



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Spending time with Jesus

Aurora Catholics see new perpetual adoration chapel as 'a game changer,' page 9.

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Carl Bohman, left, gives directions to altar server Andrew Ruf during a Jan. 24 Mass at St. Peter Church in Franklin County. Bohman trains young altar servers in the Batesville Deanery faith community in part by serving at Mass alongside them. (Photo by Sean Gallagher)

## 78-year-old altar server passes on love of the Eucharist to younger generation

*(The Church in the U.S. is in the midst of a three-year National Eucharistic Revival meant to help Catholics across the country grow in their love and understanding of Christ's gift of himself in the Eucharist. With that in mind, The Criterion is publishing articles to show the place of the Eucharist in the lives of Catholics across central and southern Indiana.)*

By Sean Gallagher

FRANKLIN COUNTY—Carl Bohman trains young people in his rural southeastern Indiana parish how to assist at Mass as altar servers, much like adult volunteers do in parishes across the archdiocese.

But Carl doesn't just instruct them. He serves at Mass alongside them—and in the process shows them his deep love for the Eucharist, hopefully planting seeds of faith-filled devotion in them at the same time.

"He's just another server," said Andrew Ruf, 13, a new altar server at St. Peter Parish in Franklin County. "But he's wiser. He's been doing it longer."

**'I'm the past. ... They're the future.'**

A lot longer—70 years longer.

Carl, 78, started serving when he was 8 and growing up in the early 1950s as a member of the former

See **ALTAR SERVER**, page 8

## Advocates shed light on benefits of community solar programs

By Victoria Arthur

Although legislation supporting community solar programs will not see the light of day in Indiana this year, advocates gathered at the Statehouse recently to promote this clean energy system that is gaining momentum nationwide.



At the state's sixth annual Renewable Energy Day on Feb. 13, lawmakers heard from a broad coalition of Hoosiers who want Indiana to join more than 20 states in adopting community solar projects.

Community solar refers to a solar energy system in which multiple customers, ranging from households to small businesses, churches, schools and local governments, can subscribe to receive a credit on their utility bill for a share of the power produced by nearby solar panels.

Community solar provides an alternative for those who want to tap into the benefits of solar energy, but are unable to place solar panels on their property themselves due to cost or other constraints.

House Bill 1193, authored by Rep. Carey Hamilton (D-Indianapolis), was the primary measure introduced in this legislative session authorizing community solar programs, but it did not receive a hearing.

Despite the lack of movement at the Statehouse this year, advocates for the environment, including the Indiana Catholic Conference (ICC), say they will continue to illuminate this topic.

"The Church's interest in this policy is twofold: caring for creation and respecting subsidiarity, which is the social doctrine principle that decisions should ideally be made by the people closest to and most affected by an issue or concern," said Alexander Mingus, associate director of the ICC, the public policy voice of the Catholic Church in Indiana. "The

See **ICC**, page 8

## Pastor receives national honor as 'advocate for Catholic education'

By John Shaughnessy

When the latest great news for Catholic education in the archdiocese was announced recently, it was greeted with joy, surprise and a touch of humility.

The rejoicing quickly spread among the staff and the students of St. Mark the Evangelist School in Indianapolis when the news came that the National Catholic Educational Association (NCEA) had chosen Father Timothy Wyciskalla, the pastor of St. Mark, for its Lead, Learn, Proclaim Award—the only pastor in the country to receive the prestigious honor in 2024.

While the joy for Father Wyciskalla has also spread through St. Mark Parish and beyond, the 36-year-old priest has reacted with surprise and humility.

"I was flattered and surprised when they told me they had nominated me," he says. "Being my first time and being fairly young, I thought it was just an honor to be nominated. I figured most dioceses nominate someone, so I was quite surprised when someone from the NCEA called me, told me I had won and invited me to the awards ceremony.

"Catholic schools are such an

See **EDUCATION**, page 3

Father Timothy Wyciskalla, pastor of St. Mark the Evangelist Parish in Indianapolis, often visits with students at the parish's school to share stories and lessons about the Catholic faith. (Submitted photo)







## Ash Wednesday

Deacon Kevin Daily places ashes on the forehead of Theresa Schneider during a Feb. 14 Ash Wednesday Mass at St. Mary of the Immaculate Conception Church in Aurora in southeastern Indiana. (Photo by Sean Gallagher)

## Chose your path to grow in love of the Eucharist during the National Eucharistic Congress

Criterion staff report

While the schedules for the first and last days of the National Eucharist Congress in Indianapolis on July 17-21 are unique, the three middle days follow a similar schedule—one that allows participants to craft their own experience of growing in love of Christ in the Eucharist.

Each of those three days offers morning Mass followed by the choice of one of six Impact sessions: an Encounter track focused on growing in relationship with Jesus; the same track offered in Spanish, called *Encuentro*; an Empower track focusing on tools of evangelization; a Renewal track for ministry leaders; a Family-focused track; and an Awaken track for youths.

Participants can then design their afternoon in several different ways. Each afternoon offers an option of either a 2-3:15 p.m. session or a 2:45-4 p.m. session, each with a different topic and each led by several well-known speakers. Downtime can be spent exploring a Shroud of Turin exhibit or taking in the vendors in a large exposition hall.

Or participants can choose a special afternoon experience, such as a musical theatrical performance highlighting moments from Scripture that center around the Eucharist, or a two-part session delving into the biblical theology of the Eucharist. Other options exist as well.

For more information on the daily session opportunities and speakers, go to [www.eucharisticcongress.org/schedule](http://www.eucharisticcongress.org/schedule).

To register for the congress, go to [www.eucharisticcongress.org/register](http://www.eucharisticcongress.org/register). †



**NATIONAL EUCHARISTIC CONGRESS  
WEEKLY UPDATE**


## Official Appointment

Effective Immediately

Rev. Joby Puthussery, appointed interim dean of the Terre Haute Deanery to

complete the term of his predecessor, which ends on July 7, 2024, while remaining administrator of Sacred Heart Parish, Clinton, and St. Joseph Parish, Rockville.

(This appointment is from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †



### Public Schedule of Archbishop Charles C. Thompson

**February 21—March 6, 2024**

<p><b>February 21-23</b> The Way Forward Ecclesial Gathering, San Diego</p> <p><b>February 26 – 1 p.m.</b> Virtual U.S. Conference of Catholic Bishops Subcommittee on the Catechism meeting</p> <p><b>February 26-28</b> Symposium on The Place of Episcopal Discernment in the Synodal Journey at University of Notre Dame, Notre Dame, Ind.</p> <p><b>February 28 – March 1</b> Leadership Roundtable 2024 Catholic Partnership Summit in Arlington, Va.</p> <p><b>March 2 – 1 p.m.</b> Confirmation Mass for youths of St. Michael Parish, Brookville; St. Nicholas Parish, Ripley County; St. Peter Parish, Franklin County; St. Charles Borromeo Parish, Milan; St. Anthony of Padua Parish, Morris;</p>	<p>and St. Louis Parish, Batesville, at St. Louis Church</p> <p><b>March 4 – 2 p.m.</b> Mass and dialogue at Edinburgh Correctional Facility, Edinburgh</p> <p><b>March 5 – 10:30 a.m.</b> Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p><b>March 5 – 7 p.m.</b> Confirmation Mass for youths of St. Christopher Parish, Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis</p> <p><b>March 6 – 10 a.m.</b> Clergy Lenten Day of Prayer at Mother of the Redeemer Retreat Center, Bloomington</p>
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## Synod listening sessions to take place on March 16, March 23 in archdiocese

Criterion staff report

Catholics and others across central and southern Indiana are invited to take part in two listening sessions related to the meeting of the Synod of Bishops on synodality.


One session will take place from 9:30-11:30 a.m. on March 16 at St. Mark the Evangelist Parish, 535 E. Englewood Ave., in Indianapolis. The other session is from 9:30-11:30 a.m. on March 23 at St. John Paul II Parish, 2253, W. St. Joe Road, in Sellersburg.

Participants will prayerfully discuss two key questions about how well the Church is fulfilling its mission and helping people in southern and central Indiana live

as faithful disciples of Jesus. Input from the sessions will supply content for a report from the archdiocese to the U.S. Conference of Catholic Bishops.

Delegates to the synod on synodality—made up of ordained, religious and lay Catholics from around the world—met last fall. Its concluding meeting will take place later this year in October. In the meantime, dioceses around the world have been invited to gather the thoughts and reflections of Catholics and others in preparation for the final meeting.

Those interested in taking part in the upcoming listening sessions in the archdiocese should register by calling 317-236-1550 or sending an e-mail to [catechesis@archindy.org](mailto:catechesis@archindy.org). †



### Pope’s prayer intentions for March

- **For the new martyrs**—We pray that those who risk their lives for the Gospel in various parts of the world inflame the Church with their courage and missionary enthusiasm.

See Pope Francis’ monthly intentions at [archindy.org/popessintentions](http://archindy.org/popessintentions).

## Correction

In the article, “Two upcoming retreats give opportunities for married

couples to reconnect,” in the Feb. 16 issue of *The Criterion*, Aaron and Ava Pfeiffer were married in September 2021. †



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# Vatican announces synod assembly dates, formation of study groups

VATICAN CITY (CNS)—The second assembly of the Synod of Bishops on synodality will meet on Oct. 2-27, and will be preceded by several formal studies coordinated by the synod general secretariat working with various offices of the Roman Curia.

The Vatican announced the dates for the assembly on Feb. 17, indicating that the desire of some synod members to

spend less time in Rome was not accepted. The fall assembly will be preceded by a retreat for members on Sept. 30-Oct. 1, the Vatican said.

And in response to a formal call by members of the first assembly of the synod, Pope Francis has agreed to the establishment of “study groups



Pope Francis

that will initiate, with a synodal method, the in-depth study of some of the themes that emerged.”

In a chirograph, or brief papal document, released on Feb. 17, the pope said that “these study groups are to be established by mutual agreement between the

competent dicasteries of the Roman Curia and the General Secretariat of the Synod, which is entrusted with coordination.”

However, the papal note did not list the topics to be studied nor the members of the groups. The synod office said it hoped the approved groups and their members could be announced by mid-March. †

## EDUCATION

continued from page 1

important part of our Church in our country that it’s humbling to receive an award like that—because there are countless priests in the country who have schools. It’s humbling, and also a great honor.”

According to officials at the NCEA, the Lead, Learn, Proclaim Award “highlights the outstanding work being done in Catholic education communities across the country. A mix of individual leaders, teachers, pastors and superintendents comprise the cast of exceptional awardees entrusted with the faith formation of students in Catholic school communities.”

In announcing the 11 winners, NCEA president Lincoln Snyder noted, “Within our Catholic school communities, there are those who are the premier advocates for Catholic education. Our Lead, Learn, Proclaim honorees tirelessly carry out the mission of faith formation deeply invested in the students, the schools and their ministry. Together, let’s honor them for doing the Lord’s work as true servant leaders.”

Even if he hadn’t received the honor, there’s no doubt that Father Wyciskalla is a “premier advocate for Catholic education.”

He praises the impact that his education at St. Barnabas School and Roncalli High School, both in Indianapolis, had on his life and his faith.

He has seen the difference a Catholic school education has made in the students at St. Mark and in his previous assignments as a parochial vicar at St. Malachy Parish in Brownsburg and SS. Francis and Clare of Assisi Parish in Greenwood, which also have strong schools.

“A strong Catholic school is a strong parish, and it’s also the future of that parish. I wish that was more apparent to everybody,” he says. “It’s an incredibly important ministry. I hope it will continue to grow everywhere, that it will continue to be a part of our Catholic experience in the U.S. and especially in our archdiocese.”

Father Wyciskalla’s commitment to Catholic education shows in the many ways he influences St. Mark School, says Joseph Hansen, assistant superintendent of Catholic schools in the archdiocese. He cites the pastor’s leadership in a capital campaign that led to a new gym, a new cafeteria and new pre-kindergarten classrooms.

“New families continue to join the church and school,” Hansen notes. “The diversity at St. Mark has increased at a rapid rate, and St. Mark especially has a high number of students who are refugees from Myanmar. Father Tim and the entire leadership team at St. Mark continue to welcome this community and ensure they are valued and contributing members of the St. Mark family.”

As principal of St. Mark School, Jen Kocher says that Father Wyciskalla is beloved by the students because of all the ways he strives to connect with them.

“He goes above and beyond to be present in our school and a model for how to live your life—to become a ‘superhero saint.’ He volunteered to be a chaperone for our fourth-grade field trip to the Indianapolis Motor Speedway and was the driver for the minibus,” she says. “The students loved getting to see this other side of Father Tim.”

“He often comes to many extracurricular and sporting events to support students and demonstrate for them how to support each other. He always plays in the annual staff versus eighth-graders’ volleyball game. And this year, during our fall food drive, he even covered himself in

shaving cream and allowed students to throw cheese balls at him as a motivator to donate. His value for Catholic education shows in all he does for our students and staff.”

That’s especially true in his spiritual approach to the 525 students at the school, Kocher says.

“Father Tim works closely with the school to teach our students the many ways of practicing and modeling our Catholic faith, such as adoration, Stations of the Cross, praying the rosary and reconciliation,” the principal says. “A perfect example of his leadership is the patience and time he invests in training new servers for our school and parish Masses.”

Father Wyciskalla will receive his Lead, Learn, Proclaim Award on April 1 when the NCEA starts its annual four-day conference in Pittsburgh. He views it as an honor to be shared with the leadership team at St. Mark.

He credits former principal Rusty Albertson for initially welcoming the Burmese families to the school and current principal Kocher and her staff for being the everyday ministers of the faith to the students from all backgrounds.

Calling this year “an exciting time for St. Mark” with all its improvements and all the school is trying to do for its students, Father Wyciskalla feels it’s an honor to be part of it.

“If I was at an assignment where I didn’t have a school, I’d still love being a priest,” he says. “But I always want to have a school. Of all the parish ministries—and they’re all important—I really think a Catholic school is the best at getting us our next generation of Catholics because we’re educating them, and we’re also able to give them the fullness of human formation, which includes spiritual formation.”

“Thank God for our Catholic schools.” †



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PART III

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**UNITED CATHOLIC APPEAL DONOR SPOTLIGHT**

This is the final part to our conversation with Ginny and Pat Maher, lifelong Catholics and parishioners at SS. Peter and Paul Cathedral in Indianapolis.

From meeting each other at Cathedral Grade School to marrying and starting a family, to successful careers and through retirement, the Mahers attribute everything to the Church. When asked what the Church has done for them, Pat responds with, “The question is, what hasn’t it done?”. In an emotional close to this 3-part series, he adds, “It’s done everything.”

Take a moment and scan the QR code above to watch part 3 of their story. If you are moved to give, you can do so by scanning the QR code below to make a one-time or recurring gift safely and securely online, or you can visit [www.unitedcatholicappeal.org/donate](http://www.unitedcatholicappeal.org/donate).

**THANK YOU** to those who have already given in support of many vital ministries. This year’s United Catholic Appeal goal is \$6.3 million. We are currently at \$4.7 million. Please consider giving. Your gift, whether big or small, is a true blessing to those we serve. God bless you.





