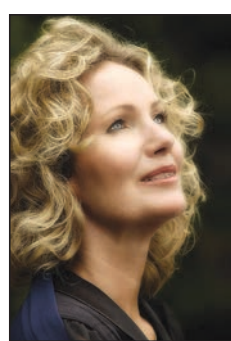
the City, an organization forming young Catholic adults to serve those most in need.

- Archbishop Joseph W. Tobin, who will celebrate Mass and deliver a homily during the event.

Kathy Denney, director of the volunteer-run Marian Center of Indianapolis, is "excited" about each of the speakers.

"I heard of this group, Christ in the City," she said. "These young people go out, find the homeless, lonely, suffering, and befriend them. It's so much like Pope Francis."

"I think [Yvonne O'Brien] is such an inspiration. I hope a lot of young adults come. I think everyone needs to hear her, but like [St.] John Paul II used to say, the young are wanting something to believe in and to do, and



Annie Karto

Yvonne provides that."

Denney invited Father James to speak because she herself is "anxious to hear him."

"He was here in the city about a year ago making an appeal at a Mass for the Society of Our Lady of the [Most Holy] Trinity," she explained. "People wouldn't let him leave. He ended up staying a week for people all over the city to hear him. I missed him and am anxious to hear why people wouldn't let this poor priest go

home. He must be extremely dynamic!" Denney is also pleased that Bean was available. "She's very sought after. She does a lot for having eight kids!" she said.

Denney is looking forward to Karto's message on Divine Mercy, and is also grateful to have Archbishop Tobin celebrate the Mass, to have many priests available for confession throughout the day, and to have the Blessed Sacrament be present for adoration during the event.

Lunch is included, and attendees will have two opportunities to browse through booths offering books and other items for sale, and information on various organizations.

Denney is also excited about an unusual component of the conference—the parking.

"We get to park in the government building parking garage this year, and it's only \$5 for the day," she said.

"You can either just cross a small street or use the enclosed walkway. It's the best parking ever!"

She sees this event as an opportunity for women to "take time for themselves."

"I know it's difficult for women to find the time," she said. "We're so busy."

"But I think everyone deserves this. This is Lent. I know for some people it's even the start of spring break. Take this time for yourself."

"We live in a crazy world right now. We all need to know that there's more than just us out there, and it so helps when women get together. We don't often get these kinds of chances to hear this many strong speakers and to know we're all in this together, and that there's hope."

Before March 9, the cost for an individual ticket is \$45, and \$50 after March 9. For groups of 10 or more, the cost is \$40 per person regardless of the date of registration—and the largest group will receive VIP seating and a gift for each woman in the group.

Student tickets are \$25, and priests and seminarians may attend for free. Denney said provisions will also be found to help cover the cost of any women religious who wish to attend.

"We're a volunteer organization," she said. "We don't make any money off of this—we offer it simply because we believe it is needed. The cost is to just try to make our bills" of covering guest speaker travel, room and board, conference space rental and food.

"The comments women write on their surveys after attending are always positive," Denney said. "They always say they are so glad they gave up their day to come to the conference."

"I encourage all women to come—you'll be happy you did."

(Registration is available online at www.indianacatholicwomen.com, or checks and number of attendees can be mailed to the Marian Center of Indianapolis at 3356 W. 30th St., Indianapolis, IN 46222. For more information, call Kathy Denney at 317-888-0873 or e-mail her at mariancntr@aol.com.) †



(Editor's note: The Criterion offers its monthly salute to the success stories of Catholic schools in the archdiocese.)

'Ain't it fun?' captures spirit of Scecina rock band

By John Shaughnessy

As soon as drummer John Rash sets the beat and lead singers Jessica Navarro and Chastin Henley step up to the microphones, it's clear that Arisan Maru isn't a usual high school band.

Soon the music room at Father Thomas Scecina Memorial High School in Indianapolis is rocking as the other members of the group share their sounds—Jackson McLaughlin getting down on guitar, Audrey Petrone picking on bass, Eamon Hegarty pounding the keyboard and Alex Verbarg blaring away on trumpet.

It all blends into the band's bouncy, lively rendition of Paramore's "Ain't It Fun"—three words that capture the spirit of what is believed to be the only extracurricular rock band sponsored by a school in Indiana.

Not that that distinction matters much to the members of the rock band who perform professionally at parish festivals, county fairs and community events. What matters most is the joy of performing together, and the reaction of the audiences who come to hear them.

"I love seeing people smile when we play," says John, the drummer. "And it's good to be with people who like the same things I do. At practice, we can be ourselves, act like one group, and experiment with different things. Those are the things that make me happy."

Lead singer Jessica nods and adds, "When we're playing, I feel good knowing that people are enjoying us. When we hear applause from people, I'm rocking out."

So are the members of the track team who have chosen to warm up outside the music room before an indoor practice on a bitterly cold afternoon. There's a bounce to the athletes' steps as they listen to the band play.

Then there's the reaction of 1-year-old Donnie Glowinski Jr., the son of the band's moderator, Donnie Glowinski. Baby Donnie just breaks into a natural bop as he stands by the band's sound system.

"They are crazy talented," says Glowinski, who teaches theater, choir, band and orchestra at Scecina. "We're at that point now where they are professional. They learn music so well, and they play so well together. It's a rare thing for a high school band to have that musical maturity."

Progressing to that level has taken time, and perhaps no one represents that progression more than Jessica. Now a senior, the student who hates speaking in public and making presentations in class couldn't imagine herself performing on stage when she was a freshman. But she decided to give it a try when someone told her she had talent as a singer.

When the group performed at a school pep rally and received positive feedback from other students, she embraced the spotlight. And that feeling has continued in public performances, including during the Indianapolis Mini-Marathon when the group is one of the bands who line the route, making music and giving a lift to the



Above, Jackson McLaughlin hits the right notes on guitar while John Rash, in the background, pounds the drums during a practice session of Arisan Maru, the name of the Scecina High School rock band that performs professionally. (Photos by John Shaughnessy)

Left, Jessica Navarro, left, and Chastin Henley show their joy as the two lead singers of the rock band at Father Thomas Scecina Memorial High School in Indianapolis belt out a song during an after-school practice session.

20,000 runners who pass.

"I have to get up at three in the morning for it, and we usually don't perform until 10, but I love it," she says. "There's so much energy among the runners that the tiredness goes away. One time, a runner left the course and gave me a two-dollar bill. Playing for the Mini-Marathon is a memory I'll always have."

