

The

# Criterion

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**Connecting with each other**

Couple to Couple League classes teach NFP, 'open couples to grace,' page 8.

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## Retired archabbot, vice-rector of college seminary to serve as 'missionaries of mercy'

VATICAN CITY (CNS)—More than 1,000 "missionaries of mercy" from all over the world, including two from the Archdiocese of Indianapolis, will receive a special mandate from Pope Francis to preach and teach about God's mercy, said Archbishop Rino Fisichella.

About 700 of the missionaries who were chosen by Pope Francis will be in Rome



Retired Archabbot Lambert Reilly, O.S.B.

to receive their special mandate in person during an Ash Wednesday ceremony in St. Peter's Basilica on Feb. 10, said the president of the Pontifical Council for Promoting New Evangelization, the office organizing events for the Year of Mercy.



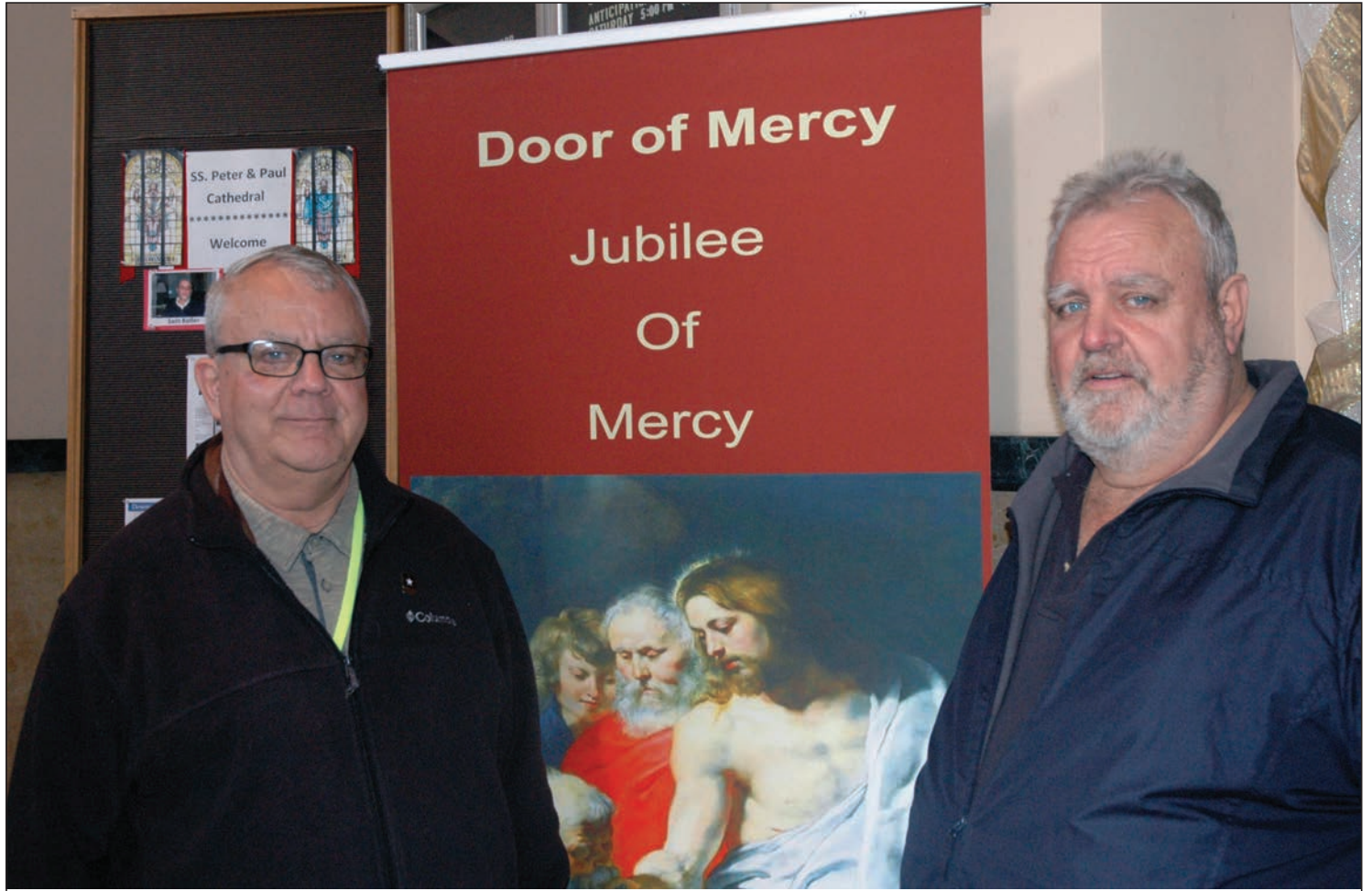
Fr. Joseph Moriarty

For the holy year, which runs until Nov. 20, Pope Francis said he would designate "missionaries of mercy" to be unique signs of God's mercy. He is also giving them special authority to pardon sins that carry penalties that only the Holy See can lift.

The two "missionaries of mercy" from the Church in central and southern Indiana are retired Benedictine Archabbot Lambert Reilly of Saint Meinrad Archabbey in St. Meinrad, and Father Joseph Moriarty, vice-rector at Bishop Simon Bruté College Seminary and chaplain at Marian University, both in Indianapolis.

During a news conference at the Vatican on Jan. 29, Archbishop Fisichella said there had been a huge response from priests and

See MERCY, page 10



As part of their journey to re-establishing the special bond they had in their childhood, Norb Schott, left, and Ted Schott made a visit to SS. Peter and Paul Cathedral in Indianapolis, where the brothers walked together through the cathedral's "door of mercy." (Photo by John Shaughnessy)

## Brothers' reunion is made possible through touches of mercy, forgiveness

*(Editor's note: Pope Francis has declared a "Holy Year of Mercy" in the Church that continues through Nov. 20, 2016. As part of the Year of Mercy, The Criterion is inviting our readers to share their stories of how their lives have been graced by the mercy of God and other people—and how that mercy has made a difference. Here is the second in a continuing series of stories.)*