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# The Criterion

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## Editorial



Pope Francis greets visitors gathered in St. Peter's Square at the Vatican to pray the *Angelus* with him on Feb. 18. (CNS photo/Vatican Media)

## Speaking from the heart, pope calls us to listen, forgive, love as Christ did

*“And so I say to you, you are Peter, and upon this rock I will build my Church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on Earth shall be bound in heaven; and whatever you loose on Earth shall be loosed in heaven”* (Mt 16:18-19).

Yesterday, Feb. 22, our Church celebrated The Feast of the Chair of St. Peter the Apostle. The “chair” (*cathedra* in Latin) refers to a wooden structure encased in bronze by the 17th-century Italian artist Bernini and preserved in the Vatican’s Basilica of St. Peter. In 2012, Pope Benedict XVI described this chair as “a symbol of the special mission of Peter and his successors to tend Christ’s flock, keeping it united in faith and in charity.”

Yesterday’s feast recognizes the teaching authority of St. Peter and his successors. This includes, of course, the doctrine of papal infallibility which states that in virtue of the promise of Jesus to Peter (Mt 16:16–19), the pope when he speaks *ex cathedra* (from the chair) is preserved from the possibility of error. In fact, infallible teachings are rare, and they are limited to matters of faith and morals that are essential to Catholic teaching and practice.

Papal infallibility does not mean that the pope is incapable of error in his judgment or decision making. It also doesn’t mean that Catholics must agree with the pope on everything he says or does. Still, as yesterday’s feast acknowledges, there is something very special about the pope’s teaching authority and about his role in guiding the Church spiritually as well as in matters of day-to-day living. Catholics are encouraged to take the pope’s teaching seriously and to follow his directions as we would St. Peter himself.

During the 11-year pontificate of Pope Francis, Catholics have witnessed a shift in how ordinary papal teaching is communicated. Pope Francis is fond of using unusual gestures and striking imagery to convey his teaching.

From the beginning, when he insisted on personally paying the bill for his stay in the Vatican’s guest house, to his decision to wash the feet of inmates in one of Rome’s prisons, to his invitation to the city’s poor to

join him for lunches given solely for their benefit, our current Holy Father has insisted on teaching by example.

In addition to teaching by gestures and examples, Pope Francis has also taught by the repetition of themes that are central to his way of understanding what it means to be a faithful missionary disciple of Jesus Christ. Here are some of the ideas that the pope teaches repeatedly:

—“The Lord never tires of forgiving. It is we who tire of asking for forgiveness.” Pope Francis teaches that Christ is the face of mercy. Without mercy, there can be no hope.

—“Our common home is being pillaged, laid waste and harmed with impunity. Cowardice in defending it is a grave sin.” To be indifferent to the abuse of our environment, our common home, is to be complicit in this abuse.

—“It’s hypocrisy to call yourself a Christian and chase away a refugee or someone seeking help, someone who is hungry or thirsty, toss out someone who is in need of my help. ... If I say I am Christian, but do these things, I’m a hypocrite.” If we call ourselves Christians, we are responsible for our sisters and brothers.

—“It is impossible for peace to exist without dialogue. All the wars, all the strife, all the unsolved problems over which we clash are due to a lack of dialogue. When there is a problem, talk: this makes peace.” Attentive listening and open dialogue are essential for lasting peace.

The teaching of Pope Francis is a gift to the Church because it speaks to the heart and provokes a response. Sometimes the response is negative, especially if we think we disagree with what the pope is saying. Other times, the Holy Father’s words, gestures and example motivate us to “get off our comfortable couches” (as Pope Francis would say) and show that we are not passive, indifferent or hypocritical in the way we live as Christians.

May the words and example of St. Peter’s current successor remind us to pay attention to Jesus’ promise to the first pope: “You are Peter, and upon this rock I will build my Church, and the gates of the netherworld shall not prevail against it” (Mt 16:18).

—Daniel Conway

## Reflection/John Shaughnessy

### In praise of Cheerios, hair clips and young adult parents who live their faith

Let’s give some appreciation for Cheerios and Goldfish crackers, the small, edible wonders that often have a magical way of keeping toddlers content in the pews of a church during Mass.



And here’s to the makers of hair bands and hair clips, easy-to-reach-for fashion accessories that mothers of young children use to get out the door in a

rush to church with their family.

Still, most of all, let’s shower a heaping amount of praise on the parents of young children who make the time, the amazing effort and the incredible commitment to get their small children to Mass, all in the belief that their Catholic faith is a gift that they want to give and share with their offspring, all in the hope that their children will eventually know the love of God deeply.

So let’s have an abundance of admiration for the mom who had to change a diaper at the last second when she had everything packed for her baby, for the mom who had to suddenly scrounge up a clean pair of pants after her child fell into the mud, for the mom who hurriedly herded her children out of the house and into the car or van, all the time wondering if she packed enough Cheerios, Goldfish, bottles, books and toys to get everyone happily through an hour of Mass.

And let’s also sing great praises for the dad who carries a car seat—with a baby in it—with one hand and holds another child in his other arm, while also balancing a backpack filled with everything that his wife has packed.

Not so long ago, this mom and dad pledged their lives and their love to each other—and openly declared their willingness to welcome children into their lives.

After a time, they also brought their children into the Church, having them baptized.

And now here they are, making every effort to follow through on their vows,

to live their faith, to share their faith that they view as a great gift.

And now here they are, a whirlwind of a young family that has settled into the pew right in front of you.

So, what do you do? Smile or cringe? And how do you react when a child cries or the Cheerios fly?

As a Church, we lament, like all faiths, the decline in worship of young adults. A 2021 study by the Center for Applied Research in the Apostolate based at Georgetown University in Washington led to these statistics: 13% of Catholic young adults attended Mass at least once a week while 21% attended Mass at least once a month, 31% attended Mass a few times a year, and 36% rarely or never attended Mass.

They are sobering statistics—and they reflect a reality that haunts many parents of young adults in the archdiocese. Yet, as the Church focuses on efforts to bring wayward Catholic young adults back to the fold and into a deep relationship with Christ, we also need to embrace the young adults and young families who make the time, the amazing effort and the incredible commitment to live our faith.

Sometimes that begins with a small gesture of appreciation.

At the end of a Mass when a young family sits in the pew in front of my wife and me, a usual scene happens: The young parents almost look like they have been in the midst of a tornado, and sometimes their looks express a feeling of defeat and even failure, as if they are wondering if all their efforts to bring their children to God have been worth it.

Amid such moments, I have witnessed my wife routinely smile at the young parents and tell them how wonderful it is to see their family in church, and what a great job they are doing with their children. Without exception, the young parents break into smiles and their slumped shoulders raise up.

As we reach out for the young adults who have strayed, let us embrace the ones who have stayed.

(John Shaughnessy is the assistant editor of The Criterion.) †



Dan Hollowell holds his son Michael during an Ash Wednesday Mass on Feb. 14 at Our Lady of the Most Holy Rosary Church in Indianapolis. (Photo by Sean Gallagher)



ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



# Christ the Cornerstone

## Let's open our hearts and minds to the glory of God

*"From the shining cloud the Father's voice is heard: 'This is my beloved Son, listen to him'" (Mk 9:7).*

The Gospel reading for the Second Sunday of Lent (Mk 9:2-10) contains St. Mark's version of the Transfiguration of the Lord. Jesus invites his closest friends, Peter, James and John, to travel with him upon a high mountain to pray. While they are there, St. Mark says simply that "he was transfigured before them, and his clothes became dazzling white, such as no fuller on Earth could bleach them" (Mk 9:2-3).

The kind of exterior, physical transformation that is described here—clothes that are brilliantly white—is intended to reveal the interior, spiritual beauty of the man, Jesus, who is God's beloved Son. His holiness is dazzling, pure and spotless beyond all description. His goodness and love are infinite, and he stands out among all the great figures of Israel as the anointed one, the long-awaited Messiah who is accompanied here by Moses the liberator and Elijah the prophet.

The three Apostles are witnesses to a great mystery, the glorious

incarnation of the second person of the Holy Trinity.

During this moment of transfiguration, the Holy Spirit hovers over them in the form of a cloud. Then the Father speaks—commanding the Apostles (and all of us) to listen deeply to his Son's words and to recognize the glory of the Lord that is being manifested in him.

This is no ordinary moment in the story of our salvation. It is an experience that transcends the daily lives of the three Apostles who have been called to "see" what is not normally visible to us human beings. They can see the Lord in his glorified state, which is another way of saying that they can recognize in him a level of spiritual depth and power that is quite simply divine. St. Peter's response is typical of him:

*Then Peter said to Jesus in reply, "Rabbi, it is good that we are here! Let us make three tents: one for you, one for Moses, and one for Elijah." He hardly knew what to say, they were so terrified (Mk 9:5-6).*

As so often happens in the Gospels, Peter's instincts are good, but he misses the point. In order to deal with his fear and astonishment, Peter wants to

normalize the experience by setting up three tents. By designating this spot as a place where pilgrims can come to pray and commemorate this event, he hopes to make sense of what he has just witnessed. Jesus wants this moment of profound intimacy to remain a secret until after he has risen from the dead. Only then can its full meaning become clear.

The glory that is glimpsed in the transfiguration of the Lord can only be understood in the light of his passion, death and resurrection. Even then, a full revelation of God's majestic beauty can only be seen in the life to come.

According to the *Catechism of the Catholic Church*:

*Because of his transcendence, God cannot be seen as he is, unless he himself opens up his mystery to man's immediate contemplation and gives him the capacity for it. The Church calls this contemplation of God in his heavenly glory "the beatific vision" (#1028).*

For a brief moment, Peter, James and John are given the capacity to "see God" as he is manifested in his incarnate Son. Following the Lord's resurrection, their experience is written

down in the Gospel accounts of the Transfiguration so that all of us can have a glimpse of the glory that was revealed that day.

We who have been baptized and have been blessed to participate in the sacramental and liturgical life of Christ's body, the Church, share in witnessing the glory of the Lord. Every time we receive holy Communion, we are given the same kind of intimate encounter with the transfigured Jesus that his closest friends experienced on the high mountain. When we adore him in the Blessed Sacrament, Jesus invites us to see him as he really is—the holy one of God who has saved us from sin and death.

As we continue our observance of Lent in this time of the National Eucharistic Revival, let's ask the Holy Trinity (Father, Son and Holy Spirit) to help us open our eyes so that we can see God as he is. May we learn to listen to the Father's beloved Son with open hearts and minds.

We have been blessed to see God with the eyes of faith. May the glimpses that we are given now prepare us for the ultimate joy of the beatific vision. That in all things God may be glorified. †



# Cristo, la piedra angular

## Abramos la mente y el corazón a la gloria de Dios

*"Y desde la nube se oyó una voz que decía: 'Éste es mi Hijo amado. ¡Escúchenlo!'" (Mc 9:7).*

La lectura del Evangelio del segundo domingo de la Cuaresma (Mc 9:2-10) narra la transfiguración del Señor según san Marcos. Jesús invita a sus amigos más íntimos, Pedro, Santiago y Juan, a viajar con él a un monte alto para orar. Mientras estaban allí, san Marco sencillamente relata que "se transfiguró delante de ellos. Sus vestidos se volvieron resplandecientes y muy blancos, como la nieve. ¡Nadie en este mundo que los lavara podría dejarlos tan blancos!" (Mc 9:2-3)

El tipo de transformación exterior, física, que se describe aquí—la ropa resplandeciente y muy blanca—pretende revelar la belleza interior, espiritual, del hombre, Jesús, que es el Hijo amado de Dios. Su santidad es deslumbrante, pura e inmaculada más allá de toda descripción. Su bondad y su amor son infinitos, y destaca entre todas las grandes figuras de Israel como el ungido, el Mesías largamente esperado al que acompañan aquí Moisés el libertador y Elías el profeta.

Los tres Apóstoles son testigos de un gran misterio, la gloriosa Encarnación de la segunda persona de la Santísima Trinidad.

Durante este momento de transfiguración, el Espíritu Santo se cierce sobre ellos en forma de nube y entonces el Padre habla y les ordena a los Apóstoles (y a todos nosotros) que escuchen profundamente las palabras de su Hijo y reconozcan la gloria del Señor que se manifiesta en él.

Se trata de un momento extraordinario en la historia de nuestra salvación, una experiencia que trasciende la vida cotidiana de los tres Apóstoles que han sido llamados a "ver" lo que normalmente no es visible para nosotros, los seres humanos. Ven al Señor en su estado glorificado, que es otra forma de decir que pueden reconocer en él un nivel de profundidad y poder espirituales que es sencillamente divino. La respuesta de San Pedro es típica de él:

*Pedro le dijo entonces a Jesús: "Maestro, ¡qué bueno es para nosotros estar aquí! Vamos a hacer tres cobertizos; uno para ti, otro para Moisés, y otro para Elías". Y es que no sabía qué decir, pues todos estaban espantados" (Mc 9:5-6).*

Como ocurre a menudo en el Evangelio, los instintos de Pedro son acertados, pero no alcanza a comprender. Para hacer frente a su miedo y asombro, Pedro quiere normalizar la experiencia y se le

ocurre hacer tres tiendas. Al designar este lugar como un sitio donde los peregrinos pueden venir a orar y conmemorar este acontecimiento, espera dar sentido a lo que acaba de presenciar. Jesús quiere que este momento de profunda intimidad permanezca en secreto hasta después de haber resucitado de entre los muertos y solo entonces se aclarará todo su significado.

La gloria que se vislumbra en la Transfiguración del Señor únicamente puede entenderse a la luz de su pasión, muerte y resurrección. Incluso entonces, la revelación plena de la majestuosa belleza de Dios solamente podrá verse en la próxima vida.

Según el *Catecismo de la Iglesia Católica*:

*A causa de su transcendencia, Dios no puede ser visto tal cual es más que cuando Él mismo abre su Misterio a la contemplación inmediata del hombre y le da la capacidad para ello. Esta contemplación de Dios en su gloria celestial es llamada por la Iglesia "la visión beatífica" (#1028).*

Durante un breve instante, Pedro, Santiago y Juan tienen la capacidad de "ver a Dios" tal y como se manifiesta en su Hijo encarnado. Luego de la resurrección del Señor, su experiencia ha quedado plasmada en los relatos

evangélicos de la Transfiguración para que todos podamos vislumbrar la gloria que se reveló aquel día.

Nosotros, que hemos sido bautizados y bendecidos para participar en la vida sacramental y litúrgica del Cuerpo de Cristo, la Iglesia, compartimos el testimonio de la gloria del Señor. Cada vez que recibimos la sagrada Comunión, se nos ofrece el mismo tipo de encuentro íntimo con Jesús transfigurado que experimentaron sus amigos más cercanos en aquel monte alto. Cuando lo adoramos en el Santísimo Sacramento, Jesús nos invita a verlo como realmente es: el santo de Dios que nos ha salvado del pecado y de la muerte.

Mientras continuamos nuestra observancia de la Cuaresma en este tiempo de Renacimiento Eucarístico Nacional, pidamos a la Santísima Trinidad (Padre, Hijo y Espíritu Santo) que nos ayude a abrir los ojos para que podamos ver a Dios tal como es. Que aprendamos a escuchar al Hijo amado del Padre con el corazón y la mente abiertos.

Hemos tenido la bendición de ver a Dios con los ojos de la fe. Que los atisbos que se nos dan ahora nos preparen para el gozo supremo de la visión beatífica para que en todas las cosas Dios sea glorificado. †



# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## FISH FRIES

For a complete list, go to [www.archindy.org/fishfries](http://www.archindy.org/fishfries).