As for the name of the group—Arisan Maru—that's in memory of Father Scecina. According to the school's website, "During World War II, Father Scecina was among the many POWs who lost his life on a Japanese imperial ship," a ship that was named the Arisan Maru.

While that memory is sobering, the memories that the members of the group are creating are joyful.

"It's made my experience here at Scecina," says John, also a senior. "I don't play sports so this is an extracurricular [activity] I participate in. I like to think I'm good at it, and I've made some good friends."

Jessica adds, "We all hang out with different groups, but we're all very close. I consider us as a family."

That sense of family shows in the way that the other band members want to make sure that the eighth member of their group, guitar player Kevin Walters—who had to miss this band practice because of wrestling practice—is mentioned in this story.

Parent volunteer Rob Rash has also seen that sense of family in action.

"I recall two incidents where a band member was

experiencing a personal loss or conflict," says Rash, the father of John and an assistant superintendent of Catholic education for the archdiocese. "Each time, the members literally rallied around their band mate in a show of, 'we got your back.'"

The senior Rash also learned another lesson from being involved with the band, which has a pipeline for its future with the formation of two younger groups. The lesson came in the early 2000s as Rash and the band's original moderator, John Riley, were reacting to what they saw as the lack of organization and discipline among band members at that time.

"This member said to me, 'Mr. Rash, remember, this is supposed to be fun. Don't let the adults squeeze the fun out of this,'" Rash says. "I consider that the best advice for anyone who works with kids."

As the band finishes its rendition of "Ain't It Fun," the joy shows on the faces of the band members as they get ready for the next song.

"This is really fun," John says. "This is something we love to do."



Coach receives statewide honor



Terri Purichia

The recognition keeps coming for volleyball coach Terri Purichia, who led the girls' team at Our Lady of Providence Jr./Sr. High School in Clarksville to its second consecutive Class 2A championship of the Indiana High School Athletic Association in November.

Purichia was recently chosen as the 2014 Coach of the Year for volleyball in Indiana. The honor came from the coaches' association of the National Federation of State High School Associations. †

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The Church offers us many ways of praying during Lent

By Daniel S. Mulhall

Among the many things that can be said about Jesus of Nazareth, one thing is certain: He was a man of prayer. He prayed alone, in public, before meals and before he did anything of importance. He not only taught his disciples how to pray, but he also provided his followers with the example of when they should pray—always.

When St. Paul wrote that Christians should “pray without ceasing” (1 Thes 5:17), he was simply encouraging us to imitate how Jesus lived.

Lent is the perfect time for Christians to reinvigorate their lives of prayer. The season of Lent is modeled on the 40 days that Jesus spent praying and fasting in the desert after his baptism by John. During Lent, Christians are encouraged to actively participate in the Church’s life of prayer.

While we can pray in many different ways, the concept of prayer is itself quite simple. As the *Catechism of the Catholic Church* puts it: “Prayer is the raising of one’s mind and heart to God or the requesting of good things from God” (#2559). However we choose to pray, our acts turn us toward God and help us to grow closer to God.

The catechism compares prayer to a well of living water where we meet Christ: “Christ comes to meet every human being. It is he who first seeks us. . . . Whether we realize it or not, prayer is the encounter of God’s thirst with ours” (#2560).

In prayer, we enter into a covenant relationship with our loving Father.

There are many ways that we can pray during the Lenten season. Here are a few that have been practiced throughout Christian history.

All prayer begins with presence. As the psalmist wrote, “Be still and know that I am God” (Ps 46:11). While simple in concept, sitting quietly and letting God embrace us can be very hard to do. The mind wanders. We think of other things. We lose focus. But as Jesus instructed us in the Gospel of Matthew, when we pray, “go into your inner room, close the door, and pray to your Father in secret” (Mt 6:6).

Fasting is an ancient Jewish tradition and one that was practiced regularly by Jesus. Not only did he fast during his time in the desert before starting his public ministry, he also fasted during his passion and death.

While fasting can be an unpleasant experience, it is done during Lent to help us to control our appetites and to focus our attention on God. In this way, the act of fasting itself can be an act of prayer. No words are needed.

Giving money to the poor, which has traditionally been called almsgiving, is also a traditional prayer practice where we learn to be generous with what we have so as to acknowledge that God is the source of all that we have. The act of giving is itself an act of prayer.



A couple prays the Stations of the Cross at Christ the King Church in Commack, N.Y. The Church offers many ways of entering more deeply into prayer during Lent. One traditional form of Lenten prayer is the Stations of the Cross, which helps participants meditate on the suffering and death of Christ. (CNS photo/Gregory A. Shemitz)

The key here is to examine our motivation for doing so. It is easy to fall into the trap of believing that we can buy our way into heaven.

Another ancient Christian Lenten practice is reading and meditating on the Bible, both the Old and New Testaments. While reading and praying with the Bible all year long is a central aspect of the Christian faith, the Liturgy of the Hours is a formal part of the Church’s daily prayer and is required for the clergy and those in religious life. During Lent, however, the practice becomes more common among the laity.

Another way to pray with Scripture is the practice of “lectio divina” or divine reading. In this form of prayer, one reads a Bible passage several times in succession, pausing after each reading to think about a particular phrase or message that leads one to Christ.

“Lectio divina” can be practiced by one person reading and reflecting on the Scriptures in silence, or it can be done in large groups where the readings and people’s reflections are shared aloud.

While some people make reading the entire Bible their

Lenten prayer practice, others focus their attention around the Church’s daily liturgical readings, the Scripture passages that will be proclaimed during Mass.

The U.S. Conference of Catholic Bishops has made it quite easy to pray using these readings by posting them on its website at www.usccb.org/bible. You can sign up to have the readings e-mailed daily. The site also contains audio and video meditations on the day’s reading.

Other Lenten prayer practices include praying the rosary daily, making the Way of the Cross and attending daily Mass. These practices help the Christian to focus on Jesus’ life and ministry, his passion, death and resurrection.

As you can see, there are many ways of praying. All help us to turn our hearts and minds to God, and to pray without ceasing. Find the ones that work best for you, and spend time with God this Lent.

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

Prayer can be a source of renewal amid the many demands of life

By Marge Fenelon

How can we make Lent a more spiritually fulfilling time instead of just a time for us to give things up or fast on Ash Wednesday and Good Friday? We can begin by looking at the example Jesus set for us.

While it’s become fashionable to attempt, by some, to give up things like coffee or chocolate during Lent, letting go of those things won’t necessarily help us mentally or spiritually.