By John Shaughnessy

Watching Norb and Ted Schott smile as they share stories and a small bag of chips, there's a temptation to view the two brothers in their sixties in the context of a quote from author Clara Ortega: "To the outside world, we all grow

old. But not to brothers and sisters. We know each other as we always were. We know each other's hearts. We share private family jokes. We remember family feuds and secrets, family griefs and joys. We live outside the touch of time."

The closeness between the two siblings on this cold, winter afternoon in 2016 seems as warm and timeless as the black-and-white snapshot of the two of them from 1953, when older brother Norb—7 at the time—protectively placed his hand on the arm of then 3-year-old Ted. Yet like many stories of family, the closeness in those past and current images

of Ted and Norb hasn't been seamless through the years. There have been times of distance and separation before they recently reconnected—a reunion made possible through touches of mercy and forgiveness.

It's a story the brothers want to share during this Holy Year of Mercy, a story they hope will help people reconcile and reconnect with loved ones who have drifted away.

### Family memories and a special bond

Norb and Ted grew up in a family of seven children, the sons of a grocer and a homemaker who reared their family in the Fountain Square neighborhood on the south side of Indianapolis. Their parents

See BROTHERS, page 16

## Pope: Live faith during Lent, perform works of mercy

VATICAN CITY (CNS)—Lent is a time of conversion and a time to deepen one's faith, demonstrating and sharing it through the corporal and spiritual works of mercy, Pope Francis said.

"Faith finds expression in concrete everyday actions meant to help our neighbors in body and spirit," the pope said in his message for Lent, which begins on Feb. 10 for Latin-rite Catholics.

Feeding the hungry, visiting the sick, welcoming strangers, offering instruction, giving comfort—"on such things will we be judged," the pope



Pope Francis

See related stories, pages 2 and 3.

wrote in the message, which was released at the Vatican on Jan. 26.

Particularly during the Holy Year of Mercy, he said, Catholics are called to recognize their own need for God's mercy, the greatness of God's love seen in the death and resurrection of Christ and the obligation to assist others by communicating God's love and mercy through words and deeds.