## EVENTS

### February 27

St. Paul Catholic Center, 1413 East 17th St., Bloomington. **Day of Formation for Lay Ecclesial Ministers**, 8:30 a.m. eucharistic adoration, 9:15 a.m.-3 p.m. program, Diocese of Lincoln, Neb., Father Sean Kilcawley presenting on pornography addiction, includes breakfast and lunch, \$30 (check with your parish about cost coverage), sponsored by archdiocesan offices of catechesis, youth and young adult ministry. Information, registration: [tinyurl.com/DoFSPCC24](http://tinyurl.com/DoFSPCC24).

### March 1

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., optional tour of center to follow. Information: 317-829-6800, [womenscarecenter.org](http://womenscarecenter.org).

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of**

**the Most Sacred Heart of Jesus**, Mass 6 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, [msross1@hotmail.com](mailto:msross1@hotmail.com).

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Friday Devotion**, 11:40 a.m., litany, consecration to the Sacred Heart, Divine Mercy Chaplet followed by noon Mass. Information: 812-246-2512.

### March 2

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Saturday Devotion**, 8 a.m., rosary, litany, consecration to the Immaculate Heart of Mary, confession 8-8:30 a.m. followed by 8:30 a.m. Mass. Information: 812-246-2512.

### March 7

**Monthly Prayer with Sisters of Providence: "Prayer on Women's History Month,"** for single Catholic women ages 18-42, via Zoom, 7-7:45 p.m., seventh day of each month. Information, registration: [Events.SistersofProvidence.org](http://Events.SistersofProvidence.org), 361-500-9505, [jluna@spsmw.org](mailto:jluna@spsmw.org).

### March 8-9

Planned Parenthood, 8590 Georgetown Road, Indianapolis. **Indiana Knights of Columbus Overnight Prayer Vigil**, 7 p.m. Fri.-7 a.m. Sat., all invited to participate. Information: 317-223-4892.

### March 8-10

**Rachel's Vineyard Retreat**, sponsored by Project Rachel for those seeking hope and healing after abortion, specific location in greater Bloomington area will be disclosed upon registration. Confidential help, registration, information: 317-452-0054, [projectrachel@archindy.org](mailto:projectrachel@archindy.org).

### March 9

The Schrott Center for the Arts, 610 W. 46th St., Indianapolis. **The Passion of Joan of Arc Silent Film with Orchestra**, 7:30 p.m., live performance of Indianapolis Chamber Orchestra and chorus, composition by Richard Einhorn, tickets \$35-\$45, students and children free. Information, tickets: 317-940-9607, [info@icomusic.org](mailto:info@icomusic.org), [tinyurl.com/icojoan24](http://tinyurl.com/icojoan24).

### March 10

**Ancient Order of Hibernians**

### St. Patrick's Day Events.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis: **Celtic Cross Blessing, Mass, Parade:** 10:15 a.m. Celtic cross blessing in church courtyard followed by 10:30 a.m. Mass, 11:35 a.m. parade to Indiana Roof Ballroom, 140 W. Washington St., Indianapolis, for **Ancient Order of Hibernians St. Patrick's Celebration**, 11:45 a.m., plated luncheon, Irish music by Brigid's Cross, \$40 adults, \$16 ages 12 and younger, register by March 5. Information: [aohindy.com/spc](http://aohindy.com/spc). Registration: 317-258-5159, [jhgarty@scecina.org](mailto:jhgarty@scecina.org).

### March 12

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Taizé Prayer at the Woods**, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available. Information: [Taize.SistersofProvidence.org](http://Taize.SistersofProvidence.org), 812-535-2952.

### March 14

St. Benedict Parish, Hellmann Hall, 118 South 9th St.,

Terre Haute. **Evangelization Informational Gathering**, 7-8:30 p.m., hosted by the archdiocesan Office of Evangelization, learn about encouraging parish communities, equipping parish leadership and sharing the Gospel. Information: 317-236-1466, [abardo@archindy.org](mailto:abardo@archindy.org).

### March 15

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, archdiocesan chancellor Christopher Walsh presenting "National Eucharistic Congress in Indy: A Once in a Lifetime Opportunity for YOU," rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. March 13. Information, registration: [cutt.ly/CBE-Reg](http://cutt.ly/CBE-Reg).

### March 16

Gainbridge Fieldhouse, 125 South Pennsylvania St., Indianapolis. **Covenant Resources Miscarriage Ministry Night with the Indiana Pacers**, 7 p.m., Pacers vs. Nets, discounted prices range from \$30-58,

includes free Pacers branded hat; food voucher for a hot dog, chips, and Pepsi product; chance to shoot a free throw on the court after the game, a portion of each ticket purchased will go back to the Covenant Resources Miscarriage Ministry, recommended to purchase tickets a month prior to the game. Information, tickets: 812-212-3463, [contactus@covenantresources.org](mailto:contactus@covenantresources.org), [tinyurl.com/crmmpacers24](http://tinyurl.com/crmmpacers24).

### March 20

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439, [catholiccemeteries.cc](http://catholiccemeteries.cc).

### March 21

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898, [catholiccemeteries.cc](http://catholiccemeteries.cc).

### March 23

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: [holyrosey.prolife@gmail.com](mailto:holyrosey.prolife@gmail.com). †

## Retreats and Programs

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

### March 8, April 5

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$80 with spiritual direction. Information, registration: 812-933-6437, [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

### March 8-10

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Unpacking the Vocation of Marriage through Scripture and Married Saints**, Angie and Josh Greulich presenting, for married couples, \$425 double. Registration: 812-357-6611, [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats).

### March 11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Come to the Cross: Evening of Reflection**, 5-9 p.m., Father Keith Hosey and program manager Jennifer Burger presenting, \$45, includes light supper and Mass. Registration: [archindy.org/fatima](http://archindy.org/fatima), 317-545-7681, [lcoons@archindy.org](mailto:lcoons@archindy.org).

### March 15-17

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Sleeper Awake!**, Benedictine Father Adrian Burke presenting, \$300 single, \$425 double. Registration: 812-357-6611, [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats).

### March 16

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Lenten Day of Reflection**, 9 a.m.-noon, Franciscans of the Immaculate Friar John Lawrence Polis facilitating, free. Information, registration: 812-825-4642, ext. 1, [motheroftheredeemer.com](http://motheroftheredeemer.com).

### March 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Come to the Cross: Day of Reflection**, 9 a.m.-2 p.m., Father Keith Hosey and program manager Jennifer Burger presenting, \$45, includes Mass and lunch. Registration: [archindy.org/fatima](http://archindy.org/fatima), 317-545-7681, [lcoons@archindy.org](mailto:lcoons@archindy.org).

### March 22-24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Ponder and Proclaim! A Lenten Weekend Retreat**, 6 p.m. Fri.-noon Sun., Father James Farrell and Deacon Richard Wagner presenting, \$220, includes accommodations, program materials, breakfast, lunch and dinner on Saturday and breakfast on Sunday. Registration: [archindy.org/fatima](http://archindy.org/fatima), 317-545-7681, [lcoons@archindy.org](mailto:lcoons@archindy.org).

### March 26, 27, 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Holy Week Days of Silence**, 8 a.m.-4 p.m., \$45 per day, includes room, continental breakfast, lunch and use of common areas and grounds, overnight stays available for additional \$32 per night, dinner additional \$11 per meal. Registration: [ftm.retreatportal.com/events](http://ftm.retreatportal.com/events), 317-545-7681, [lcoons@archindy.org](mailto:lcoons@archindy.org).

### March 27-31

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Living the Liturgy of the Triduum**, Benedictine Father Jeremy King presenting, \$465 single, \$735 double, commuter \$200.

Registration: 812-357-6611, [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats).

### March 28-31

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Triduum Retreat**, 4:30 p.m. Thur.-1 p.m. Sun., \$375, includes meals and accommodations. Information, registration: [benedictinn.org/programs](http://benedictinn.org/programs), 317-788-7581, [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Easter Triduum Retreat**, 6 p.m. Thurs.-8 a.m. Sun., Franciscan Friars of the Immaculate facilitating, \$50.70 per adult, children free, includes lunch and dinner on Sat., overnight accommodations additional cost, call for details. Information, registration: 812-825-4642, ext. 1, [motheroftheredeemer.com](http://motheroftheredeemer.com).

### March 29

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Good Friday Day of Silence**, 9 a.m.-4 p.m., \$40, includes private room for the day and lunch. Information, registration: [benedictinn.org/programs](http://benedictinn.org/programs), 317-788-7581, [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### April 3

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, in person or via Zoom, 2-3 p.m., Franciscan Sister Olga Wittekind presenting, freewill donation. Information, registration: 812-933-6437, [center@oldenburgosf.com](http://center@oldenburgosf.com), [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

### April 8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$45, includes room, lunch, Mass and use of common areas and grounds, overnight stay available for additional \$32, dinner additional \$11. Registration: [archindy.org/fatima](http://archindy.org/fatima), 317-545-7681, [lcoons@archindy.org](mailto:lcoons@archindy.org).

### April 10

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$40, includes private room for the day and lunch;

spiritual direction available for additional \$30, must be scheduled in advance. Information, registration: [benedictinn.org/programs](http://benedictinn.org/programs), 317-788-7581, [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### April 12-14

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Forgiving as We Have Been Forgiven**, Benedictine Brother Zachary Wilberding presenting, \$300 single, \$425 double. Registration: 812-357-6611, [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats).

### April 22-26

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr.,

St. Meinrad. **Priests Retreat: The Gospel of Mark—Lessons in Rejection**, Benedictine Father Eugene Hensell presenting, \$465 single, \$200 commuter. Registration: 812-357-6611, [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats).

### April 26-28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, 7 p.m. Fri.-11:45 a.m. Sun., \$298 per couple, includes separate rooms, meals and materials. Information, registration: [ftm.retreatportal.com/events](http://ftm.retreatportal.com/events), 317-545-7681, [lcoons@archindy.org](mailto:lcoons@archindy.org). †

## Wedding Anniversaries

**KEN AND MARILYN (KNECHT) LANNING**, members of St. Michael Parish in Brookville, celebrated their 75th wedding anniversary on Feb. 5.

The couple was married in Holy Guardian Angels Church in Cedar Grove on Feb. 5, 1949. They have four children: Julie Seale, David, Jerry and Randy Lanning.

The couple also has nine grandchildren, 13 great-grandchildren and three great-great-grandchildren.

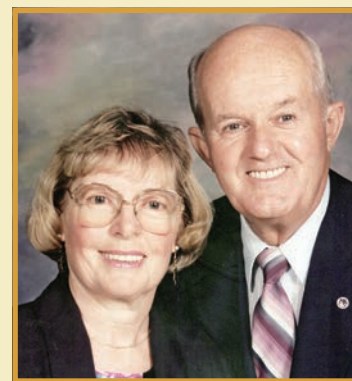


**ROBERT AND BARBARA (PHIPPS) PAQUIN**, members of St. Malachy Parish in Brownsburg, will celebrate their 70th wedding anniversary on Feb. 27.

The couple was married in Immaculate Conception Church in Fall River, Mass., on Feb. 27, 1954.

They have seven children: Jennifer Alley, Patti Cavanaugh, Judy Frazer, Kathleen Gamache, Robin Morgan, John and Robert Paquin II.

The couple also has 13 grandchildren and six great-grandchildren.



Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to [cutt.ly/anniversaries](http://cutt.ly/anniversaries) or call 317-236-1585.



# Hallow app draws St. Malachy students, families to 'continue to grow in the faith,' provoking curiosity and connections

By Natalie Hoefler

When Jenna Cain received an e-mail from Hallow, Inc., she was already familiar with the company's Catholic meditation and prayer app, Hallow.

"Several of my friends had talked about how it's such a resource for learning on the go or praying on the go," says the middle school religion teacher at St. Malachy School in Brownsburg. "And you don't have to worry about having a book in front of you or reading text—you just need to listen."

In light of their positive comments, Cain was excited by the message in the e-mail from Hallow: Would St. Malachy School be interested in partnering to offer solid Catholic content to its students and their families through its "Hallow for School" version?

She discussed the idea with school principal Sandra Kennison, who was quickly sold on the idea.

"Faith formation is the number one reason our school exists," she says. "We want to partner—especially in this day and age with so many outside influences on kids—in creating that relationship of parent, child and family, teaching our children in the faith and helping them continue to grow in the faith."

A plan was developed during the 2022-23 school year, teachers received summer training on how to use the app, and the plan was implemented last fall.

## 'Learning things we haven't taught yet'

"It's the same Hallow app, but it has a section for kids," Kennison explains.

Through the partnership, each student and their family are given a personal Hallow account that can be accessed via computer or any mobile device with Internet access.

"In my class, we use it as a teaching mechanism with the lives of the saints, different Catholic topics, spiritual topics and for the opening prayer of each of my classes," says Cain.

"I feel like kids' eyes need a break from screens. This is a deeper, relaxing way to learn because it's purely audio."

Cain builds time into her middle school religion classes for students to use the app. And there's something for everyone, she says—the daily Mass Gospel reading, homilies, Father Mike Schmitz's "Bible in a Year" and "Catechism in a Year"

podcasts, trivia, history, reflections from well-known Catholics, prayers like the rosary, Divine Mercy chaplet, novenas and more.

"I've noticed the kids' confidence in talking about the Bible and the catechism have grown," says Cain. "Often, I have kids share what they're listening to. A lot who use the Bible- or Catechism in a Year, they're learning things we haven't taught yet, so they're growing in confidence and connectedness to their faith."

Kennison used Hallow's "Mary on the Mantel" program—a Catholic version of "Elf on the Shelf"—in the school during Advent.

"They sent me a kit with a Mary doll," she explains. "She has a satchel with advice cards. I created a little table with white flowers and a picture frame with her advice for the day that Mary sat by—but she also moved around the school, too. And there was a book that came with it that I read to the K-2 classes."

## 'It draws the whole family into the faith'

At this point, students in kindergarten through fifth grade only use Hallow at home, where "parents log in so they can use the app as a family," says Kennison.

Which is the other half of the Hallow partnership Cain praises.

"It draws the whole family into the faith experience, and it helps bring out different interests and questions you might have about your faith," she says. "Even topics we wouldn't come across otherwise, like the Church's view on mental health, stress and anxiety, and how different areas of life like athletics can be used to grow deeper in faith."

The app includes family Mass preparation for the upcoming Sunday's liturgy.

"I'm hearing families like to use that to get ready for Mass and discuss the readings," says Cain.

As a mother of seven children ages 1 to 13, she also appreciates using Hallow to pray together as a family.

"My kids' lives are filled with sports and games and commitments," Cain says. "Listening to Hallow re-centers everyone on what's important and creates good conversation."

"When I put it on, especially in the car, it has a calming effect on everyone and



Through the Hallow app's "Mary on the Mantel" program, the principal of St. Malachy School in Brownsburg, Sandra Kennison, received a Mary doll, advice messages for students and a book last Advent to help students prepare for Christmas. The school partnered with Hallow to offer accounts to students and their families as a means to grow in the faith at school and at home. (Submitted photo)

quiets them down because they know it's something important—and it's a different voice than mine."