To begin, we may want to step back from the busyness of our lives, escape the crowds, so to speak, and spend time alone with our heavenly Father. That’s what Jesus did during the most important moments of his life.

After miraculously feeding 5,000 people with the five loaves and two fish, he went to pray: “Then he made the disciples get into the boat and precede him to the other side, while he dismissed the crowds. After doing so, he went up on the mountain by himself to pray. When it was evening, he was there alone” (Mt 14:22-23).

Before he chose his first Apostles, “he departed to the mountain to pray, and he spent the night in prayer to God” (Lk 6:12).

At the conclusion of an exceptionally active period of ministry, Jesus took his Apostles with him to a solitary place to rest and rejuvenate (Mk 6:30-32). Jesus also sought respite when he felt himself wearing thin from the demands placed upon him. In one instance, he sought refuge in a house where he’d hoped to remain undiscovered, at least for a while (Mk 7:24).

In all of these situations, Jesus exemplifies the need to retreat from the busyness of life to give rest to our bodies and souls.

Each of us has a God-willed mission, and Jesus has shown us how to prepare and strengthen ourselves to fulfill it. Perhaps you remember that the 40 days of Lent are an imitation of the 40 days that Jesus spent in the desert before beginning his public ministry.

In the same way our Lord preceded an important milestone by spending 40 days in the desert, praying and preparing, we

can find ways to do something similar, even in a world that’s constantly seeking every second of our attention.

Stop to consider, What could you be missing if you’re constantly giving in to all the things that demand your attention? How can prayer help you meet the most pressing of demands?

You may feel overwhelmed with the demands of daily life, but consider that Christ found strength in prayer. From the time he left the desert until his death, he devoted every bit of strength to ministering to others. He preached, healed and guided the people who came to him. Crowds would close in on him, demons would confront him and Pharisees would accuse him.

His life was no longer his own, but one of obedience to the will of his Father for him. He had to be ready for the mission he’d been given.

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



Rhode Island State Police officers Ben Sternberg and Michael Goduto pray during Mass at the Cathedral of SS. Peter and Paul in Providence. Following the example of Jesus, Catholics can rely on prayer to give them rest and new strength in their busy lives. (CNS photo/Laura Kilgus, Rhode Island Catholic)

From the Editor Emeritus/John F. Fink

Mary decides that Jesus' public life should begin

Jesus kept his promise to his mother to be back from his travels along the



Jordan River in time for the wedding feast in Cana. John's Gospel says that the wedding occurred "on the third day" (Jn 2:1), and that always seemed strange to me until I learned, while studying in Jerusalem, that

Tuesdays were the traditional days for weddings for the Jews during the time Jesus lived. That still seems strange since Tuesdays were work days.

This wedding feast would have been the second part of a Jewish wedding. The first part would have been the betrothal, when the bride and groom exchanged vows. The second part, usually months later, was when the groom came to take the bride into his home. It was accompanied by a great celebration.

This wedding was in Cana, about five miles from Nazareth. Many people have theorized about whose wedding it might

have been, but there's no way of knowing.

Not only was Jesus back for the wedding feast, but he brought six disciples with him. Those mentioned by now in John's Gospel were Andrew and his brother Simon, James and his brother John, Philip and Nathanael. Perhaps their addition to the list of those invited to the wedding feast happened at the last moment. And perhaps too, they might have had a lot to do with the fact that the wine ran out.

Then Jesus' mother took over. Mary said to Jesus, "They have no wine" (Jn 2:3).

"How does your concern affect me?" Jesus replied, a bit flippantly, it seems to me. And he added, "My hour has not yet come" (Jn 2:4).

Mary didn't reply to her son, but from what happened next we can infer a couple things. As a good Jewish mother, she probably thought to herself, "You're now in your 30s, and you've brought some disciples with you. Yes, it's time for your public life to begin."

And she must have known, from experience in their home, that Jesus could do something about the wine if he

wanted to because she turned to the wine servers and said, "Do whatever he tells you" (Jn 2:5). Obviously, Mary had some authority over the wine servers.

Of course, we know what happened next. Jesus had the servers fill six stone water jars, each holding 20 to 30 gallons, with water, and he turned the water into wine. So they would have had between 120 and 180 gallons of wine, which should have been enough to last a long time. Also, according to the headwaiter, it was a better wine than the bridegroom had been serving.

I think we often overlook the fact that, by getting Jesus to perform this first of his "signs" (Jn 2:11), as John's Gospel calls his miracles, Mary determined that it was time for Jesus to begin his public life. She surely knew that, once the word got out that Jesus had changed water into wine, there was no way he could go back to being a carpenter in Nazareth.

In point of fact, they didn't go back to Nazareth. Instead, they went to Capernaum, where, according to the Synoptic Gospels, Jesus lived while proclaiming his mission. †

Cornucopia/Cynthia Dewes

Don't blame God for the double whammies of life

Sometimes, while we're cheerfully schlepping along through life, we're hit with the unexpected. The bad kind. Unlike some of our problems, it's not the result of our bad decisions or those of others. If we were Muslims, we might just write it off as our fate, but since we're not Muslims we often agonize over



why this has happened, who's to blame, and what we might do to fix it.

The worst part is that these events are so unreasonable they defy explanation, leaving us hanging for closure. Indeed, bad things do happen to good people, not to mention the bad ones. So we try to resolve our feelings by laying blame, for example. People will say to the afflicted one, "Do you blame God?" since no other culprit is available.

Unfortunately, many of these unexpected whammies are related to aging, and there's not a whole lot we can do about that. Still, they seem unfair, as they do in the case of my friend Julia. She was my friend since kindergarten about a thousand years ago, but we kept in touch.

Julia was salutatorian of our high school class, and went on to become a librarian and the wife of another librarian. They lived quietly in St. Paul, working and raising a family. Theirs was a good life with attentive children, an active church community and kind neighbors. But things changed.

Julia's husband developed dementia, and she became crippled and finally diagnosed with cancer. Suddenly, they were living in a nursing home, their house was sold and their children gathered to help with their last days. But instead of blaming God or anyone else, Julia continued to be positive. She remained interested in everyone else, appearing cheerfully at our high school class lunch, talking about the future.

Old age isn't the only cause of the double whammies of life. We once had a year in which one of our sons died and, later, lightning burned the roof off our house. To top it off, my husband phoned from work one day to say I'd have to come pick him up because someone had stolen the tires off his car in the plant parking lot. One of our priest friends wrote a kind message saying, "Do we have another Job here?" which is exactly how we were thinking.