"The root of all sin" is thinking that one is god, something often expressed in a total preoccupation for accumulating money and power, the pope wrote. And just as individuals can be tempted to think they have no need of God, social and political systems can run the same risk, ignoring both God and the real needs of human beings.

"Love alone is the answer to that yearning for infinite happiness," Pope Francis wrote. It is the only response to the longings "that we think we can satisfy with

the idols of knowledge, power and riches."

"The danger always remains that by a constant refusal to open the doors of their hearts to Christ who knocks on them in the poor," he said, "the proud, rich and powerful will end up condemning themselves and plunging into the eternal abyss of solitude which is hell."

But through acts of mercy and charity, "by touching the flesh of the crucified Jesus in the suffering," he wrote, "sinners can receive the gift of realizing that they too are poor and in need.

"In the corporal works of mercy, we touch the flesh of Christ in our brothers and sisters who need to be fed, clothed, sheltered, visited," he wrote. "In the spiritual works of mercy—counsel, instruction, forgiveness, admonishment and prayer—we touch more directly our own sinfulness."

In the Christian life, Pope Francis said, See LENT, page 10

# Lenten penance services are scheduled at archdiocesan parishes

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

## Batesville Deanery

- Feb. 25, 7 p.m. for St. Anthony of Padua, Morris; St. Nicholas, Ripley County; and St. Louis, Batesville at St. Louis
- March 4, 10 a.m.-10 p.m. at All Saints, Dearborn County, St. Martin Campus
- March 4, 8 a.m.-8 p.m. for Immaculate Conception, Millhouses; St. Catherine of Siena, Decatur County; St. Maurice, Napoleon; and St. Mary, Greensburg at St. Mary, Greensburg
- March 7, 6:30 p.m. at St. Lawrence, Lawrenceburg
- March 9, 7 p.m. at St. Peter, Franklin County
- March 16, 7 p.m. at St. Michael, Brookville

## Bloomington Deanery

- Feb. 23, 7 p.m. at St. Agnes, Nashville
- March 7, 7 p.m. at St. Martin of Tours, Martinsville
- March 15, 7 p.m. at St. Vincent de Paul, Bedford
- March 16, 6:30 p.m. at St. Jude, Spencer
- March 17, 6 p.m. at St. John the Apostle, Bloomington
- March 23, 4 p.m. at St. Paul Catholic Center, Bloomington

## Connersville Deanery

- Feb. 23, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
- Feb. 24, 6:30 p.m. at St. Bridget, Liberty
- March 10, 7 p.m. at St. Mary (Immaculate Conception), Rushville
- March 15, 6 p.m., Richmond Catholic Community at St. Mary, Richmond
- March 16, 7 p.m. at St. Anne, New Castle

## Indianapolis East Deanery

- Feb. 25, 7 p.m. for St. Philip Neri and Holy Cross at Holy Cross
- Feb. 29, 7 p.m. for Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
- March 9, 7:30 p.m. at Holy Spirit
- March 11, 5-7 p.m. at St. Michael, Greenfield
- March 12, 1-3 p.m. for St. Michael, Greenfield
- March 14, 7 p.m. for Holy Angels and St. Rita at St. Rita
- March 15, 7 p.m. at St. Mary, Indianapolis

## Indianapolis North Deanery

- March 6, 2-3:30 p.m. at St. Simon the Apostle
- March 7, 7-8:30 p.m. at St. Pius X
- March 8, 7-8:30 p.m. at St. Pius X

## Indianapolis South Deanery

- March 5, 9 a.m. SS. Francis and Clare of Assisi, Greenwood
- March 7, 7 p.m. at Nativity of Our Lord Jesus Christ

- March 8, 7 p.m. at St. Jude
- March 9, 7 p.m. for St. Ann and St. Joseph at St. Joseph
- March 10, 6 p.m. at St. Barnabas
- March 13, 2 p.m. at Good Shepherd
- March 15, 7 p.m. for St. Mark the Evangelist and St. Roch at St. Roch
- March 21, 7 p.m. at Our Lady of the Greenwood, Greenwood