Cain says using the app as a family "provokes questions and curiosity. My younger kids like the bedtime Bible stories. There's even an examination of conscience for little ones before bed, and soothing bedtime Catholic music."

Her son, Damien, a seventh-grader at St. Malachy, sees the Hallow for School app as "a good way to teach people more about the faith and connect with the Gospels."

He likes having time to listen to the app in class and doing daily trivia with his classmates, "which helps us learn more about saints and the history of the Church."

Damien's personal favorite section of the app is Father Mike Schmitz's daily, one-minute homily.

"It inspires a greater meaning of the

Gospel for the day," he says. "A lot of times I can connect it to my daily life. Usually, it's pretty easy to relate to, and he has really good ideas about how the Gospel connects to our life."

He also likes listening at home or in the car with his family.

"It helps, especially when it's loud and crazy. It helps calm everyone done. When we listen to it, it gets really quiet and calm because everyone is focused on what's being said, not what someone else is doing."

Kennison calls the Hallow for School app a "one-stop shop for our students and families."

"I've been in classes where students are asking such great questions, and that tells me they are hungry and their hearts are open to studying the word."

"And parents are getting to know their faith, too, and use it to help in fulfilling God's plan for them and their family." †

## Angelcare in Johnson County offers help to pregnant and parenting teens now, with maternity home opening in May



*Walking with Moms* is a monthly feature highlighting organizations that help—and need support in helping—expecting and parenting mothers in need in central and southern Indiana.

### Angelcare, Inc.

P.O. Box 1454  
Greenwood, IN 46142  
317-590-5014

Maternity home will be located in Johnson County  
[info@angelcareinc.org](mailto:info@angelcareinc.org)

[angelcareinc.org](http://angelcareinc.org)

Office hours (phone calls only): 9 a.m.-2 p.m. Mon.-Fri.  
President and CEO: Yadi Garcia

**Current services:** prenatal classes, postpartum counseling, parenting classes, child safety classes, life skills classes, doula/birthing services, financial/social services resource

**Additional services of planned maternity home:**

health care/Medicaid, access to community services, prenatal education, health and nutrition education, local high school entry/GED, life skills, vocational skills, mentoring and counseling, volunteer opportunities in the local community, job opportunities, adoption placement assistance.

**Items currently most needed:** Drop off the following items at Grace Assembly of God Church, 6822 N. U.S. 31, Greenwood: diapers, formula, new baby clothing sizes 0-18 months; new maternity clothes. For items requested via Amazon wish lists, go to [a.co/6eViLYI](https://www.amazon.com/wishlists) (kitchen items for maternity home), [a.co/92IZuDO](https://www.amazon.com/wishlists) (bathroom items for

maternity home) or [a.co/1m72HRv](https://www.amazon.com/wishlists) (other items for maternity home).

**Volunteer opportunities:** There is currently a strong need for fundraising and event planning volunteers. Other volunteer opportunities include budget planning, day trip chaperone, exercise/health class instructors, shopping buddy, party planner, church friend (sit with them in services), meal planning, cooking or baking at the house, eat-out buddy (take the girls out for lunch/dinner), teacher for first aid, couponing, hobbies, tornado and fire drill procedures, safety procedures and other classes; in-house lunch or dinner guest, van driver, other. To volunteer, go to [angelcareinc.org/volunteer](http://angelcareinc.org/volunteer).

**Financial donations:** Donate online at [angelcareinc.org](http://angelcareinc.org) or make checks payable to Angelcare and send to address above. †

Walking with  
Moms in Need





# ALTAR SERVER

continued from page 1

St. John the Evangelist Parish in Enochsburg, now a campus of St. Catherine of Siena Parish in Decatur County.

Married for 56 years to his equally devoted Catholic wife Lois, a father of five, grandfather of 17 and a new great-grandfather, Carl knows he's in the home stretch of life and hopes in the time he has left to put the Church in his small corner of the world on firm footing for the future.

"I tell these kids that I'm the past," he said about the altar servers he trains. "Their parents are the present. They're the future—of the Church, of the community, of the country."

To help them grow in their love of the faith, Carl leans on positive reinforcement.

"I compliment them every time they serve," Bohman said after a recent weekday Mass at St. Peter at which he served with three young parishioners.



## NATIONAL Eucharistic Revival

His young charges learning the ropes and able to serve at Mass on their own.

"Except when they get in the rotation [of servers] and I don't get to serve so often," Carl said with a laugh.

That love of serving during liturgies began on a summer day in the early 1950s when two of Carl's older brothers who were supposed to serve for their pastor, Father Ambrose Schneider, couldn't make it. So, Carl's mother sent him instead, even though he had never served at Mass.

"I rode my bicycle 2 miles to the church and went to serve for Father Schneider," he recalled.

With no experience of serving, young 8-year-old Carl mumbled through the Latin responses of the Mass.

Father Schneider was patient with him and helped form Carl and the other young people of St. John when he taught religion class in the parish's school. Carl continued as an altar server until he graduated from high school in 1963 and entered the U.S. Army.

Looking back on his childhood and teenage years in Enochsburg, Carl is grateful for the way Father Schneider nurtured in him a deep love of the faith and of the Eucharist in particular.

"Father Schneider was so good to the servers," Carl said. "You didn't think much about it at the time. It was just there. It was just your life."

"If he's not in heaven, we don't have a chance. He was a super good priest."

After serving in the Army in Germany where he helped assemble atomic bombs, Carl returned to southeastern Indiana, where he married Lois in 1968.

### 'There's no other honor like that'

Carl continues today his work as a farmer on a farm near St. Peter where he and Lois have lived for decades.

During much of that time, he was too busy raising his children to volunteer as an altar server.

But about 10 years ago, with his children grown and living on their own, Carl started serving again at the invitation of Franciscan Father Humbert Moster, who was serving at the time as St. Peter's sacramental minister.

After the early days of the COVID-19 pandemic when Mass started to be celebrated publicly again at St. Peter, Carl was serving Mass all the time at the parish.

"No one else volunteered or stepped up," he said. "And with COVID, everyone was so scared."

Lois appreciates seeing Carl's devotion to the Eucharist in being an altar server. But it hasn't always been that way.

"At first, I didn't like it because I was sitting there by myself," she said. "But I really enjoy now him being up there. When he's up there, it's like it's supposed to be."

"I've always been really close to the Eucharist. It's Jesus. He's there. To see Carl up there being close to it is awesome."

Spending so much time in the sanctuary serving at Mass intensified his appreciation of Christ's gift of himself in the Eucharist and focused his attention on it.

"When you're serving there at consecration time, the priest brings God there to you—Jesus," Carl said. "He comes there. That is the Creator of your body, the Creator of the world, the Creator of the universe. And I'm 3 feet away. There's no other honor like that. Three feet away."



Carl Bohman, 78, stands on Jan. 24 on his Franklin County farm that he still operates. The farm is near St. Peter Parish, where Bohman trains young altar servers. (Photo by Sean Gallagher)

Eventually after the pandemic, the pastors at St. Peter—currently Father Vincent Lampert, and, before him, Father Sean Danda—began encouraging young people to serve at Mass there.

Carl has helped train them during the past few years.

"He's been showing us the basics," said Andrew. "He's been good to us."

"I like helping our Church as much as I can," added Ethan Rauch, 11, another new server at St. Peter being trained by Carl. "He's been teaching me what you need to do to serve. I learn a little bit more when he tells me about it."

### 'You appreciate the Mass more'

Going through all of the details of serving at Mass—what needs to be done before it, during it and afterward—Carl, like a man married for 56 years, likens it to life at home.

"It's no different than when I come in for supper and the supper table is set and I eat," he said. "But if I help prepare it, I appreciate it more. With serving at Mass, it's the same thing. You light the candles. You put everything out. You appreciate the Mass more. You're involved in it."

According to Father Lampert, he's getting young people involved in serving at Mass who might not have done so otherwise.

"We have a couple of servers who told me that they would have never served on their own," he said. "But Carl's approach and demeanor kind of put them at ease. So, they were more

comfortable volunteering in that role."

Father Lampert hopes that Carl has an influence on all the parishioners at St. Peter, old as well as young.

"People can look at him and see his commitment and his love of the Mass," he said. "It can be a witness to invite people to think about their own relationship with the Eucharist."

"We're in the midst of the National Eucharistic Revival. Maybe at a time when a lot of Catholics fail to fully appreciate what the Eucharist is, his public witness is a way to invite people to ask themselves, 'What do I really think about the Eucharist? Here's a guy, at his age, and yet the Eucharist is such a vital and integral part of his life. Do I have the same kind of approach when it comes to the Eucharist in my own life?'"

For his part, Carl is happy to see families with young children at St. Peter, much like what he and Lois had decades ago.

"I'm proud that they bring their children to church," he said. "Crying babies in church are a good thing. That's the future."

For the present, though, Carl still loves to serve at Mass even as he trains young people as altar servers.

"This past Sunday, one of the servers didn't show up, so I looked out at him," said Father Lampert. "He was sitting there and I kind of pulled him out of the bullpen. He beamed so happily that he got to come up and serve." †

# ICC

continued from page 1

capacity to generate energy at a smaller scale, whether it be a neighborhood, township, county or business, can be an opportunity for neighbors to better love one another through collaboration to meet energy needs.

"Pope Francis reminds us of the ever-greater need to look toward sources of renewable energy as an integral part of caring for our common home," he added.

For nearly a decade, the Catholic Church has viewed environmental issues through the lens of "Laudato Si': On Care for Our Common Home," the groundbreaking 2015 encyclical on the environment by Pope Francis, which echoed concerns previously raised by St. John Paul II and Pope Benedict XVI.

In this pivotal teaching document, Pope Francis called for dialogue and swift action worldwide to protect the environment, curb irresponsible development and respect God's creation.

Just months ago, Pope Francis expressed even greater urgency on these issues with the publication of "Laudate Deum," an apostolic exhortation calling for immediate action on climate change.

"With the passage of time, I have realized that our responses have not been adequate, while the world in which we live is collapsing and may be nearing the breaking point," the pope wrote, urging adoption of renewable forms of energy as one solution to the climate crisis.

Among those heeding the pope's call is Sister Jean Marie Ballard, a member of the Sisters of St. Benedict in Ferdinand, Ind., who traveled to the Statehouse for Renewable Energy Day.

"The majority of the Church's social teachings encompass respect for all life," said Sister Jean Marie, who chairs her religious community's *Laudato Si'* action plan. "The teachings discuss our responsibility in society and seeking together the common good for all, especially the vulnerable and the poor. We know that the vulnerable

and the poor are greatly affected by poor air quality and poor water quality, and the use of fossil fuels affects air and water."

Sister Jean Marie says she is heartened by the growing interest in renewable energy across the state, including community solar programs.

"There are families and organizations that are not able to make the total investment of installing solar panels on their homes and businesses, but community solar allows an affordable way to participate in solar energy," she said.

Michael Jefferies, regional coordinator for the statewide group Citizens Climate Lobby, also was encouraged by the turnout and the enthusiasm at the Statehouse on Feb. 13.

"We have a growing number of activists concerned about renewable energy and climate issues," said



Angela Espada

Jefferies, a political science and theology graduate of Marian University in Indianapolis. "In fact, it was the largest group to show up for Renewable Energy Day, and we didn't even have a live bill that we were lobbying on."

Jefferies says that he and other advocates want Hoosiers to know that renewable energy is both the cleanest power source and the cheapest. He also expressed hope that legislation pertaining to community solar and other

forms of sustainable energy will move forward in the coming years.

"The climate on these issues at the Statehouse is complex," Jefferies said. "But we hope that the energy for action on these issues will translate into action from legislators."

As the Indiana General Assembly is well past the midpoint of this short legislative session, there are active bills on numerous other areas of interest to the ICC and its allies. Among the measures they oppose is House Bill 1284, which would allow banks and other financial institutions to change the terms of contracts without consent from their customers.

"While we understand that banks want and need to protect their financial interests, they should still try

to serve their customers—the citizens of Indiana—in the best way possible," said Angela Espada, executive director of the ICC. "This bill as written does not do that."

The measure passed the House by a large margin and now is making its way through the Senate, with consumer advocates sounding alarm bells at every opportunity.

Erin Macey, director of the Indiana Community Action Poverty Institute, urged lawmakers to "add consumer guardrails" on a bill that she expressed gives "unprecedented" power to banking institutions.

"Nothing in this bill prevents the written notice [of changes] from being buried somewhere a consumer would be unlikely to notice it," Macey said. "Nothing in this bill puts a timeline on how long the customer has before the change becomes effective, so you could literally make a change effective one day after notice and customers would have to scramble to close their accounts and change banks on a day's notice."

Macey called on lawmakers to add language requiring banks to exercise their power in good faith and not to the unfair disadvantage of the consumer. At press time, House Bill 1284 was scheduled for its second reading in the Senate.

To follow priority legislation of the ICC, visit [www.indianacc.org](http://www.indianacc.org). This website includes access to ICAN, the Indiana Catholic Action Network,

which offers the Church's position on key issues. Those who sign up for ICAN receive alerts on legislation moving forward and ways to contact their elected representatives.

The ICC website includes a page tracking the progress of key legislation introduced at the General Assembly, and ways to take action. The page may be accessed at [www.indianacc.org/bill-tracker](http://www.indianacc.org/bill-tracker).

For more information on community solar programs, visit [www.hoosiersforcommunitysolar.com](http://www.hoosiersforcommunitysolar.com).

(Victoria Arthur, a member of St. Therese of the Infant Jesus [Little Flower] Parish in Indianapolis, is a correspondent for The Criterion.) †



# Aurora Catholics see new perpetual adoration chapel as ‘a game changer’

By Sean Gallagher

AURORA—Aurora is a small town along the Ohio River in southeastern Indiana. Not far away to the east is the large city of Cincinnati. Other large cities along the river include Pittsburgh, Louisville, Ky., and Evansville, Ind.

But on Feb. 14, something happened in little Aurora that, according to Father Jonathan Meyer, “is going to change the world.”

On that Ash Wednesday night, Father Meyer led members of St. Mary of the Immaculate Conception Parish in Aurora in beginning adoration of the Blessed Sacrament in the newest perpetual adoration chapel in the archdiocese.

The blessing of the chapel took place after a Mass and a eucharistic procession in the hilly streets of Aurora.

The parish’s small Lourdes Chapel is located in a former convent on the high point of its property, which sits on the side of a hill in the town. The chapel is named after the small town in southern France where Mary appeared in 1858, identifying herself to St. Bernadette Soubirous as “the Immaculate Conception.”

Only four or five people at the most can pray in the chapel at a time. But at least one person will be there 24 hours a day, seven days a week praying to Christ present in the Blessed Sacrament.

“Right now, there’s a chapel on Fifth Street. And it is empty. It is empty,” said Father Meyer in his homily during the Mass. “At the end of this Mass, Jesus Christ, the King of Kings and Lord of

Lords, Jesus Christ, the Lamb of God, Jesus Christ, Emmanuel, is going to process through our streets, and he is going to

make his home there. And he will reign there, God willing, until the second coming.”

With this view of what was about to happen in Aurora in mind, Father Meyer described the new adoration chapel as “a game changer.” He told the worshippers present that “you’re among the most blessed people in the whole world to be here tonight.”