Maybe we can be involved in a terrible car accident or lose our job. Maybe our child develops a life-threatening illness which is draining away all our resources and threatening the stability of the family. Maybe our marriage is strained to a breaking point. We could go on and on itemizing the terrible things that can and do hit us once in a while for no apparent reason.

Sometimes we tend to think we're too smart or too careful or too good for bad things to happen to us. After all, we pay our bills and are kind to the wife and kids. We don't gossip, we vote when it's time, and we help out at church and in our community. We should get a medal.

So when bad things happen, who's left to blame except God? Well, it never occurred to me to blame God for anything. Maybe the natural system allowed for an error, maybe non-human forces like weather or genetic possibility took over, I don't know. All I'm certain of is that God only wills what is good, and gives us grace to get through whatever pit we're in.

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

Emmaus Walk/Debra Tomaselli

Expectations and putting everything in God's hands

Late one afternoon, my daughter Sara, pregnant and due momentarily, phoned.

"Mom," she said. "My water broke this morning."

I jumped from my chair.

"Ooooooh!" I said. "We're going to have a baby this weekend!" I started mentally planning the out-of-town trip.

Despite the distance, I could sense Sara's fear. She grew serious.

"We're on a timeline though," she said. "I have to go into labor within 12 hours, or the midwife will have to admit me into the hospital."

I cringed. Sara was terrified of hospitals.

That's why when they knew they were expecting their first child, Sara and her husband Tommy planned a home birth. They'd gathered information, chosen a midwife, attended birth classes. They were ready, but not for a trip to the hospital.

Even as a child, Sara dreaded hospitals. I remember once, in elementary school, Sara had pneumonia. When we

arrived at the hospital for a lung X-ray, she refused to exit our minivan. I tried convincing her that the X-ray wouldn't hurt, that it would be quick, and that I'd accompany her the whole time, but she trembled fearfully.

Another time, she broke her arm on the school playground. The teacher asked if she was OK, and Sara said yes. She spent that night at a friend's house. The mom, noticing that Sara was holding her arm funny, called me. "I think maybe she doesn't want to tell me something's wrong. Will you talk to her?" Sara insisted her arm was fine.

They went roller skating and ate McDonalds, but when Sara returned home, my husband and I brought her straight to the emergency room. Sure enough, she had a fractured elbow.

I don't know why, but Sara dreads hospital.

So I understood her alarm when the home birth threatened to become a hospital stay. And I knew she needed help juggling that fear.

Immediately, right over the phone, I prayed with Sara.

And when I pray, I don't tell God what to do. I just ask for strength and courage. I am convinced God knows best, even

when things don't go as we planned. Maybe especially when things don't go as we expected. I believe all things will glorify God, no matter what happens.

So I prayed that Sara and Tommy would have peace, comfort, strength and courage wherever the labor took them. Before we hung up, I spoke.

"Whatever happens is in God's hands," I reminded her. "Trust God."

Indeed, in the wee hours of the morning, Sara was transferred to the hospital. We were notified by text, including a statement that she was "terrified." But the only person she wanted there was Tommy, so all we could do was wait ... and pray.

"Lord, Sara is in your hands. You love her even more than I do. Even more than a mother, so great is your love for her.

"Right now, we're waiting.

"Right now and always, Lord, we trust in you."

P.S.: Little Ellie was born in the hospital, a long and desolate day later. Joyously, Mom and baby are now home and doing well.

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

Faith and Family/Sean Gallagher

Climb higher, achieve more during Lent

It wasn't long ago that our youngest son Colin, who will soon be 18 months old, seemed to go from crawling to walking in a matter of days.

You don't see him crawl anymore. That's for babies.

Now walking isn't good enough for him. He's beginning to trot around the house.

And most importantly for him, he's also started to climb.

If he sees a chair, he seems to say to himself, "I see a chair. Therefore, I must climb."

He'll toddle over to it, grab on to the far side of the seat and pull himself up on top of it. And if the chair is next to a table, up he'll go. If it's not next to a table, he'll often push it next to one and climb away to his heart's content.

That contentment quickly disappears and loud frustration and anger ensues if his mother Cindy, his brothers or I have the gall to take him down from his newfound perch for his own safety's sake.

Colin knows the heights that he was made to climb, and won't be deterred from them. He's driven to achieve, and God help the person who gets in his way.

It would be good for all us to have in our souls something of that drive for greatness in this season of Lent that began a little more than a week ago.

We can sometimes purposefully make our Lenten resolutions easy enough that they're really not that much of a sacrifice. And if we happen to slacken in them, we'll make excuses for ourselves and maybe even forget about them altogether long before Holy Week comes around.

I know that this has been the case with me at times in the past.

We were made for more than just the minimum, however. God's grace can help us achieve more. And achievement in Lent really means being drawn into a closer, more loving relationship with God and his people through prayer, fasting and almsgiving.

Now seeking to do more during Lent doesn't mean that we're supposed to become great spiritual athletes. If that is our goal, our attention will often be focused more on ourselves than on God and our neighbor.

We don't have to climb a spiritual Mount Everest. God will help us see plenty of hills in our lives of faith that are challenging enough at this stage in our relationship with him.

Instead, work diligently with the help of God's grace on being faithful to the Lenten disciplines that you have chosen for yourself. And if you think that there are moments when you can do a little more, go ahead and try.

That might mean attending an extra daily Mass, fasting a bit more from using your favorite smart phone or tablet or giving more time to your families or your neighbors in need.

We may stumble in our attempt to climb a little higher. But God will always be there to help us get up again when we fall. His love can keep us from getting discouraged, and help us nurture that drive to achieve.

So this Lent, let's try to be a little more like Colin. The drive that he has to climb ever higher is in each of our hearts. We just tend to bury it amid rationalizations and good old-fashioned laziness as we grow up.

God's grace, however, can fan back into flame the coals that we have hidden under the ashes of self-satisfaction.

If we take the opportunity to climb a little higher this Lent with a reinvigorated heart, the spiritual view will be tremendous when we celebrate Christ's resurrection at Easter. †



Second Sunday of Lent/Msg. Owen F. Campion

Sunday Readings

Sunday, March 1, 2015

- Genesis 22:1-2, 9a, 10-13, 15-18
- Romans 8:31b-34
- Mark 9:2-10

This weekend's first reading from the Book of Genesis is about Abraham. He is a very important figure in the process



by which Jews reach a sense of their ethnic and personal identities since he is regarded as the father of the Hebrew people.