## Indianapolis West Deanery

- February 18, 7-9 p.m. at St. Malachy, Brownsburg
- February 23, 7-9 p.m. at St. Monica
- March 8, 6:30 p.m. at St. Michael the Archangel
- March 9, 7 p.m. at St. Joseph
- March 9, 7 p.m. at St. Susanna, Plainfield
- March 15, 6:30 p.m. for St. Anthony and St. Christopher at St. Anthony
- March 16, 7 p.m. at St. Gabriel the Archangel
- March 17, 7 p.m. at St. Thomas More, Mooresville

## New Albany Deanery

- Feb. 17, 6:45 p.m. at St. John Paul II, Sellersburg campus
- Feb. 19, 8:30 p.m. at Our Lady of Perpetual Help, New Albany (parish retreat)
- Feb. 25, 7 p.m. for St. Augustine, Jeffersonville and Most Sacred Heart of Jesus, Jeffersonville at Most Sacred Heart of Jesus, Jeffersonville
- March 15, 8 a.m.-8 p.m. at Our Lady of Perpetual Help, New Albany ("12 Hours of Grace")
- March 16 7 p.m. at St. Mary, Navilleton
- March 20, 4 p.m. at St. John the Baptist, Starlight
- 7-8:30 p.m. each Wednesday in Lent (after Ash Wednesday) at Holy Family, New Albany
- 7-8 p.m. each Wednesday in Lent (after Ash Wednesday) at St. Mary, Lanesville
- 6:30-8 p.m. each Wednesday in Lent (after Ash Wednesday) at St. Michael, Charlestown
- 6:30-8 p.m. each Thursday in Lent at St. Francis Xavier, Henryville

## Seymour Deanery

- Feb. 23, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
- March 2, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
- March 3, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County
- March 6, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh at Holy Trinity, Edinburgh
- March 10, 7 p.m. at St. Bartholomew, Columbus
- March 13, 4:30 p.m. for St. Patrick, Salem and American Martyrs, Scottsburg at American Martyrs, Scottsburg

## Terre Haute Deanery

- Feb. 14, 2 p.m., St. Mary's-of-the-Woods, St. Mary-of-the-Woods
- Feb. 15, 6-7:30 p.m. at St. Paul the Apostle, Greencastle (every Monday in Lent 6-7:30 p.m.)
- Feb. 17, at 7-8:30 p.m., St. Patrick, Terre Haute ("The Light is on for You")
- Feb. 24, at 7-8:30 p.m., St. Margaret Mary, Terre Haute ("The Light is on for You")
- Feb. 24, at 7 p.m., St. Benedict, Terre Haute ("The Light is on for You")
- Feb. 28, at 2 p.m., Sacred Heart of Jesus, Terre Haute ("The Light is on for You")
- Feb. 29, 6:30-8 p.m., Sacred Heart, Clinton ("The Light is on for You")
- March 9, 6:30-8 p.m., St. Joseph, Rockville ("The Light is on for You")
- March 10, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute (Deanery Penance Service)
- March 10, 7 p.m. at St. Patrick, Terre Haute (Deanery Penance Service)
- March 16, 7 p.m. at Sacred Heart, Clinton
- March 16, at 7 p.m., St. Benedict, Terre Haute ("The Light is on for You")
- March 23, 7:30-9 p.m. at Annunciation, Brazil (every Wednesday in Lent 7:30-9 p.m.)
- March 23, 7 p.m. at St. Benedict, Terre Haute ("The Light is on for You")
- Every Wednesday in Lent 7-8 p.m. at St. Joseph University Parish, Terre Haute †



## Lenten disciplines include fasting, almsgiving, prayer

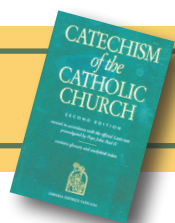
Abstinence from meat is to be observed by all Catholics 14 years and older on Ash Wednesday and on all Fridays of Lent. Ash Wednesday is Feb. 10.