Patti Lohmiller certainly felt blessed and filled with emotion as she took part in the Mass and the eucharistic



Father Jonathan Meyer kneels in prayer on Feb. 14 before the Blessed Sacrament in the Lourdes Chapel at St. Mary of the Immaculate Conception Parish in Aurora. Assisting Father Meyer are altar servers Andrew Oelker, left, and Levi Christy and Deacon Kevin Daily. (Photos by Sean Gallagher)

procession. The Lourdes Chapel is special to her because her husband Tom, who works as a contractor, donated more than 100 hours of labor to renovate it.

“When I got up to the top and Father Meyer was there with the monstrance and everyone was there, I almost burst into tears,” said Lohmiller. “I was able to hold it in. But it was pretty rough.”

She spoke of her hopes for the effect that the chapel will have.

“I hope that we all come closer to God. My real reason for wanting this is not only for the community, but for my family,” said Lohmiller, a St. Mary parishioner.

Anna Townsend, another St. Mary parishioner, was also brimming with emotion when talking about the effects she hopes perpetual adoration will bring to Aurora.

“Conversions. Really. Conversions,” said Townsend through tears. “It’s so beautiful. It’s why we pray before the holy Eucharist. We’re praying for the conversion of people, of the world.”

“We need to pray more. That’s what the Blessed Virgin Mary has been telling us. The name of the chapel is Lourdes. She tells the people to pray for the conversion of sinners.”

Townsend, who works as secretary for St. Mary, St. Lawrence Parish in nearby Lawrenceburg and St. Teresa Benedicta of the Cross Parish in Bright, has experienced the blessings of prayer before the Blessed Sacrament in those faith communities, which each have offered 12 hours of adoration one

day a week for a few years.

“It’s just spending an hour with Jesus,” Townsend said. “You have a quiet moment, up close and personal. You can talk with Jesus. Unload whatever you’re feeling in your heart or mind. Say your prayers. Or just listen.

The Holy Spirit will come.”

Father Meyer, who serves at St. Mary and the other three parishes in Dearborn County, knows from experience the multitude of positive effects that a perpetual adoration chapel can have.

He ministered as a parochial vicar in two parishes, Our Lady of the Greenwood in Greenwood and St. Luke the Evangelist in Indianapolis, where adoration chapels were already present.

Since becoming a pastor, he has started three such chapels: at St. Mary Parish in North Vernon, at All Saints Parish in Dearborn County on its St. John the Baptist campus, and now at St. Mary of the Immaculate Conception Parish in Aurora.

Each of these chapels has included a small library stocked with Catholic reading material for use by adorers.

Father Meyer, who was also named a national eucharistic preacher in 2022 by the U.S. Conference of Catholic Bishops, said in an interview with *The Criterion* that perpetual adoration chapels “create highly engaged parishioners.”

“When they do that holy hour, one, they’re praying. They’re developing an interior life,” he said. “But it also encourages intelligent, catechized parishioners because they’re reading good Catholic books and literature.



Father Jonathan Meyer carries a monstrance holding the Blessed Sacrament during a Feb. 14 eucharistic procession in the streets of Aurora prior to the inauguration of the newest perpetual adoration chapel in the archdiocese.

“Because you spend time with Jesus, you then want to be like Jesus. So, it creates charitable and self-sacrificial parishioners because they become eucharistic in a very true sense.”

Father Meyer has been amazed by the way that regularly praying before the Blessed Sacrament has changed lives of individuals and families in the parishes where he has served.

“In every community where I’ve brought adoration, I’ve found peace,” he said. “You find reconciliation, marriages being strengthened. It’s not just a cliché. It really does work. People come back to the Church. People are converted. When you bring people to Jesus, it works.”

But he was quick to emphasize who creates all these changes.

“All I have to do is put Jesus on the altar,” Father Meyer said. “He does all the work.”

(For more photos from the Mass, eucharistic process and inauguration of the perpetual adoration chapel in Aurora, read this story at [CriterionOnline.com](http://CriterionOnline.com). Information about the 14 perpetual adoration chapels in the Archdiocese of Indianapolis, visit [www.archindy.org/adoration](http://www.archindy.org/adoration).) †

  
NATIONAL  
Eucharistic  
Revival



Father Jonathan Meyer holds up the Eucharist during an Ash Wednesday Mass on Feb. 14 at St. Mary of the Immaculate Conception Church in Aurora. A new perpetual adoration chapel on the campus of the southeastern Indiana faith community was inaugurated after the Mass.

## Indiana parents ask court to correct ‘dangerous precedent’ on parental rights

WASHINGTON (OSV News)—Jeremy and Mary Cox, Catholic parents in Anderson, Ind., petitioned the U.S. Supreme Court on Feb. 15 to hear their case involving parental rights and a state social service agency’s removal of their child in a dispute in their home over the child’s gender identity.

Any decision on the petition submitted to the high court won’t result in the

teen—named in court filings as A.C. and identifying as a transgender girl—being returned to the family home because their child is now legally an adult older than 18.

Rather, the Coxes are arguing over their rights over their younger children as well as their decisions about A.C. Their petition for a writ of *certiorari*, *M.C. and J.C. v. Indiana Department of Child Services*, was submitted by

Becket, a public-interest law firm in Washington.

The Coxes lost custody of the then-16-year-old in 2021 in a directive from the Indiana Department of Child Services alleging the teen was in danger of physical and mental abuse by the Coxes as parents who believe, as the Becket brief states, that children should be raised based on their biological sex.

Ultimately, an Indiana court agreed the Coxes were fit parents, but upheld the removal of their child. An appeals court also upheld the removal.

After the Indiana Supreme Court declined to intervene, the Coxes took their appeal to the U.S. Supreme Court, whose decision on whether or not to accept the case could come as late as the end of its current term in June. †



**Investing with Faith/**Kimberly Pohovey

# Bequests to parish, school or ministry allow us to leave a legacy of love

“The good leave an inheritance to their children’s children” (Prv 13:22).

Most of us hope to do just that. We work hard, make sacrifices, save what we can and manage our resources wisely. And we encourage our children, nieces and nephews to do the same.

For good or for ill and whether we realize it or not, we are always setting an example for those who come after us.



Our words of wisdom matter, of course. But our actions—the priorities we set and the choices we make—exercise a more significant and lasting influence over the people closest to us.

**A powerful witness.** How we handle money isn’t just about money. What we do with God’s blessings is an important part of our faith witness.

Supporting charitable work, strengthening our communities and bringing the compassion of Jesus Christ to those in need makes a difference. And

that is also true when we generously share some of our financial resources in the form of a bequest.

A charitable bequest made through a will or trust allows a person to leave a legacy gift that witnesses to their lifelong love for a particular Catholic parish, school or ministry. A bequest is an eloquent testimony to one’s deeply held values and convictions.

**An inspiring example.** Such gifts set a worthy example for donors’ surviving family members as well as for the larger community. That is because the legacy left by a bequest gives much-needed support to important causes, but also extends well beyond the financial support it may give to the Church’s mission and ministries.

Bequests encourage others to be generous by underscoring the value of Christian stewardship. They reinforce the unity of believers here with all those who have already left this world to meet the Lord in the next. In essence, they create a legacy of love others will be eager to embrace.

**Size does not matter.** Many think that a legacy gift has to be large to be

significant. Nothing could be further from the truth. Bequests of any size are significant to the benefitting parish, school or ministry.

And often, folks find that they are able to leave a more sizable gift through a bequest at the end of their life than they would otherwise think possible.

**Bequests are not written in stone.** It’s important to note that bequests made in a will or trust can be updated at any time as a donor’s circumstances evolve and change.

There’s no need to feel “locked in” to a particular amount, and no reason to worry about having enough to take care of one’s own needs.

**It’s easy.** Leaving a bequest to the ministries and institutions most important to you couldn’t be simpler.

The Catholic Community Foundation is happy to provide sample language for people to use when including a charitable bequest in their will. Just contact us at [ccf@archindy.org](mailto:ccf@archindy.org) or 317-236-1482.

**Already made a bequest?** If you have already provided for a gift to the Church in your will, or intend to, we

encourage you to let us know.

Being fully informed of your plans helps us to be better stewards of your bequest when the time comes so that we ensure that we are following the gift intention of the donor. You can do so by completing the Charitable Gift Intention Form at [www.archindy.org/GiftIntention](http://www.archindy.org/GiftIntention).

If you would like more information about making a bequest to support the Church’s mission in central and southern Indiana, please contact us. We are always happy to further discuss bequest information with donors—you can reach us at [ccf@archindy.org](mailto:ccf@archindy.org) or 317-236-1482.

*(Kimberly Pohovey is the director of major and planned gifts for the archdiocese. Tax or legal information provided herein is not intended as tax or legal advice. Always consult with your legal, tax or financial advisors before implementing any gift plan. For more information on the Catholic Community Foundation, visit [www.archindy.org/CCF](http://www.archindy.org/CCF), e-mail [ccf@archindy.org](mailto:ccf@archindy.org), or call 317-236-1482.) †*

## Lenten penance services are scheduled at archdiocesan parishes

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

### Batesville Deanery

- Feb. 27, 6:30 p.m. at St. Michael, Brookville
- Feb. 27, 7 p.m. at St. Mary, Greensburg
- Feb. 27, 7 p.m. at Holy Family, Oldenburg
- Feb. 28, 6:30 p.m. at St. Vincent de Paul, Shelby County
- March 1, 9 a.m.-9 p.m. at St. Mary of the Immaculate Conception, Aurora
- March 1, 9 a.m.-9 p.m. at All Saints Parish, Dearborn County, St. Martin campus
- March 5, 6:30 p.m. at St. Michael, Brookville
- March 8, 9 a.m.-1 p.m. and 2:30-6:30 p.m. at St. Louis, Batesville
- March 16, 9 a.m.-9 p.m. at St. Joseph, Shelbyville
- March 16, 9:30 a.m.-1:30 p.m. at St. Louis, Batesville
- March 19, 6:30 p.m. at St. Michael, Brookville
- March 19, 6:30 p.m. at St. Catherine of Siena, Decatur County, St. John the Evangelist campus

- March 20, 6:30 p.m. at St. Peter, Franklin County
- March 21, 7 p.m. at St. Louis, Batesville

### Bloomington Deanery

- March 12, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
- March 13, 6 p.m. at St. Martin of Tours, Martinsville
- March 14, 7 p.m. at St. Agnes, Nashville
- March 27, 6 p.m. at St. Paul Catholic Center, Bloomington

### Connersville Deanery

- March 5, 6:30 p.m. at St. Mary, Rushville
- March 10, noon-2 p.m. at St. Elizabeth of Hungary, Cambridge City
- March 13, 6:30 p.m. at St. Bridget of Ireland, Liberty
- March 17, 11 a.m.-1 p.m. at St. Anne, New Castle

### Indianapolis East Deanery

- Feb. 26, 7 p.m. for Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) at Little Flower
- March 12, 6 p.m. at St. Rita
- March 19, 7 p.m. at Holy Spirit
- March 25, 9 a.m.-7 p.m. “Leave the Light On” at Our Lady of Fatima Retreat House

*Additionally, recurring opportunities for reconciliation in the East Deanery are as follows:*

- Second and fourth Sundays after 10 a.m. Mass at SS. Peter and Paul Cathedral
- Sundays during Lent, 9-9:30 a.m. at Our Lady of Lourdes

### Indianapolis North Deanery

- March 10, 2 p.m. at St. Simon the Apostle
- March 11, 7 p.m. at Christ the King
- March 12, 7 p.m. at St. Pius X

### Indianapolis South Deanery

- Feb. 28, 7 p.m. for St. Jude and St. Mark the Evangelist at St. Mark the Evangelist
- Feb. 29, 6:30 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd at Holy Name of Jesus
- March 1, 6:30-7:30 p.m. for St. Ann and St. Thomas More, Mooresville (Indianapolis West Deanery), at St. Ann
- March 5, 7 a.m.-7 p.m. at Nativity of Our Lord Jesus Christ
- March 7, 9 a.m.-9 p.m. at Our Lady of the Greenwood, Greenwood
- March 8, 6:30-7:30 p.m. for St. Ann and St. Thomas More (Indianapolis West Deanery), Mooresville, at St. Thomas More
- March 16, 9 a.m.-9 p.m. at SS. Francis and Clare of Assisi, Greenwood

### Indianapolis West Deanery

- March 1, 6:30-7:30 p.m. for St. Ann (Indianapolis South Deanery) and St. Thomas More, Mooresville, at St. Ann
- March 8, 6:30-7:30 p.m. for St. Ann (Indianapolis South Deanery) and St. Thomas More, Mooresville, at St. Thomas More
- March 13, 6:30-7:30 p.m. at Holy Angels
- March 21, 6:30 p.m. for St. Gabriel the Archangel, St. Michael the Archangel and St. Monica at St. Monica

*Additionally, recurring opportunities for reconciliation in the West Deanery are as follows:*

- Tuesdays of Lent, 5-6 p.m. at St. Malachy, Brownsburg

Wednesdays of Lent (excluding Holy Week), 6-7 p.m. at Mary, Queen of Peace, Danville

Thursdays of Lent (excluding Holy Thursday), 5-6 p.m. at St. Malachy, Brownsburg

Fridays of Lent (excluding Good Friday): 4-5 p.m. at

St. Christopher; 5-6 p.m. at St. Malachy, Brownsburg, and St. Monica; 5:30-6:30 p.m. at St. Gabriel the Archangel

Saturdays of Lent (excluding Holy Saturday), 9-10 a.m. at St. Malachy, Brownsburg

### New Albany Deanery

- Feb. 27, 7 p.m. at St. Mary, Lanesville
- Feb. 29, 7 p.m. at St. Mary, New Albany
- March 5, 6:30 p.m. at St. Michael, Bradford
- March 13, 7 p.m. at Our Lady of Perpetual Help, New Albany
- March 20, 7 p.m. at St. Michael, Charlestown
- March 20, 7 p.m. at St. Mary-of-the-Knobs, Floyd County
- March 21, 6:30 p.m. at St. Francis Xavier, Henryville
- March 21, 7 p.m. at St. Anthony of Padua, Clarksville

### Seymour Deanery

- Feb. 28, 7 p.m. at St. Bartholomew, Columbus
- March 7, 6 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
- March 10, 9 a.m. at St. Patrick, Salem
- March 13, 6:30 p.m. at St. Ambrose, Seymour
- March 17, 3 p.m. at American Martyrs, Scottsburg

### Tell City Deanery

- Feb. 21, 6:30 p.m. at St. Boniface, Fulda
- March 10, 2 p.m. at St. Paul, Tell City

### Terre Haute Deanery

- March 15, noon-7 p.m. at St. Benedict, Terre Haute

*Additionally, recurring opportunities for reconciliation in the Terre Haute Deanery are as follows:*

- Thursdays 6:30-8 p.m. and Saturdays 3:30-5 p.m. (excluding Holy Week) at St. Joseph University, Terre Haute †



## Project Rachel

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**March 8-10, 2024**

For Confidential Help Contact  
317-452-0054 or [projectrachel@archindy.org](mailto:projectrachel@archindy.org)  
*All Calls and Locations Are Confidential.*

#### A Special Word to Those Who Have Had an Abortion ...

*Do not give in to discouragement and do not lose hope...  
If you have not already done so, give yourselves over with humility and trust to repentance. The Father of mercies is ready to give you his forgiveness and his peace ...  
~Saint John Paul II, The Gospel Life*



# SIMPLY CATHOLIC

## Fasting, abstinence are meant to increase believers' hunger for God

By D.D. Emmons

(OSV News)—As the penitential season of Lent begins, we Catholics, like Christians everywhere, prepare to commemorate the passion of Our Lord Jesus Christ.