Genetic links between Jews of any age and Abraham are not the only consideration. The ancient Jewish faith is another. Abraham is seen as the great example of faith in God and of obedience to God.

Christians and Muslims also revere Abraham for his faith. Scholars believe that Abraham actually lived at one time. He is not a myth.

More than 75 years ago, Pope Pius XI said that Christians fall within the category of children of Abraham, since Christians descend from him as a spiritual father, because of his faith.

In this reading, God promises divine protection to all of Abraham's descendants.

St. Paul's Epistle to the Romans furnishes the second reading. It was written amid a context similar to the circumstances surrounding each of the other Pauline letters.

While Christians certainly were increasing in number in the last quarter of the first century, they still at this time formed only a tiny minority in the population of the Roman Empire. Because of their total commitment to the Gospel of love, they seemed either foolish or threatening to the great majority of their contemporaries.

They were also soon regarded as enemies of the state because of their rejection of the Roman pagan religion.

Amid all this, many Christians surely were uneasy. Paul reassured them. In this reading, he called them to faithfulness regardless of the "hardships" that easily, even likely, would come their way.

He said that their knowledge of God was their advantage, and privilege. God

would save them. Christ had defeated death, and in the Lord they would prevail over every adversary.

A reading from the Gospel of St. Matthew is the third reading. It tells the story of the Transfiguration, a story found in the other Synoptic Gospels as well.

In the Transfiguration, the Lord's identity as Son of God was magnificently displayed. Rich symbols abound. Each has unmistakable roots in the Old Testament. Jesus is atop a high mountain, as bright as the sun. God's voice sounds from above. Each makes clear the fact of Christ's divinity.

The further lesson is that God shares with humans the very essence of being within the Holy Trinity, so that we all may know God.

Reflection

This weekend, we observe the Second Sunday of Lent. Lent is well underway.

Lent will be meaningless unless it includes a total and free dedication to molding ourselves into the image of Jesus, as Paul urged the Roman Christians. It requires absolute faith, trust and commitment.

We express this sincere dedication in prayer and penance.

Is it worth it? Through the words of Paul, the Church reminds us of life amid hardships. Outright persecution does not beset Christians in America, but American disciples of the Lord face their obstacles. Fears, doubts and our own smugness confound our ability to see things clearly and to act in what truly is in our best interests.

In these readings from Genesis and Matthew, the Church details the message of Romans, that Christ sustains us. Regardless of everything and anything, we have nothing to fear.

God's care for us, in Christ, is the product of God's love for us. The wondrous revelation to the Apostles of the Lord's divinity, seen in the Transfiguration, tells us of God's love.

God is with us in Jesus, the eternal Son of God.

Although almighty, however, Jesus overwhelms no one. We freely must respond. Lent is the process by which we individually and voluntarily intensify our response to the Lord. †

Daily Readings

Monday, March 2

Daniel 9:4b-10
Psalm 79:8-9, 11, 13
Luke 6:36-38

Tuesday, March 3

St. Katharine Drexel, virgin
Isaiah 1:10, 16-20
Psalm 50:8-9, 16bc-17, 21, 23
Matthew 23:1-12

Wednesday, March 4

St. Casimir
Jeremiah 18:18-20
Psalm 31:5-6, 14-16
Matthew 20:17-28

Thursday, March 5

Jeremiah 17:5-10
Psalm 1:1-4, 6
Luke 16:19-31

Friday, March 6

Genesis 37:3-4, 12-13a, 17b-28a
Psalm 105:16-21
Matthew 21:33-43, 45-46

Saturday, March 7

St. Perpetua, martyr
St. Felicity, martyr
Micah 7:14-15, 18-20
Psalm 103:1-4, 9-12
Luke 15:1-3, 11-32

Sunday, March 8

Third Sunday of Lent
Exodus 20:1-17
or Exodus 20:1-3, 7-8, 12-17
Psalm 19:8-11
1 Corinthians 1:22-25
John 2:13-25

Question Corner/Fr. Kenneth Doyle

Church teaching on Christ's real presence in the Eucharist based in Scripture

Recent polls indicate that some 70 percent of Catholics in the United States (and 66 percent in Ireland) do not believe in the real presence of Jesus in the Eucharist, but rather hold that it is only a symbolic presence of Christ.

If these polls are even halfway true, why is this elephant in the room never addressed or even mentioned in Church? (Massachusetts)



The beliefs of the Catholic Church are not determined by plebiscite. That is to say, what is fundamental in determining the core content of the Catholic faith is not how people feel, but what Jesus said. And for that, we can go, among other places, to the sixth chapter of John's Gospel.

Jesus has just multiplied the loaves and the fish to feed 5,000 people, and the crowds are in awe. The next day, Jesus says something that turns out to be very controversial: "I am the bread of life ... the living bread that came down from heaven ... and the bread that I will give is my flesh for the life of the world" (Jn 6:35, 51). People are shocked and ask: "How can this man give us [his] flesh to eat?" (Jn 6:52).

Even his followers are confused. Christ has every opportunity to pull back and explain. "Wait," he might have said, "I was only speaking figuratively."

Instead, he presses the point, watching as people start to drift away: "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me, and I in him" (Jn 6:54-56).

Later, at the Last Supper, Jesus reaffirms this teaching in language that is virtually identical.

Polling data varies widely regarding this

teaching. *The National Catholic Reporter*, for example, found in a 2011 survey that 63 percent of adult Catholics believe that "at the consecration during a Catholic Mass, the bread and wine really become the body and blood of Jesus Christ."

But as I said at the start, polling data is largely irrelevant, except to this extent (as your question suggests): If a fair number of Catholics do not subscribe to a long-held and central article of faith, the Church should doubtless do more to proclaim and explain that teaching.

I live in a non-Catholic area, and every Christmas I am asked this question: Why is the baby Jesus always portrayed without any clothing at all? Is it to show us the importance of his poverty? I doubt it, for his mother Mary and St. Joseph are covered from head to foot. (Louisiana)

What the Gospel says in Luke is that Mary "wrapped [Jesus] in swaddling clothes and laid him in a manger" (Lk 2:7). That is how the Christ child is shown in early Christian art, and it is quite likely accurate.

Jewish newborns at the time were swaddled in long strips of cloth to give them the sense of security they had experienced in the womb. Then, in the 14th century, St. Bridget of Sweden experienced a vision of the Nativity in which she saw the glorious infant Jesus lying naked on the Earth, with light streaming from his body.