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

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

By the threefold discipline of fasting, almsgiving and prayer, the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday, which is March 24. †

## CATECHISM CORNER



### What the catechism says about Lent

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

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

In #1095, Lent is discussed in regards to the way in which the Church, especially in its

liturgy, sees Christ prefigured in various ways in the Old Testament.

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

#540 "Jesus' temptation reveals the way in which the Son of God is Messiah,

contrary to the way Satan proposes to him and the way men wish to attribute to him (see Mt 16:21-23).

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

#1095 "... the Church, especially during Advent and Lent and above all at the Easter Vigil, re-reads and

re-lives the great events of salvation history in the 'today' of her liturgy. But this also demands that catechesis help the faithful to open themselves to this spiritual understanding of the economy of salvation as the Church's liturgy reveals it and enables us to live it."

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

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



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# Poverty pastoral reflection guide aims to help people grow in faith

By Sean Gallagher

Lent is a season when many Catholics seek to enter more deeply into their faith. Parishes often respond to this desire by offering adult faith formation sessions in the weeks leading up to Easter.

During this Lent in the Holy Year of Mercy, Catholics across central and southern Indiana from middle-school age through adults can learn more about the Church's teaching on helping those in need and its spiritual meaning by studying "Poverty at the Crossroads: The Church's Responses to Poverty in Indiana," a pastoral letter issued by the five bishops of Indiana last March.

A reflection guide to the pastoral letter developed by archdiocesan leaders is available at [www.archindy.org/holyyearofmercy](http://www.archindy.org/holyyearofmercy).

"We feel like this could be a resource that could be used far and wide," said Ken Ogorek, archdiocesan director of catechesis. "And we believe that people as young as junior high could make great use of this resource for learning, discussion and faith sharing."

Theresa Chamblee, archdiocesan



*'We always hear about the poor in the Scriptures. And our pope and many Church leaders refer to the poor. But this provides a little bit more depth into our Church teaching, and the beauty of it around love for the poor and most vulnerable.'*

—Theresa Chamblee, archdiocesan director of Catholic Relief Services and the Catholic Campaign for Human Development

director of Catholic Relief Services and the Catholic Campaign for Human Development, said the guide can help clear up "misconceptions" about the Church's teaching on poverty.

"We always hear about the poor in the Scriptures," Chamblee said. "And our pope and many Church leaders refer to the poor. But this provides a little bit more depth into our Church teaching, and the beauty of it around love for the poor and most vulnerable."

To provide that depth, the guide also offers users excerpts from Pope Francis'

apostolic exhortation, "The Joy of the Gospel," his bull of indiction that announced the Holy Year of Mercy, and a report on poverty in Indiana developed by the United Way.

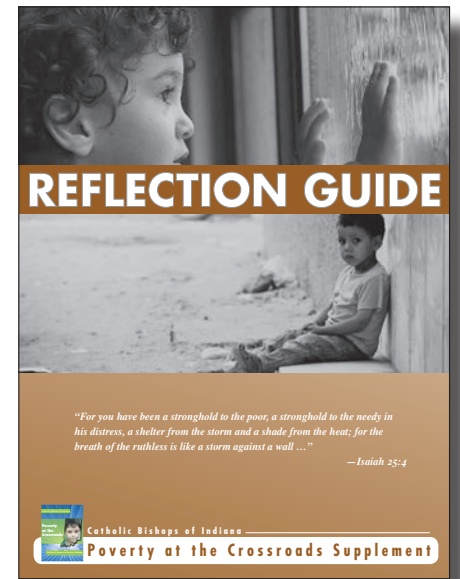
Chamblee said these additional readings give the pastoral letter "a broader base."

"This goes a little deeper," she said. "This is more of a spiritual reflection about why the two great commandments to love God and our neighbor are so important."

While the five sessions of the reflection guide fit well within Lent, the guide can be used at any time of the year.

The study sessions, which can take place in groups in parishes, schools or other settings, or by individuals, involve an opening prayer, a Scripture reflection and questions about the readings from the pastoral letter and other sources assigned to that session.

Users are encouraged to submit answers to questions in the reflection guide in bold to [reducepoverty@archindy.org](mailto:reducepoverty@archindy.org). This will help archdiocesan leaders gain a more complete understanding of poverty as it exists in various parts of central and



southern Indiana.