It wasn't long ago that we celebrated his birth. Now the Church begins its preparation to join him on his journey to Calvary. The Church scene becomes somber, more intense and such terms as contrition, conversion, penance, almsgiving, fasting and abstinence dominate the liturgy.

French Benedictine abbot Dom Prosper Guéranger wrote in 1887 about Lent in *The Liturgical Year*: "Lent, then, is a time consecrated, in a special manner, to penance, and this penance is mainly practiced by fasting. Fasting is an abstinence which man voluntarily imposes upon himself as expiation for sin, and which, during Lent, is practiced in obedience to the general laws of the Church."

Pope Clement XIII in 1759 said that "penance also demands that we satisfy divine justice with fasting, almsgiving and prayer and other works of the spiritual." The purpose of our fast is to not become physically weak or lose weight but to create a hunger, a spiritual void that only Christ can fill; in fasting from the heart, we express our love of God and acknowledge our sinfulness. Though unworthy, we pray our sacrifices will be acceptable to the one who suffered and gave his life blood for us.

Every Ash Wednesday, we hear at Mass from the prophet Joel, "Yet even now, says the Lord, return to me with your whole heart, with fasting, weeping and mourning. Rend your hearts, not your garments, and return to the Lord, your God" (Jl 2:12-14). It is not our clothes but our hearts we need to rend in reflecting our sorrow. Our fast is not for man but for God.

Fasting and abstinence are Church-imposed penitential practices in which we deny ourselves of food and drink during certain seasons and on certain days. These acts of self-denial dispose us to free ourselves from worldly distractions, to express our longing for Jesus, to somehow imitate his suffering.

Abstinence traditionally has meant not eating meat and, for centuries but no longer, included meat by-products. Many may recall the calendar hanging in the kitchen that included a fish symbol on each Friday of the month. Catholics never have been compelled to eat fish on days of abstinence, but rather, to avoid meat. While abstinence refers to the kind or quality of food we refrain from, fasting refers to the amount or quantity of food consumed. It is contrary to the spirit of abstinence and fasting if we avoid steak but pile our plate high with fish.

In the Old Testament, God told Adam and Eve not to eat (abstain) from the Tree of Knowledge (Gn 2:17). Queen Esther (Est 4:15), in a successful attempt to save the Jews, ordered a three-day fast for herself and her court. The Book of Jonah describes how the people of Nineveh fasted and were saved from God's wrath (Jon 3:4-10).

Jesus set the example for our fasting when he went into the desert and fasted for 40 days and 40 nights (Mt 4:1-11).



A family prays before eating a meatless meal of baked potatoes and salad at their home. Catholics undertake the Lenten practices of prayer, fasting and almsgiving seeking spiritual conversion as they journey to the cross with Christ. (CNS photo/Nancy Wiechec)

His entire life involved suffering and self-denial. In the Gospel of Mark, Jesus responds to the Pharisees' accusation that his disciples do not fast: "As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom is taken away from them, and then they will fast on that day" (Mt 2:19-20). Once Jesus was not with them, the Apostles did fast and advocated fasting to new Christians as evidenced in the Acts of the Apostles and in New Testament letters.

By the second century, fasting was integrated into Christian worship. Jews had long fasted on Mondays and Thursdays, but the Christians chose to fast on Wednesdays, because that was the day of Christ's betrayal, and Fridays, the day on which he was crucified. By the fourth century, Saturday had replaced Wednesday as a day of fasting, and through the centuries fasting on every Saturday was dropped.

Fasting before Easter was practiced in those first centuries, but the times and extent varied. Until the ninth century, fasting meant one meal a day and then only enough food to sustain life. Those keeping a fast often would give the food not eaten to others in need.

St. John wrote, "If someone who has worldly means sees a brother in need and refuses him compassion, how

can the love of God remain in him?" (1 Jn 3:17). The philosopher Aristides, around the year 128, explaining how Christians lived, noted, "And if there is among them a man that is poor or needy ... they fast two or three days that they may supply the needy with their necessary food" (*Apologia*, XV).

Hermes, a writer in the first and second centuries, said, "and having reckoned up the price of the dishes of that day which you intended to have eaten, you will give it to the widow or the orphan."

Later, St. Augustine wrote, "What you deprive yourself by fasting, add to your almsgiving." Today, we are often encouraged to calculate the funds not spent for food during Lent and give it to a charity.

By the Middle Ages, the number of fast days during the liturgical year had increased to as many as 70 days. Sundays and solemnities have never been days of fast. Through the mid-20th century, Catholic missals identified fasting on weekdays of Lent, ember days, the vigils of Pentecost, All Saints, Immaculate Conception and Christmas. Abstinence was required on all Fridays, Ash Wednesday, the vigils of the Assumption and Christmas. This all would change.

In 1966, Pope St. Paul VI significantly amended the laws of fasting through his apostolic constitution "*Paenitemini*," in which he affirmed some practices and gave certain authority to national conferences of bishops around the world. St. Paul VI's changes were incorporated into the 1983 *Code of Canon Law*.

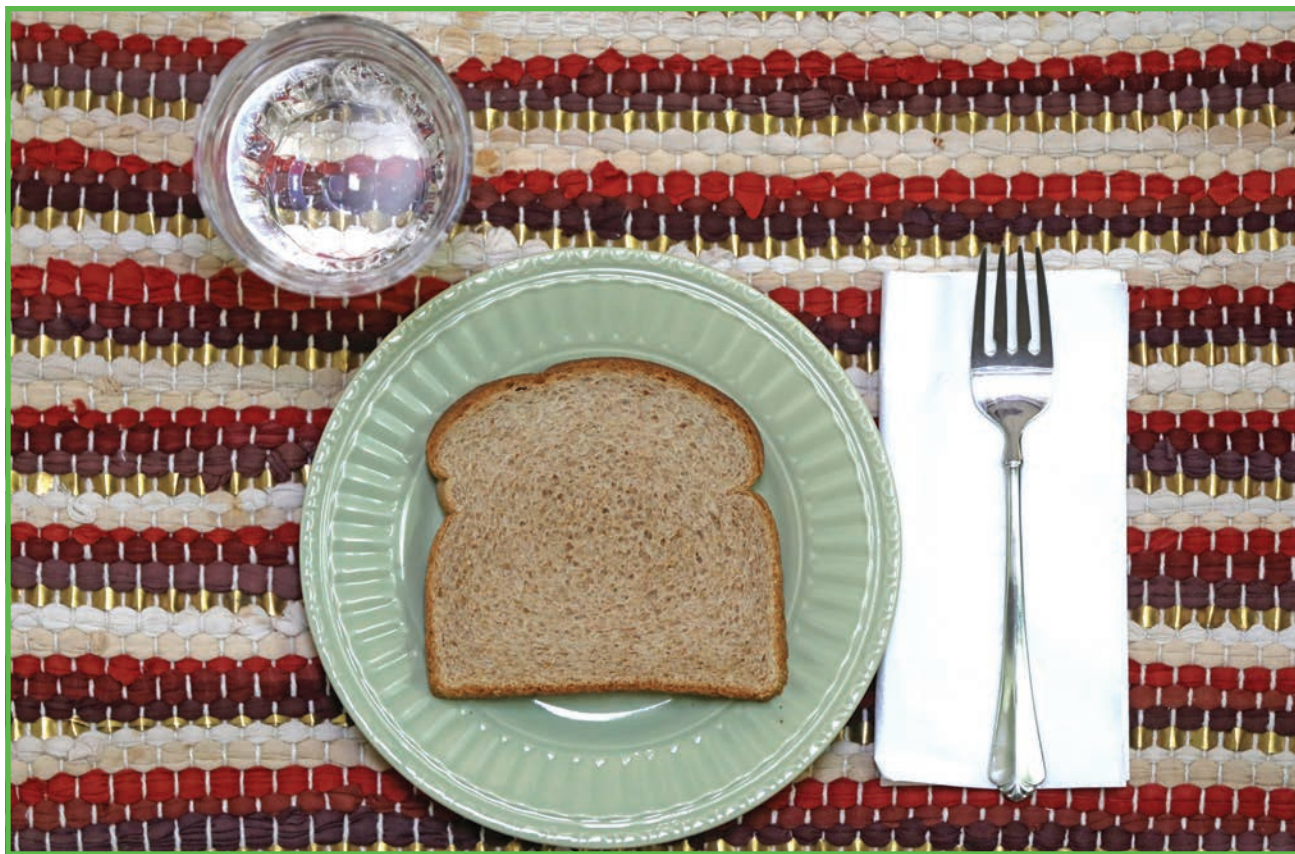
Abstinence and fasting are required on both Ash Wednesday and Good Friday. On those days, one full meal is allowed along with two other smaller meals. Catholics bound by the law of abstinence include everyone age 14 and older; the law of fasting includes individuals age 18 through the beginning of their 60th year.

Canon law, the *Catechism of the Catholic Church*, the precepts of the Church and the U.S. bishops' document "Penitential Practices for Today's Catholics" explain our fasting obligations. Before Lent, most every Catholic parish emphasizes the rules and rewards of fasting and abstinence. A one-hour fast is always required before receiving Communion.

In addition to Friday abstinence during Lent, every Friday is a day of penance (*Code of Canon Law*, #1250). According to Canon 1253, the conference of bishops in each nation may "substitute other forms of penance ... for abstinence and fast." U.S. bishops have maintained the obligation to fast and abstain on Ash Wednesday and Good Friday and abstain on the Fridays of Lent.

They have granted Catholics in the U.S. the option of doing another form of penance on Fridays outside Lent rather than abstaining from meat. The bishops focus us on Friday self-denial, along with works of charity and mercy while recalling Christ's passion.

(D.D. Emmons writes from Pennsylvania.) †



A slice of bread and glass of water are pictured. Fasting and abstaining from meat have been spiritual practices in the Church for centuries that are intended to help believers grow in their hunger for God. (OSV News photo/Bob Roller)



## Correction Ministries/Deacon John Cord

## Re-entry pilot program aims to help those released from prison

When people are released from prison, they seem to be in a state of confusion and fear.



After spending several years away from society, they are anxious about how they will fit in. They are concerned that they may fall back into the old ways that landed them in prison.

Many have large debts. Most don't have a driver's license. Some never received a Social Security number or any other valid form of identification. Many have some level of mental illness. Most have a history of addiction.

Almost none have a safe, affordable permanent living space to go to once they're released. Some companies will hire a person with a felony, but finding those workplaces is extremely difficult.

When a person has all of these issues, it is overwhelming for them to figure out how to get help for all their problems.

While there are many social service agencies scattered throughout the cities and towns of Indiana, there is no good

way for them to find the agencies that can help them with each specific issue. So, most struggle or they give up and just go back to their old life. The result is they eventually land back in prison.

The archdiocese's Corrections Ministry team started asking how we could help. We realized that there needs to be a standardized path for people to follow so they can get the help they need. This help needs to start before they are released. Then when they are released they need someone to guide them through the maze of organizations that can help them.

We are working on launching a pilot program that will become that standardized pathway. We are creating partnerships with several organizations that work both inside the prisons and outside of them. The ones that work inside will provide education and training so each individual will be prepared for the shock of his or her release day. These agencies will evaluate each person and prepare a very detailed roadmap based on each person's exact needs.

Upon release, a trained professional social worker will come to the prison and transport the person to a safe place to live, with supervision and loving care.

The social worker will guide the person through the first several days after their release. The social worker will take the person to all the health care, legal and government agencies they need to become stabilized.

Once the person is stable, a team of trained volunteer mentors will take over. The mentor team will hopefully create a family atmosphere around each person. When they are ready, they will help the person find a good job and safe, affordable, permanent housing. They will accompany them to church if they wish. The mentors will work with the person for at least two years, or longer if needed.

We hope to launch this program by the end of 2024. We have a lot of groundwork yet to complete, but all of the organizations we are working with are very excited. If you are interested in becoming a mentor volunteer, please contact me for more information.

*(Deacon John Cord is the Coordinator of Corrections Ministry for the Archdiocese of Indianapolis. For more information on supporting the office's re-entry ministry, contact Deacon Cord at 317-432-6604 or e-mail [jcord@archindy.org](mailto:jcord@archindy.org).) †*

## Faith and Family/Sean Gallagher

## Each day is filled with 'now' moments in holiness

St. Paul was often adamant in his writings to the Christians in Corinth.



It's not surprising. Read both of the Apostle's letters to the Corinthians and you soon see that the Church in that ancient Greek city was his problem child.

But Paul's insistent attitude toward the Corinthians especially

comes to the fore in the second reading of Mass on Ash Wednesday. Paul seems to have real fears for their salvation.

"We implore you on behalf of Christ, be reconciled to God" (2 Cor 5:20, emphasis added). "... We appeal to you not to receive the grace of God in vain" (2 Cor 6:1, emphasis added).

When you implore a person whose salvation is in question, there's going to be some immediacy in your words. You're going to want them to do something right now.

And that's what Paul does in this reading after quoting the prophet Isaiah, who himself spoke in the name of God: "In an acceptable time I heard you, and on the day of salvation I helped you." Behold, *now* is a very acceptable time; behold, *now* is the day of salvation" (2 Cor 6:2, emphasis added).

The Christians in Corinth gave their spiritual father many headaches and sleepless nights.

That's the experience of many parents in Paul's time and in our own.

In all of the many words and actions of our children from day to day, we parents can see their arrow rising or falling. And some days, it can be quite the roller coaster ride.

Through it all, we try with the help of God's grace to lead them to grow little by little, inch by inch, in virtue and holiness in their own unique personality.

Each moment of each day is an opportunity for them to take another step in that growth. It's another "now" moment for both children and their parents.

Because as we parents seek to guide our children closer to God and the people he created them to be, we continue on our own journey to fulfilling God's call in our lives. The moments we share with our children are as much "now" moments for us as for our young ones.

None of us are finished products until we step into eternity.

But we should always remember that eternity can just be one "now" moment away. Don't presume that we have lots of time in front of us to grow in holiness and virtue.

That's why each "now" moment is important for both parents and their children. God's grace is always there for us to be the people in each moment that he's created us to be.

Except that we so often don't take that chance and instead waste our now moments in following our own whims and fancies—at least I know I do.

Thanks be to God, though, now is also the day of God's mercy.

This Lent, experience God's mercy in the sacrament of penance for the ways you've wasted your now moments. Then take advantage of the next "now" moment to share that mercy with those around you, especially in your family home.

Being aware of God's mercy can give both parents and children encouragement and hope. Each moment he gives us is a mercy, another "now" moment to grow a little bit more in holiness with the help of his ever-present grace.

Now indeed is the day of salvation. †

## That All May Be One/Fr. Rick Ginther

## Prayerful rituals are meant to be sensitive to others' spiritual journey

Ecumenical and interreligious sensitivity is a part of Church life and teaching.

"*Lex ordandi, lex credendi*"—the law of prayer is the law of belief—is an essential principle in the relationship between what we pray (the words) and what is our faith (teaching).