Following that, medieval and Renaissance art began to show the Nativity with the baby wearing little or no clothes. Today, modern paintings usually depict the infant either in swaddling clothes or almost naked, wrapped in a loincloth.

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

My Journey to God



One Step at a Time

By Sandy Bierly

The cross is seen from the distance,
On the mountain so high,
Inviting me to climb,
Leaving all my cares behind,
Taking one step at a time.

I muster all of my strength,
Not looking back,
And start the climb,
Praying that I'll reach the top,
Taking one step at a time.

My thoughts are sublime,
As I follow Jesus,
Who carried the heavy cross,
Burdened with my sins,
Taking one step at a time.

I fall and he picks me up,
And holds me close to his side,
He helps me climb the mountain,
Walking by my side,
Taking one step at a time.

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Hikers walk next to a cross on Wank mountain near Garmisch-Partenkirchen, Germany, on Aug. 18, 2010.) (CNS photo/Michaela Rehle, Reuters)



Oswald of Worcester

died 992
feast – February 28

Descended from a Danish military family, Oswald was educated by an uncle who was the archbishop of Canterbury, in England. He was a canon at Winchester Cathedral before becoming a priest and dean there. After continuing his studies and becoming a Benedictine in France, he returned to England and was named bishop of Worcester in 961. He founded monasteries, promoted scholarship, established a great musical tradition in Worcester, replaced secular canons with monks, and also administered the Diocese of York from 972 until his death. Devoted to the poor and revered for his sanctity, Oswald died after washing and kissing the feet of 12 poor men, his annual Lenten custom.

CNS Saints

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.

ANDREWS, Judith, 76, Sacred Heart, Clinton, Feb. 7. Mother of Erin Stader and Doug Andrews. Sister of JoAnn Vallosia. Grandmother of four.

BATES, Victoria Frances, 20, St. Therese of the Little Flower, Indianapolis, Jan. 31. Daughter of Phlenarrie Bates and Gloria Kramer. Sister of Florine Bates.

BEDEL, Loretta M., 91, St. Anthony, Morris, Feb. 4. Mother of Margarita Case, Betty Frey, Mary Jean Wessel and Richard Bedel. Grandmother of 21. Great-grandmother of 14.

COTNER, Marlene Joan (Meidel), 83, St. Charles Borromeo, Bloomington, Feb. 2. Wife of Samuel Cotner. Mother of Rebecca Williams, John, Patrick and Stephen Cotner. Sister of Jerald Meidel. Grandmother of seven. Great-grandmother of 13.

COYLE, Martha E., 87, St. Paul, Tell City, Feb. 5. Mother of Darlene Hoffman, Kay Houghland, Starr Ramsey, Mary Sims, Patti, Dan, Frank and Jim Coyle. Grandmother of 18. Great-grandmother of 38. Great-great-grandmother of 12.

GOODE, Frances Ann, 87, St. Pius X, Indianapolis, Feb. 5. Mother of Andrea Frost, Abbe Gray, David, Joe, Josh and Michael Goode. Sister of Marguerite Jorishie, Margaret O'Donnell and Hank Denk. Grandmother of 11. Great-grandmother of four.

GRAVES, Margaret S., 82, Holy Angels, Indianapolis, Feb. 1. Mother of Angela Dickerson, Alicia Graves-Perry, Annie Smith, Aaron, Adrian and Anton Graves. Grandmother of 17. Great-grandmother of 14. Great-great-grandmother of two.

GREEN, Wanda L., 86, St. Lawrence, Lawrenceburg, Feb. 1. Mother of Jodie Jerger, Tina Magee, Maria and Brian Green.

Sister of Joan Greive, Jacquelyn Johnston and Audrey Luhrsen. Grandmother of nine. Great-grandmother of five.

HEIN, Robert Alan, 80, St. Pius X, Indianapolis, Feb. 1. Father of Colista Leiter, Ruth Shupak, Gretchen and Sarah Hein. Grandfather of 10.

KENNY, Thomas Michael, 74, Christ the King, Indianapolis, Feb. 7. Husband of Dorothy Kenny. Father of Brian, Michael, Richard and Scott Kenny. Brother of Paulist Father John Kenny. Grandfather of seven.

KOLBUS, Robert, 78, Our Lady of the Greenwood, Greenwood, Jan. 1. Husband of Barbara Ann (Delp) Kolbus. Father of Lisa Clifford, Karen Ralph, Linda, Stephen and Ted Kolbus. Brother of Patty Jacobs, Kathleen Lantz, and Wayne "Mike" Kolbus. Grandfather of eight. Great-grandfather of one.

LECHER, Daniel P., 78, St. Catherine of Siena, Decatur County, Feb. 6. Husband of Betty Lecher. Father of Don, Jeff and Tim Lecher. Stepfather of Bary, Darrin, Jeff, Scott and Ted Moorman. Brother of Arlene Feldman, Thelma Harpring and Tom Lecher. Grandfather of seven. Step-grandfather of 17. Great-grandfather of four. Step-great-grandfather of five.

MESSER, Kathy (Blackburn), 68, St. Lawrence, Lawrenceburg, Jan. 25. Wife of James Messer. Mother of Bryan, Jason and Michael Messer. Grandmother of six.

METZ, Clarence W., Jr., 71, St. Mary, New Albany, Feb. 1. Husband of Anna Metz. Father of Amy Smith, Lisa and Joe Metz. Brother of David Metz. Grandfather of five. Great-grandfather of two.

NORDHOFF, Donald R., 83, St. Vincent de Paul, Bedford, Feb. 9. Father of Kyle Baxter, Mark and Scott Nordhoff. Grandfather of 16. Great-grandfather of seven.

PANKRATZ, Joan Marie, 75, Our Lady of the Greenwood, Greenwood, Jan. 11. Mother of Michael and Thomas Pankratz. Sister of Beverly Schammel and John Dearmann. Grandmother of five.

RIHM, Walter F., 91, St. Elizabeth of Hungary, Cambridge City, Feb. 7. Father of Joanna Schrader, Linda Vance, Elaine, Brian,



Ash Wednesday in Jerusalem

Father Feras Hejazin of Jordan places ashes on the forehead of a Palestinian Catholic woman during the Feb. 18 Ash Wednesday morning Mass at St. Savior Church in Jerusalem's Old City. (CNS photo/Debbie Hill)

Donald, Gerald and James Rihm. Brother of Patricia Weiss and William Rihm. Grandfather of 20. Great-grandfather of 22.