The reflection guide ends with an opportunity for users to make a personal commitment to take action to help people suffering from poverty in the state.

"Every single one of us has to make a commitment—whether it's through prayer, action within the community, educating those around us," Chamblee said. "All of us have a call to live out our faith."

Ogorek said that the reflection guide could help the pastoral letter have a greater impact on the fight against poverty in the state, and in the faith life of Catholics across central and southern Indiana.

"Oftentimes, documents like pastoral letters make an initial splash and then they sit on a shelf," Ogorek said. "I know that Archbishop [Joseph W.] Tobin's fond hope is that this reflection guide will be a great motivation for people to make the poverty pastoral more of a living document." †



*'Oftentimes, documents like pastoral letters make an initial splash and then they sit on a shelf. I know that Archbishop [Joseph W.] Tobin's fond hope is that this reflection guide will be a great motivation for people to make the poverty pastoral more of a living document.'*

—Ken Ogorek, archdiocesan director of catechesis

## School choice proposal advances in Senate during School Choice Week

By Brigid Curtis Ayer

Indiana residents who celebrated School Choice Week at the Statehouse during the last week of January have a reason to cheer.

A proposal to increase access to Indiana's Choice Scholarship program has advanced in the state Senate.

Senate Bill 334, authored by Sen. Carlin Yoder, R-Middlebury, would add a second opportunity to access a Choice Scholarship during the school year.

The bill passed the Senate Appropriations panel by a 9-1 vote, and moves to the Senate floor for further consideration.

"Simply put, the bill provides the ability for children to receive a voucher for the spring semester of school," Yoder said. "Under current law, students have to receive the voucher in the fall, and if anyone wants to attend a nonpublic school at any other time during that school year, they are stuck waiting until the next school year."

Glenn Tebbe executive director of the Indiana Catholic Conference (ICC), who serves as the legislative and public policy spokesperson for the Church in Indiana, supports the legislation. "We believe parents should have the choice of where they send their children to school. If they are income eligible, this bill gives them

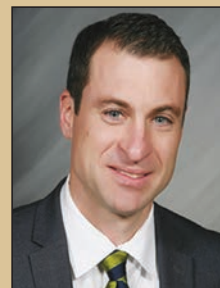
access to use the scholarship twice per year. The regulatory streamlining portion of the bill will reduce the paperwork in half since school staff will not have to go through the signature collection repeatedly, but only once per school year."



Glenn Tebbe

School of Business and Entrepreneurship, which operates schools across Indiana. Yoder explained that the alternative high school program serves at-risk students ages 14-20 who dropped out of school or were expelled.

The senator described the Crossing's mission as "very near and dear" to his heart. He said the goal is to try to get at-risk students back into school to finish their education. Yoder found out that these students are expelled or drop out of school, and by the time they learn about the Crossing, the scholarship date has passed, making them ineligible for the scholarship until next year. Yoder said that given the troubles experienced for this population, waiting 6-8 months to return to school could result in incarceration or even death for some.



*'Simply put, the bill provides the ability for children to receive a voucher for the spring semester of school. Under current law, students have to receive the voucher in the fall, and if anyone wants to attend a nonpublic school at any other time during that school year, they are stuck waiting until the next school year.'*

—Sen. Carlin Yoder

The legislation would assist not only children wanting to attend the Crossing, but would open the door to all students that need a change midyear to access a scholarship.

John Elcesser, executive director of the Indiana Non-Public Education Association (INPEA), who supports the bill, said, "Almost every year, I get calls from principals who have been approached by families wanting to enroll at the semester point, and they need a scholarship for that to be possible. They found out months into the school year that the choice they made was not the right fit for their son or daughter, and they want to explore other options." Unfortunately, by then, the Choice Scholarship deadline has passed, he added.

Elcesser said that there are a variety of reasons a child needs a scholarship midyear. "Sometimes it's an academic need. Sometimes it's a bullying situation. It could be for number of other reasons why a student needs to change schools," he said. "This bill would make the scholarship available to them."