The "sensitivity" and this "principle" are very much related in our rituals—the statements, prayers and gestures point to the "truth/belief" in the rituals.

A prime example of this is found in the rituals of the Rite of Christian Initiation of Adults (RCIA), especially during Lent.

RCIA is primarily for those who are not baptized and/or have little or no connection to Christianity (called catechumens). The RCIA process leads to the Easter sacraments of baptism, confirmation and the Eucharist.

Secondarily, an adaptation to RCIA was created for those who are already baptized with water (sprinkling, pouring, immersion, submersion) with a pronouncement including the Trinity (Father, Son and Spirit) during the baptizing.

The Catholic Church considers these baptisms to be valid, and some validly baptized Christians seek to become Catholics.

How do we show sensitivity to their prior faith journey? How do RCIA rituals acknowledge their baptismal status?

First, these folks are never referred to as "converts." They are already Christians. We call them "candidates." We also use this name for Catholic children and youths preparing for their first holy Eucharist and for confirmation seekers.

Second, when there are combined rites at any point of the RCIA process, the catechumens (elect) are acted upon first, the candidates second.

These "combined rites" of RCIA for catechumens and candidates make a clear distinction in the words spoken over each of them. The ritual actions and spiritual effects themselves are distinct.

For example, the combined Rite of Enrollment (usually in the fall) places the sign of the cross on the catechumens' forehead, ears, eyes, lips, shoulders, heart, hands and feet, concluding with "sign of eternal life." The placing on the entire body (senses) bespeaks hope for a complete openness to Christ.

The same rite places the sign of the cross on candidates' foreheads "... as a reminder of [their] baptism into Christ's saving death and resurrection."

Third, some rituals are only for catechumens, some only for candidates.

For example, catechumens are sent to the Rite of Election. It pronounces them "elect" (chosen) for the Easter sacraments.

Candidates take part in the Call to Continuing Conversion, which acknowledges their baptism and intention to continue toward a profession of faith (becoming Catholic) and reception of confirmation and the Eucharist.

The Penitential Rite (on the Second Sunday of Lent) is for the candidates and offers them a strengthening of purpose, prayer for their perseverance, and freedom from whatever sin may be in their lives.

The three scrutinies (on the Third, Fourth and Fifth Sundays of Lent) are for the catechumens. These rituals "... are meant to uncover then heal all that is weak, defective or sinful in the hearts of the elect; to bring out then strengthen all that is upright, strong and good. For the scrutinies are celebrated in order to deliver the elect from the power of sin and Satan, to protect them against temptation and to give them strength in Christ."

Our prayerful rituals are meant to be sensitive to the prior spiritual journey and spiritual needs of those upon whom they are conferred. The words name the reality of those over whom they are spoken. Gestures appropriate to the words are used.

Care for those who come to us for Christ and in Christ is essential to being Catholic.

It is the ecumenical thing to do.

*(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †*

*Our prayerful rituals are meant to be sensitive to the prior spiritual journey and spiritual needs of those upon whom they are conferred.*

## Emmaus Walk/Debra Tomaselli

## Toddler's tantrum reminds grandmother we are called to trust God

As I flipped a pancake, I heard the toddler shriek as a chair scraped across the dining room floor. Frantic, I snapped my attention to what was happening across the room.



There, between a dining room chair and the toddler, stood Teddy, my 6-year-old grandson. The toddler—his sister, Lucy—was crying. I raced across the room, picked Lucy up and confirmed that she was unhurt.

Then I looked at Teddy. He looked up, his big brown eyes filled with care and concern.

"What happened?" I asked.

"She was standing in the chair," (oh my gosh, I had no idea) "and I picked her up and put her on the floor," Teddy said.

He stared at me, his big round eyes unblinking and focused. I grimaced at the thought of Lucy standing on the chair, unbeknownst to me.

Then, as if anticipating my concerns, Teddy added, "She likes to do that at our house too."

And then, maybe to explain his actions,

he offered his practical rationale: "But it's not safe."

Of course, right, Teddy, you did the right thing.

Thank you. Thank God. We escaped a possible calamity.

I sighed a sigh of relief.

Lucy didn't see it that way.

She wanted to climb again.

I picked her up and removed her from the situation.

Amid shrieks, flailing arms and kicking feet, I kissed Lucy's chubby cheeks,

See TOMASELLI, page 15



Second Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, February 25, 2024

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

The Book of Genesis is the source of the first reading for Mass this weekend. Genesis is often associated with its creation narratives.



Much else is included in Genesis. A major figure in it is Abraham. Historians and biblical scholars agree that Abraham lived long ago. He was not a myth or the product of imagination.

Historically, Jews have regarded Abraham as the first of their race. In a theological sense, Christians see Abraham as the first of their community of believers also because Christianity flows from the revelation initially given by God to the ancient Hebrews.

This weekend's reading is familiar. Abraham leads his beloved son Isaac to the top of a high mountain to kill him as a sacrifice to God. As it is well known, God intervenes and orders that Isaac be spared.

The story has several lessons. One lesson, usually overlooked, is the repudiation of human sacrifice by none other than God himself. Beyond this detail, this reference shows that paganism in any form is a human invention.

God illuminated the people. He rescued them by drawing them away from paganism and leading them to the truth. Abraham was God's instrument. Abraham's faith made him worthy to be God's instrument.

For Christians, Isaac symbolizes Jesus, since Jesus was the victim of the ignorance and viciousness of pagan humans. Jesus, however, ultimately rose to a new and unending life.

St. Paul's Epistle to the Romans furnishes the second reading. This reading simply says that if the power and light of God are with us, nothing can prevail against us.

The Gospel of St. Mark provides the last reading. It is the story of the transfiguration.

Jesus takes Peter, James and John to the summit of a high mountain. There, in an overwhelming, stupendous, even terrifying appearance, Jesus is

transfigured, visible to the Apostles as the Son of God.

Light is everywhere. In the Old Testament, God is associated with light. Indeed, we associate darkness with danger and the unknown. Light is from God, as are security, strength, genuine awareness and perception.

Mountaintops have been seen as places on Earth nearest to heaven. In a hopeful, awkward attempt to come as close as possible to God, humans went to the tops of mountains. Indeed, the temple in Jerusalem was at the summit of Mount Zion. Jesus was crucified on a hilltop. He ascended from a hilltop.

In this reading, Jesus appears in the reality of his divinity. In this divinity is eternal life itself. God never dies. God never changes. Nothing daunts God. Nothing threatens God. These notions about God pertained to the hearts and minds of Jews of Jesus' time as they do for us in modern times and theology.

The presence of Moses and Elijah with Jesus on the mountaintop is important. Their places on either side of the Lord indicate that Jesus stands in the historic train of God's communication with and salvation of his people, a process in salvation history in which Moses and Elijah were vitally important.

### Reflection

Lent continues. The Church leads us in this period to prepare us for Holy Week and Easter.

Its message is simple. We humans are utterly limited and we can never overcome our limitations. But God provides for us just as he long ago provided for Abraham, whose faith was unflinching.

Gifted with faith, we can see God in Jesus, just as the Apostles saw Jesus in the transfiguration. See Jesus as the shining example, the unflinching, everlasting light of our personal world.

Allow others to be transfigured. See in every human being the Lord.

Faith brings us wonderous, revealing, inspiring insight. We see God in the life of Jesus, in the mercy of Jesus. We see in all others cherished brothers and sisters of Jesus, blessed by God, redeemed by Jesus, due our respect and love. †

## Daily Readings

### Monday, February 26

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

### Tuesday, February 27

St. Gregory of Narek, abbot and doctor of the Church  
Isaiah 1:10, 16-20  
Psalm 50:8-9, 16bc-17, 21, 23  
Matthew 23:1-12

### Wednesday, February 28

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

### Thursday, February 29

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

### Friday, March 1

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

### Saturday, March 2

Micah 7:14-15, 18-20  
Psalm 103:1-4, 9-12  
Luke 15:1-3, 11-32

### Sunday, March 3

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/Jenna Marie Cooper

# The Church believes that the devil and the fallen angels are true persons

Q Is the devil an actual being, or is he a metaphor for "people doing bad," and for just general evil in the world? I've sometimes heard this last called "the demonic," which I understood



to mean just a sort of negative spirit that people put out, or create, by being mean to each other. (Indiana)

A While there might be contexts in which we might speak of the devil or the

demonic in a purely metaphorical or rhetorical sense—such as when we describe some evil but obviously human action as "demonic" or "diabolical"—we as Catholics do believe that the devil, or Satan, is a real being.

Paragraph 414 of the *Catechism of the Catholic Church* speaks of the devil in literal terms when it tells us that: "Satan or the devil and the other demons are fallen angels who have freely refused to serve God and his plan."

There are also several places in the

Gospels where the devil and demons are described as playing an actual, historical role in the earthly life of Jesus, such as when Satan tempted Jesus in the desert (see Mt 4:1-11 and Lk 4:1-13), or when Jesus cast out demons who called out to him by name (e.g., Lk 4:34).

There is a Catholic Latin maxim that goes: "*lex orandi, lex credendi*," which can be roughly translated as: "what we pray is what we believe."

Our Catholic belief in the existence of literal demons is made clear in our liturgy and other prayers.

The most obvious example is the ritual of major exorcism, which a properly mandated priest-exorcist uses to free those who are really possessed by actual demons.

But there are also several "minor exorcisms" used in the sacraments of initiation, where the Church prays for the spiritual protection of those soon to be baptized.

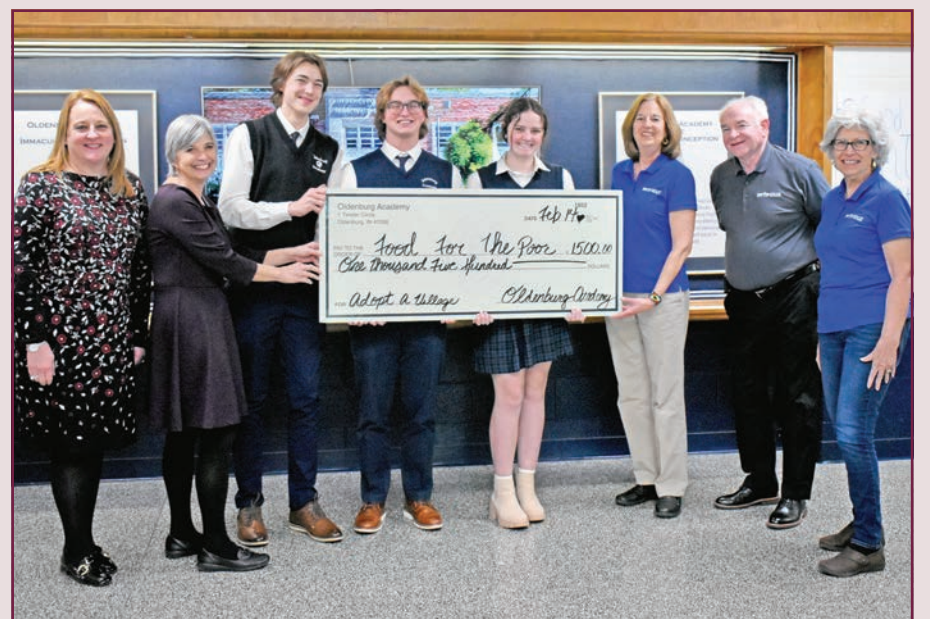
(Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at OSV News. Send your questions to [CatholicQA@osv.com](mailto:CatholicQA@osv.com).) †

## Surprise from St. John Paul II students



For Catholic Schools Week, the students of St. John Paul II School in Sellersburg collected baby items for Marie's Blessings Community Distribution Program, a ministry of St. Elizabeth Catholic Charities (SECC) in New Albany, and also raised \$2,346 for SECC. In this photo, St. John Paul II second-grade teacher April Clark, left, presents SECC development director Leah Alexander with a check for the money raised, while first-grade student Henry Clark, second from right, and fourth-grade student Miles Clark stand behind a box of donated items on Feb. 4. (Submitted photo)

## Oldenburg students help Honduras



By collecting change in jars during Catholic Schools Week in January, the students of Oldenburg Academy of the Immaculate Conception in Oldenburg raised \$1,500 to contribute to Adopt-a-Village, a project spearheaded by St. Mary Parish in Greensburg to build homes in Cucuyagua, Honduras. Presenting the check are Oldenburg president Annette Hunger, left, teacher and campus ministry staff member Debbie Gregg, and seniors Carson Phillips, Angus Lonergan and Lilly Schebler. Receiving the check are St. Mary parishioners Linda Weigel, third from right, Glenn Tebbe and Susie Ricke. (Submitted photo)



## Honoring religious women



In honor of the Church's World Day of Prayer for Consecrated Life on Feb. 2, the Little Sisters of the Poor hosted women from 14 religious congregations serving in central Indiana for a celebration. The event took place at the Little Sisters of the Poor's St. Augustine Home in Indianapolis on that date, which coincides with the feast of the Presentation of the Lord. The day included time for eucharistic adoration, during which the women recited a re-commitment prayer to continue their mission to bring the light of Christ through the power of the Holy Spirit to those whom they serve. After adoration, the women enjoyed a meal followed by a joyful time of song and dance. Shown here are 35 of the 48 religious women who participated, plus one guest in the third row, ninth from left, and three guests at the far left of the back row. (Submitted photo)

## 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.

**BAURLEY, William J.**, 83, St. Mary, North Vernon, Jan. 28. Husband of Kathlene Baurley. Father of Vera Lohner and Gordon Baurley. Brother of Theresa Spurr, Betty Wells, Butch and Irvin Baurley. Grandfather of five. Great-grandfather of one.

**BECK, Thomas**, 65, St. Michael the Archangel, Indianapolis, Feb. 2. Brother of Barbara Chapman, Patricia Coffman and Stephen Beck. Uncle and great-uncle of several.

**BISHOP, Joseph A.**, 76, St. John Paul II, Sellersburg,

Jan. 26. Husband of Ann Bishop. Father of Joanna Bergum, Laura Birnbaum, Alex, Mark and Todd Bishop. Brother of Marjorie Bolly, Caroline Embry, Anna May Scherzer, Charlotte Stith and Raymond Bishop. Grandfather of eight.

**BOESING, Joseph**, 89, Holy Family, New Albany, Jan. 28. Husband of Pat Boesing. Father of Danny, Joe, Jr., and John Boesing. Brother of Marty Renn, Margaret Stublefield and Collette Zumstein. Grandfather of 10. Great-grandfather of five.

**BRANNAN, Jonathan**, 38, St. Simon the Apostle, Indianapolis, Jan. 20. Father of Charlotte, Elliott and Wyatt Brannan. Son of Jennifer Brannan. Brother of Megan and Andrew Brannan. Grandson of Ellen Brannan.

**BRUNNER, Mary M.**, 90, St. Lawrence, Lawrenceburg, Jan. 19. Mother of Vickie Mathews, Dennis, John, Jr., Joseph, Kevin and Paul Brunner. Grandmother of 15. Great-grandmother of 28.

**COX, Michael T.**, 65, St. Joan of Arc, Indianapolis, Feb. 2. Husband of Maureen Cox. Son of Judith Cox. Brother of Julie McCullough. Uncle and great-uncle of several.