SCHMUTTE, Joseph, 81, St. Gabriel the Archangel, Indianapolis, Jan. 28. Husband of Pamela G. Schmutte. Father of Donna Andrew, Douglas and John Schmutte. Stepfather of Richard Holder. Brother of Helen Schell. Grandfather of six. Great-grandfather of six.

THOMAS, Major General, Joseph A., 86, St. Barnabas, Indianapolis, Feb. 7. Father of Janet Morrison, Jeffrey and Robert Thomas. Brother of Preston, Richard and Steven Thomas. Grandfather of nine. Great-grandfather of four.

TOPPE, Patricia A., 84, St. Ambrose, Seymour, Feb. 8. Mother of Mary Jo Gallion, Victoria, Robert and Timothy Toppe. Grandmother of six. Great-grandmother of eight.

VAAL, Patricia Ann, 72, St. Meinrad, St. Meinrad, Jan. 30. Wife of Delbert Vaal. Mother of Michelle Pund, Charlotte Rogier, Holly and Michael Vaal. Sister of Bob and David Coyle. Grandmother of five.

VANNOY, Richard Lee, 81, St. Jude, Indianapolis, Feb. 9. Husband of Margaret Anne (Walsh) Vannoy. Father of Kathy Halter, Teri Ward, Kevin, Rick and Steve Vannoy. Brother of Robert Vannoy. Grandfather of 11.

VANZO, Florence M., 85, Our Lady of Lourdes, Indianapolis, Jan. 28. Mother of Suzanne Kobak, Anita Suppiger, Nancy, Bruce, John and Robert Vanzo. Grandmother of 18. Great-grandmother of 15.

WEINMANN, Edward J., 96, St. Mary, New Albany, Feb. 8. Husband of Kathleen Weinmann. Brother of Gertrude Gilmore and George Weinmann.

WELLS, Debra D., 62, St. Mary, Greensburg, Feb. 8. Wife of Karl Wells. Mother of Amber Harris and Andrea Wells. Sister of Connie Lonneman and Bill McKell. Grandmother of three.

WILLIAMS, Thomas Dean, 60, Our Lady of the Greenwood, Greenwood, Dec. 27. Husband of Margie Williams. Father of Laura Lee and Luke Williams. Brother of Betsy, Patsy and Sam Williams. Grandfather of three. †

Providence Sister Rosalie Marie Weller ministered as a cook, also in parishes

Providence Sister Rosalie Marie Weller died on Feb. 4 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 103.

The Mass of Christian Burial was celebrated on Feb. 14 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Rose Henrietta Weller was born on Sept. 7, 1911, in Earl Park, Ind.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 15, 1934, and professed final vows on Jan. 23, 1942.

During her 80 years as a member of the Sisters of Providence, Sister Rosalie ministered as a cook for 38 years in convents in California, Illinois, Indiana and Washington, D.C. Beginning in 1975, she began ministering in parishes. In 2001, she returned to the congregation's motherhouse where she continued to serve in many ways. In 2011, she dedicated herself entirely to prayer.

In the archdiocese, Sister Rosalie Marie ministered at St. Lawrence Parish in Indianapolis from 1984-2001.

She is survived by nieces and nephews. Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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~Saint John Paul II, The Gospel Life

Lenten penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

- March 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 11, 6:30 p.m. at St. Gabriel, Connersville
- March 12, 7 p.m. at St. Mary (Immaculate Conception), Rushville
- March 24, 6 p.m., Richmond Catholic Community at St. Mary, Richmond

Indianapolis East Deanery

- March 5, 7 p.m. for St. Therese of the Infant Jesus (Little Flower) and Our Lady of Lourdes at St. Therese of the Infant Jesus (Little Flower)
- March 11, 7:30 p.m. at Holy Spirit
- March 12, 7 p.m. for St. Philip Neri at Chapel of the Holy Cross
- March 19, 7 p.m. at St. Michael, Greenfield
- March 24, 7 p.m. at St. Thomas, Fortville
- March 25, 7 p.m. at St. Mary
- March 26, 7 p.m. for St. Rita and Holy Angels at St. Rita

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 16, 7 p.m. at Nativity of Our Lord Jesus Christ
- March 19, 7 p.m. at St. Roch
- March 30, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

- 6-7:30 p.m. at Mary, Queen of Peace, Danville (individual confession available every Wednesday during Lent)
- 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



A priest hears the confession of an inmate at a prison camp for male foreign citizens near the village of Lepley, Russia, on Dec. 27. (CNS photo/Denis Abramov, Reuters)

- 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)
- 7:30 p.m. at Annunciation, Brazil (individual confession available every Wednesday during Lent)
- March 4, 6 p.m. at Sacred Heart, Clinton
- 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, 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, Terre Haute †

Don't be a successful failure: Choose life over false gods, Pope Francis says

VATICAN CITY (CNS)—Don't use peer pressure, greed or laziness as an excuse to chase after false gods and become a wildly successful failure, Pope Francis said.

Slow down, reflect and choose the path that takes you closer to God and your loved ones, he said on Feb. 19 during his morning Mass in the chapel of the Domus Sanctae Marthae, where he lives.

One mistake in life, he said, is "always seeking one's own success, one's own benefit without thinking about the Lord, without thinking about one's family," he said.

Vatican Radio and *L'Osservatore Romano* released excerpts from his homily, which examined the day's first reading from Deuteronomy, in which Moses sets before the people "life and prosperity, death and doom" (Dt 30:15), and encourages them to choose life by following the Lord.

Christians are still faced with the same difficult choice every day, the pope said, "to choose between God and the other gods—those that have no power to give us anything, just tiny little what-nots that are fleeting."

It is not easy to make the right choice because "we always have this habit of following the crowd a little.

"It's easier to live letting ourselves be carried by inertia in life, by each situation, by habits," and it's easier to become a slave to "other gods," he said.

"So often we are on the run, we are in a rush without realizing what the road we're on is like, and we let ourselves—without thinking—be swept up by needs, by the necessities of the day.

"Why do we go so quickly in life without realizing what path we're taking?" he asked. "Because we want to win, we want to profit, we want success."

But, the pope said, the day's Gospel reading from

St. Luke's Gospel has Jesus asking, "What profit is there for one to gain the whole world yet lose or forfeit himself?" (Lk 9:25)

"Someone can gain everything, but in the end become a failure," the pope said. They may have erected a monument, had a self-portrait made, "but you have failed; you did not know how to choose well between life and death," the pope said.