Carol Oslander of the Indiana Chamber of Commerce also supports the bill. She said that in addition to being in favor of school choice in general, the bill ensures that the money follows the child.

Some of the opponents of the bill include Gail Zeheralis of the Indiana State Teacher's Association and Joel Hand of the Indiana Coalition for Public Schools. They raised concerns about the equity between

nonpublic and public schools because public schools have more regulations that they have to adhere to than do nonpublic schools.

According to Legislative Services Agency, a nonpartisan research firm for lawmakers, 32,954 students are receiving an average Choice Scholarship grant of about \$4,132 per student for the 2016 fiscal year. For the 2015-16 school year, there are 316 schools participating in the Choice Scholarship Program.

The Friedman Foundation for Educational Choice, a national school choice nonprofit based in Indianapolis, reports on the scope of school choice around the country. Currently, there are 59 school choice programs in 28 states and the District of Columbia. Indiana's Choice Scholarship Program is the nation's largest voucher program in terms of participation. Nationwide, there are 166,500 students receiving a school choice voucher.

Tebbe said he expects the bill will pass the Senate. If the bill passes there, it moves to the Indiana House of Representatives for debate and further consideration.

As the ICC tracks bills, it posts legislative update on its Web page. To receive legislative updates via e-mail, join the Indiana Catholic Action Network (ICAN). These and other public policy resources are available at [www.indianacc.org](http://www.indianacc.org).

(Brigid Curtis Ayer is a correspondent for The Criterion.) †



*'Almost every year, I get calls from principals who have been approached by families wanting to enroll at the semester point, and they need a scholarship for that to be possible. They found out months into the school year that the choice they made was not the right fit for their son or daughter, and they want to explore other options.'*

—John Elcesser, executive director of the Indiana Non-Public Education Association



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## Editorial



A vendor displays a blanket with an image of Pope Francis on Jan. 27, to be sold inside a store of religious items in Mexico City. The pope will visit Mexico on Feb. 12-17. (CNS photo/Edgard Garrido, Reuters)

## Mexico's vicious drug cartels

From Feb. 12-17, Pope Francis will be in the country that has replaced Colombia as the world's most dangerous place for priests. He will be in Mexico.

Mexico is known for its citizens' great devotion to Our Lady of Guadalupe. Unfortunately, it is also known for its vicious drug cartels that don't put up with interference by those who preach Christianity.

Various paramilitary groups, traveling in armored vehicles, exercise essentially unchallenged authority over entire regions of the country, and the Catholic Church is usually the only voice speaking out on behalf of the interests of ordinary people.

The number of people killed in Mexican drug warfare since 2006 is estimated at 179,000. Mostly they are casualties of the eight major cartels fighting each other or the Mexican government, but not all. Often, they are people who have spoken out against the cartels. The murders are meant to frighten others to keep silent.

For example, Father Francisco Sanchez Duran was beaten to death in his church of El Patrocinio in San Jose, south of Mexico City. He had been critical of local bands of thieves.

In another case, the body of Father Salvador Ruiz Enciso was found in a Tijuana neighborhood, with his hands and feet tied, beaten so far beyond recognition that positive identification had to rest on DNA testing. He was killed because he was persuading young people to stay away from gangs.

In December of 2014, Father Gregorio Lopez's body was found with a bullet in his head. He was the third priest killed during 2014 in Guerrero State.

In central Puebla State, Father Erasmo Pliego's beaten and burned body was found on a road. He was the 11th Mexican priest to be murdered, usually after being tortured, in the past three years. Two other priests are missing and presumed dead.

It's not only priests who are being killed. On Sept. 24, 2011, the decapitated body of Maria Macias Castro, a leader in a Catholic lay movement, was found on a road near Nuevo Laredo. Her naked corpse was accompanied by a note saying she had been killed for using her blog to

expose the activities of a local drug cartel known as the Zetas.

The Committee to Protect Journalists said that Maria Castro's murder was the first murder ever documented for the use of social media. Macias blogged under the penname "The Girl from Laredo," and was a champion of the poor, especially migrants. She was only 39 when she was murdered.