**CUERDON, Alfred**, 97, Our Lady of Perpetual Help, New Albany, Feb. 5. Husband

of Irene Cuerdon. Father of Elizabeth Navarro, Kathleen, Lauren and Donald Cuerdon. Stepfather of Kay Jacobs and Phillip Neely. Grandfather of seven. Great-grandfather of one.

**CUMMINGS, Dorothy**, 65, St. Mary, Lanesville, Jan. 19. Mother of Adriane and Richard Cummings. Sister of Marilyn Bennett, Susan Hester, Don and Mike Seng.

**DEFFNER, Maryann**, 90, St. Michael, Brookville, Feb. 2. Wife of Dale Deffner. Mother of Dee Dee Erhart, Cathy Feller, Debbie Krause, Karen Kuntz, Mike and Steve Deffner. Sister of Rita Apsley, Eileen Hyde, Janie Stivers and Ed Ortman. Grandmother of 19. Great-grandmother of 44.

**DILLANE, Anna L.**, 101, St. Mark the Evangelist, Indianapolis, Feb. 2. Mother of Terrie Dillane and Susan Powell. Sister of Ethel Gahimer. Grandmother of six.

**EFFINGER, Margaret Mary (Hill)**, 86, Prince of Peace, Madison, Feb. 7. Wife of William Effinger. Mother of Diane Stevely and Vicki Stuckwisch. Sister of Betty Henderson, Wilma Ramseyer, Al and Jerry Hill. Grandmother of five. Great-grandmother of five.

**GODDING, Nellie**, 84, St. Ambrose, Seymour, Jan. 22. Mother of John, Louis and Peter Godding. Grandmother of five. Great-grandmother of four.

**HEILERS, Charles R.**, 86, St. Ann, Jennings County, Jan. 26. Husband of Sara Heilers. Father of Brian, Chris and Michael Heilers. Grandfather of seven. Great-grandfather of seven.

**HIATT, Thurman B.**, 81, All Saints, Dearborn County, Feb. 1. Husband of Carol Hiatt. Father of Christina, James, John and Matthew Hiatt. Grandfather of 10. Great-grandfather of seven.

**HIGDON, Lawrence**, 74, American Martyrs, Scottsburg, Jan. 29. Father of Kimberly Lawrence, Lisa McClanahan, Stephanie Provines and Laura Vance. Brother of Norma Jean Burress, Rose Jones, Jim, Raymond and Walter Higdon. Grandfather of 18. Great-grandfather of 13.

**HIRT, Richard E.**, 67, Holy Family, Oldenburg, Feb. 3. Brother of Doris McKee,

Darlene, Donna and Dennis Hirt. Uncle and great-uncle of several.

**JAMES, Gerald A.**, 74, St. Augustine, Leopold, Jan. 25. Brother of Phyllis Hagedorn and Brenda James. Uncle of one. Great-uncle of one.

**LAMPING, Jerome M.**, 86, Holy Family, Oldenburg, Jan. 20. Wife of Alice Lamping. Father of Brenda Meyer and Brian Lamping. Brother of Irene Meyer, August, Carl, Cletus and John Lamping. Grandfather of three. Great-grandfather of one.

**LAUCK, Thomas**, 77, SS. Francis and Clare of Assisi, Greenwood, Jan. 28. Husband of Sheila Lauck. Father of Elizabeth Godfrey and Matthew Lauck. Brother of Peggy Delaney, Gary, George and Rick Lauck. Grandfather of one.

**MUSCATELLO, Daniel B.**, 79, St. Mary-of-the-Knobs, Floyd County, Jan. 23. Husband of Joyce Muscatello. Father of Danielle Cerbin and Deanna Kempinski. Grandfather of seven.

**MYERS, Katherine**, 86, Christ the King, Indianapolis, Jan. 24. Mother of Daniel and Michael Myers. Sister of Anita Witham. Grandmother of three.

**O'NEILL, Vilma**, 85, St. Bartholomew, Columbus,

Jan. 13. Wife of Dennis O'Neil. Mother of Erin, Leslie and Dennis O'Neill II. Sister of Edward Vargo. Grandmother of two. Great-grandmother of one.

**PEARSON, Martha**, 98, SS. Francis and Clare of Assisi, Greenwood, Jan. 22. Mother of Ann Emery and Ted Pearson. Grandmother of six. Great-grandmother of 10.

**PINSONNEAULT, Elizabeth**, 87, St. Bartholomew, Columbus, Feb. 2. Mother of Elaine DeClue, Cathy Schooler and Dan Pinsonneault. Sister of Bob Parent and Father Mike Parent. Grandmother of six. Great-grandmother of eight.

**RIEGER, Donald J.**, 76, St. Patrick, Indianapolis, Jan. 30. Father of Laura and Joseph Rieger. Brother of Ronald Rieger. Grandfather of one.

**SCHAEFER, Ruth C. (Windholtz)**, 91, All Saints, Dearborn County, Feb. 8. Mother of Jen, Julie, Jerry, Jim and Joe Schaefer and Jeanette Wilder. Grandmother of six. Great-grandmother of one.

**SCHROEDER, Donald F.**, 90, St. Ambrose, Seymour, Feb. 6. Husband of Patricia Schroeder. Father of Gary, Greg, Jeff and Mike Schroeder. Grandfather of eight. Great-grandfather of two.

**SCHWERING, Phyllis A.**, 84, St. Mary, Greensburg,

Feb. 2. Mother of Michael and Stephen Schwering. Sister of Robert Hardebeck. Grandmother of three. Great-grandmother of one.

**SOMMERS, James E.**, 85, St. Jude, Indianapolis, Jan. 21. Father of Catherine Wycoff, John and Mark Sommers. Brother of Helen Kieffer, Theresa Mathis, Mary Schrader Gephart and Raymond Sommers. Grandfather of seven. Great-grandfather of two.

**WALTON, Thomas**, 89, St. Mary, New Albany, Jan. 16. Husband of Donna Walton. Father of Tami Grable, Nancy Hoolihan, Sue Ann Mattox and David Walton. Brother of Pat Peterson. Grandfather of 10. Great-grandfather of seven.

**WELCH, Barbara E.**, 84, St. Joan of Arc, Indianapolis, Jan. 14. Mother of Justina Moran, Billy, Brendan, Connor and Tim Welch. Sister of George Seal. Grandmother of 10. Great-grandmother of nine.

**WRIGHT, Margaret**, 79, St. John Paul II, Sellersburg, Dec. 31. Sister of Alice and Michael Truitt. Aunt, great-aunt and great-great-aunt of several.

**YATSKO, Pauline M.**, 92, St. Luke the Evangelist, Indianapolis, Jan. 31. Aunt and great-aunt of several. †

## Providence Sister Clelia Cecchitti served in Catholic schools, at bishops conference

Providence Sister Clelia Cecchitti, previously Sister Rosina, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Feb. 3 at the Gibson Family Center in Terre Haute. She was 86.

A Mass of Christian Burial was celebrated on Feb. 9 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Sister Clelia was born on April 22, 1937, in Brooklyn, N.Y. She entered the Sisters of Providence on Feb. 2, 1959, and professed final vows on Aug. 15, 1966.

Sister Clelia earned a bachelor's degree in music education at Saint Mary-of-the-Woods College and a master's degree in music education at Ball State University in Muncie, Ind.

In her 65 years as a member of the Sisters of Providence, Sister Clelia served for 24 years in Catholic education in schools in Indiana, Maryland and Washington, D.C. She later

served in offices of her community at the Basilica of the National Shrine of the Immaculate Conception in Washington and in the Secretariat for Divine Worship of the U.S. Conference of Catholic Bishops. Before retiring to the motherhouse, Sister Clelia ministered in a parish in Maryland for eight years.

In the archdiocese, Sister Clelia served at the former St. Ann and Sacred Heart schools in Terre Haute from 1963-66, the former St. Joseph and St. Ann schools in Indianapolis and at St. Malachy School in Brownsburg from 1966-67, and at the business office of the motherhouse from 1989-94.

Sister Clelia is survived by a sister, Laura Bueche of Johnson City, Tenn., and three brothers, George Cecchitti of Arlington, Va.; Ralph Cecchitti of Cary, N.C.; and Richard Cecchitti of Manasquan, N.J.

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. †

### Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

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For more information, please log on to [www.archindy.org/layministry](http://www.archindy.org/layministry)



### REPORT SEXUAL MISCONDUCT NOW

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

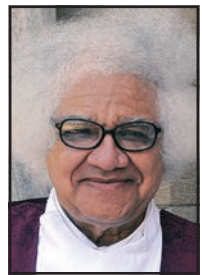
- 1 Ethics Point Confidential, Online Reporting**  
[www.archdioceseofindianapolis.ethicspoint.com](http://www.archdioceseofindianapolis.ethicspoint.com) or 888-393-6810
- 2 Victim Assistance Coordinator, Archdiocese of Indianapolis**  
P.O. Box 1410, Indianapolis, IN 46206-1410  
**317-236-1548 or 800-382-9836, ext. 1548**  
[victimassistance@archindy.org](mailto:victimassistance@archindy.org)



# Videos feature prominent Black Catholics who left an impact on the faith

## Criterion staff report

Catholic Charities Indianapolis-Social Concerns has created 10 short videos ranging from 2-10 minutes about Black Catholics of note, including local and national lay persons, priests, religious and those on the path to sainthood.



Fr. Boniface Hardin, O.S.B.

Each video shares about the person, the times in which they lived and the impact they made on the faith.

The 10 persons featured are:

—Servant of God Julia Greeley, born in the 1830s or 1840s and died in 1918, whose acts of service for the poor earned her the title “Denver’s Angel of Charity.”

—Benedictine



Fr. Kenneth Taylor

Father Boniface Hardin, 1933-2012, a social activist who founded Martin University in Indianapolis.

—Venerable Mother Mary Lange, 1789-1882, who founded the Oblate Sisters of Providence,

the first order of Black religious women in the United States, in Baltimore in 1829.

—Father Clarence Rivers, 1931-2004,

whose well-known liturgical compositions combined Catholic worship music with Black Gospel music.

—Venerable Augustus Tolton, 1854-1897, the first Black Catholic priest in the United States.

—Sister Mary Wilhelmina Lancaster, 1924-2019, founder of the religious order Benedictines of Mary, Queen of Apostles, which won Billboard’s Classical Traditional artists of the year in 2013 for their recorded chants and hymns.

—Venerable Pierre Toussaint, 1766-1853, credited as the *de facto*



Lucious Newsom

founder of Catholic Charities in New York City, who used his wealth acquired as a barber to fund philanthropic causes and the construction of New York’s old St. Patrick’s Cathedral.

—Father Kenneth “K.T.” Taylor, 1951-

2019, who founded the archdiocese’s Office of Intercultural Ministry (now the Office of Multicultural Ministry) and served as its director from 1996-2012.

—Lucious Newsom, 1915-2008, a late convert to Catholicism who was known as “Indianapolis’ beggar for the poor.”

—Daniel Rudd, 1854-1933, a Black Catholic journalist and early Civil Rights leader.

To view these videos, go to [tinyurl.com/BlackCatholicVideos](http://tinyurl.com/BlackCatholicVideos). †

## Employment

### Coordinator of High School Youth Ministry

Our Lady of Grace Catholic Church is seeking a full-time Coordinator of High School Youth Ministry. This position will work as part of an experienced and skilled Youth and Young Adult Ministry team of three to coordinate high school youth ministry and preparation for the Sacrament of Confirmation. The Youth Minister will have the opportunity to work with people in a variety of ways: as a guide and mentor for teens, as a partner with parents/families, and as a leader for a dedicated group of volunteers. The goal of the Youth Minister is to grow one, holy, Catholic, and apostolic Church in the parish and in Noblesville, Indiana. Some responsibilities of this position include: coordinating weekly youth ministry sessions for high school youth, organizing retreats and special events, coordinating a two-year Confirmation preparation program, and regularly communicating with teens, volunteers, and families. An excellent candidate for this position would be gifted at relational ministry and possess outstanding communication skills. He/she would be seeking a flexible schedule but a willingness to work some nights and weekends. The candidate would a role model for living the Catholic faith. Previous youth ministry experience or a Bachelor’s degree in related field is preferred.

To apply, please submit your resume and cover letter to Larry Kunkel at [lkunkel@parish.dol-in.org](mailto:lkunkel@parish.dol-in.org) or to 9900 E 191st St, Noblesville, IN 46060. Applications will be accepted until 3/17.

## Employment

### Coordinator of Elementary Religious Education

Our Lady of Grace Catholic Church is seeking a full-time Coordinator of Elementary Religious Education. This position will work as part of an experienced faith formation team. The goal of the Coordinator of Elementary Religious Education is to grow one, holy, Catholic, and apostolic Church in the parish and in Noblesville, Indiana.

Some responsibilities of this position include: coordinating weekly religious education sessions for pre-kindergarten through fifth grade, coordinating a two-year First Reconciliation and First Holy Communion preparation program for the parish and school, facilitating intermediate sacramental preparation program, forming catechists, and communicating regularly with families.

The ideal candidate for this position is familiar with Catechesis of the Good Shepherd and can lead a team as we implement this program of religious education. This person would also possess outstanding communication skills. He/she would be seeking a flexible schedule but is willing to work some nights and weekends. The candidate would a role model for living the Catholic faith. Previous ministry experience or a Bachelor’s degree in related field is preferred.

To apply, please submit your resume and cover letter to Larry Kunkel at [lkunkel@parish.dol-in.org](mailto:lkunkel@parish.dol-in.org) or to 9900 E 191st St, Noblesville, IN 46060.

Applications will be accepted until March 24th, 2024.

# TOMASELLI

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smoothed her hair and removed her from harm. I kept her close to me until breakfast was ready and we could all sit together in the dining room to enjoy the meal.

Despite the protests, her misery was short-lived. Moments later, Lucy turned her attention to a myriad of brightly colored blocks I gave her to play with.

And I can’t help but see our resemblance.

After all, here I am, decades older than my young granddaughter. And yet, at times, I act just like her.

Like her, I’m fighting my current circumstances. I’m in a hard season, and I’m kicking my feet. I’m blind to the bigger picture. I only see what I see, what I want and what I think I need.

I’m failing to admit there’s a loving parent who knows far better than me what is good for my eternal existence. Who knows better how to guide and direct. Who is planning a feast ... a banquet ... and wants me at that everlasting table.

But it’s going to take a little surrender on my part. And a little trust in the hands that are guiding me there.

I’ll bet, from time to time, you can relate.

So ... we can stomp our feet and scream our protests.

Or we can trust. We can relax. We can make it home to that heavenly banquet.

I can only hope.

We can only hope.

Lord, help us.

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

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Dan Shea, RHU  
Long time Parishioner of St John the Evangelist Indianapolis.

### Employment

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- Completing repairs and maintenance tasks on buildings and grounds.
- Responding, in a timely manner, to internal equipment repair needs.
- A verifiable background in the HVAC industry.
- A working knowledge of boilers, heat pumps, air conditioners, chillers, compressors, humidifiers, dehumidifiers, air handling units, roof top units, condensers, evaporators, residential HVAC and heat exchangers.
- The ability to evaluate and repair existing equipment.
- The ability to work with contractors, subcontractors, and suppliers.
- An ability to work with the Archdiocesan staff.
- Basic computer skills.
- Good organizational and communication skills.

If you are interested in this position, please send your resume to: [dherbertz@archindy.org](mailto:dherbertz@archindy.org).





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