The Church, especially during Lent, asks people to slow down and reflect on their lives, he said. "It will do us well to stop and think a bit during the day: What is my lifestyle like? What paths am I taking?"

Take five or 10 minutes each day to ask: "How fast am I living my life? Do I reflect on the things that I do? What is my relationship with God like and with my family?" he said, adding that just by reflecting on the last question, "surely we will find things that we have to correct." †

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ABORTION

continued from page 1

reversal, and he also addressed the news conference.

He recounted the case of a woman who came to him in 2007. According to Harrison, the woman had been to an abortion clinic where she was “bullied and pressured” into opting for a medical abortion.

The mother wanted to know if there was any way to stop the effects of the drug. At the clinic, he said, “they gave her no hope. They said, ‘There’s nothing you can do; you have to complete this procedure.’”

Harrison told the woman, “I need to step out and pray” about her request. “Then I said a prayer and started looking through books and thinking about how RU-486 works,” he told reporters. “It essentially just blocks the progesterone receptors and starves the baby.”

Harrison then immediately took some progesterone he had on hand for fertility treatments and, after informing the mother that the treatment might not work, injected her with the hormone.

She later gave birth to a little girl, who survived with “no problems and no ill effects” and, according to Harrison, is now “an excited little cheerleader for her local football team and just a great little joy to be around. She’s doing wonderfully.” Her mother went back to school, and is now a respiratory technician and has purchased a house.

Since Harrison’s discovery, Davenport and Dr. George Delgado, medical director of the Culture of Life Family Services in San Diego, have published a series of case studies “demonstrating successful reversal of mifepristone effects in women who chose to reverse the medical abortion process.”

Delgado, who also is a member of the

American Association of Pro-Life Obstetricians and Gynecologists, heads the Culture of Life’s reversal program.

In her comments at the news conference, Minichini recounted her experience in a Planned Parenthood exam room last summer. Through tears of pain and uncertainty, she told the nurses that she wanted to have an abortion. After being informed of the rate of her unborn son’s heartbeat, she said, she couldn’t bring herself to swallow the large, white pill in her hand.

But she was repeatedly chided by the supervising doctor, she said, and so gave in and took the pill.

“I knew immediately after I swallowed the pill that I had made a bad decision,” Minichini said. “I even tried throwing up, but nothing happened.” At a hospital in New Jersey, she was told that her child would be deformed and disabled if she didn’t take the second pill in the RU-486 procedure.

“I was just at an end,” she said. “I didn’t have any hope, so I just started Googling” before finding a hotline number that put her in touch with a physician who could reverse the medical abortion.

Gabriel David Caicedo was born on Dec. 31, 2014, weighing 8 pounds 9 ounces and measuring 21 inches long. Despite what his mother was told back in May, Gabriel is an extremely healthy and energetic child.

“He’s very active, always awake and alert, making eye contact,” Minichini told Catholic News Service. “He just rolled over for the first time last week at 6 weeks old.”

To other young men facing unexpected fatherhood, Gabriel’s father urged contemplation.

“Take a deep breath and think about the situation. It’s a hard situation to go through, but it’s not as bad as many fathers think that it is. They [kids] are just a blessing to be quite honest. He gives us more ambition to progress [in life]. ... You just have to grab the bull by the horns,”



Father Frank Pavone, national director of Priests for Life, poses with Chris Caicedo, Andrea Minichini and their son, Gabriel Caicedo, following a news conference at the National Press Club in Washington on Feb. 23 to call attention to a protocol to reverse RU-486 medical abortions. (CNS photo/Priests for Life)

said Chris Caicedo, adding, “Gabe is the light of our life, and this [pro-life] message is his purpose.”

Andrea, 22, is currently studying to be a physician’s assistant and Chris, 23, is studying accounting.

Stories such as Gabriel’s are important because they have the power to change minds about life and inspire hope in the face of abortion, according to Father Pavone. “The pro-life movement is about saving lives,” he stated, “and we save lives by taking despair and replacing it with hope.

“There is not one person here who cannot save a life by spreading the news about this technique,” the priest told reporters. “The goal of the pro-life movement is to end all abortion, and for babies like Gabriel, who are here today because of this technique, abortion did end. It was conquered; it was overcome.” †

What was in the news on February 26, 1965? The bones of St. Peter are found, the pope reveals secret peace talks and cardinals are given a new rank

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 26, 1965, issue of *The Criterion*:

- Pope Paul gives reasons for naming new cardinals
 - Unity head welcomes ‘dialogue’
 - Czech ‘surprise’: Freed Cardinal Beran in Rome for Red Hat
 - Pope reveals secret peace ‘negotiations’
- “VATICAN CITY—Pope Paul VI has

revealed that he has made ‘confidential’ approaches to various governments in an attempt to preserve world peace. He wrote this in a letter to the bishops of war-torn Vietnam where American forces helping in the struggle against communist guerrillas have struck at bases in the communist-ruled north.”

• Hits elevation of patriarchs
 • Woman archeologist: Concludes that bones under Vatican are definitely those of Saint Peter
 “VATICAN CITY—A professor at Rome University claims to have conclusive evidence that bones discovered under the high altar of St. Peter’s basilica are those of the prince of the Apostles. ... The excavations leading to the present findings began in the old Roman burial ground under the Vatican basilica in 1940 with the authority of Pope Pius XII. They continued until 1950, when the existence of St. Peter’s tomb was established to the satisfaction of most archeologists. But the tomb was empty. Now, says Professor [Margherita] Guarducci in her new book, that problem is solved. ‘The relics of Peter are under the Confession of the Vatican basilica.’ The Confession is the site under the main altar traditionally held to be the final resting place of St. Peter’s remains. She claims the original tomb was empty because in the first days of

the first Christian emperor, Constantine, the bones were removed to a hiding place inside walls marked with graffiti—markings scratched in the plaster with sticks of graphite and other objects—which were then enclosed inside a monument raised by Constantine in honor of the Apostle. The hiding place was only six feet above the old tomb.”

- Newman Movement marking 50th year
- Comely ‘imports’ enhance CYO unit
- Church law changed: Patriarch-cardinals are given new rank
 “VATICAN CITY—The Church’s Eastern-rite patriarch-cardinals have been given a new position in the hierarchical structure of the Church with a rank immediately below that of the six cardinal-bishops.”
- Greatest Story film applauded



Read all of these stories from our February 26, 1965, issue by logging on to our archives at www.CriterionOnline.com. †

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