She is hardly the only journalist who has been murdered by cartels. According to the Mexican Human Rights Commission, Reporters Without Borders, and the Committee to Protect Journalists, between 2000 and 2012 several dozen journalists were murdered for covering narcotics-related news. Offices of Televisa and of local newspapers have been bombed.

The drug cartels are powerful and ruthless. They exist because of the drug problem here in the United States. They control approximately 70 percent of the foreign illegal drugs that flow into this country, including cannabis, cocaine, heroin and methamphetamines. Many of these drugs are produced elsewhere, but they flow into the United States through the Mexican cartels.

It's a matter of supply and demand. As long as the demand for drugs is so strong in this country, a way to supply that demand will be found.

One of the cartels, Sinaloa, was in the news recently because of the recapture of its head, Joaquin "El Chapo" Guzman, who had escaped from a Mexican prison through an elaborate tunnel. Before his recapture, he met secretly with film star Sean Penn and Mexican TV star Kate del Castillo to discuss the making of a movie about him. Penn subsequently reported on his interview with Guzman in *Rolling Stone*.

In Apatzingan, Michoacán State, Father Andres Larios told *America* magazine correspondent Tim Padgett that the drug cartel La Familia Michoacana dumped 20 severed heads in the town square. Father Larios and other priests in Michoacán have received death threats if they continue to speak out against the drug cartel.

Michoacán is one of the places the pope will visit during his trip. Surely, knowing this pope, he will condemn the drug cartels.

—John F. Fink

## Reflection/Elizabeth Heile

### Pilgrimage, unexpected delay offer lessons in patience, trust and sacrifice

One of the most memorable stories I will ever have is our recent March for Life trip. It is a story I will be able to tell for years to come. On this trip, there were some



unexpected events, but they helped my faith in God grow by teaching me patience and trust.

Arriving at the Basilica of The National Shrine of the Immaculate Conception in Washington is an experience that will

last a lifetime. Although I had visited the basilica twice before, the memory in no way compares to the event of being there for the opening Mass on Jan. 21 of the National Prayer Vigil for Life.

Standing outside, even from far away, my gaze is always drawn to the beautiful architecture of the church. Once, I heard that traditional churches were designed to make you look up. The extravagant mosaics and paintings that enveloped the ceilings drew my eyes upward, and made me feel as if heaven was right up there on the walls.

The Mass was stunning. It was moving to see so many people in one area all supporting the same cause. The masses of people were so great that there was no more room to sit! Little chapels on the sides of the basilica were full, and many took seats in the crypt to watch the liturgy on TV.

I had a great view. Since there were no seats, my group sat on the sides of one of the aisles. I could see everything, from the Missionaries of Charity sitting in the front row to the procession of priests that lasted several minutes.

The next day, our group attended the national March for Life. I was amazed. Contrary to what many news reports say, thousands of people showed up. Even with a blizzard warning, people risked not staying in the safety of their homes and warm beds to stand up for all of the

unborn children.

As we joined the march, we were engulfed by the crowd. We walked for what seemed like a few miles, and began up a hill where I could see the Capitol building in the distance.

At that moment, I turned around. As far as my eyes could see through the falling snow, I could see people. They were all marching for the same cause, for the same reason: to end abortion, trying to give every child a chance to live and love.

On the way home, something unexpected happened. A few hours into our drive back, the bus came to a stop on the Pennsylvania Turnpike. At first, we thought it would only be a few hours. Those few hours turned to eight hours, then to 10, and the time we sat going nowhere kept increasing.

To pass the time, a few of us went outside. It was the first time I had a snowball fight in the middle of an interstate. A few miles ahead, some young people built an altar out of snow so a priest could celebrate Mass for them.

We were at a standstill for hours, until a few men on our other bus decided to dig us out of the snow with cardboard boxes. The whole bus cheered as we pulled out and went on our way home.

There were many things I learned about myself and others on this trip. I was able to get to know my friends a little better and meet new people. I learned that I can't be on a bus for more than 22 hours at a time without nearly going crazy, and that one of the best meals anyone could have after that fiasco is a cheeseburger and burnt French fries.

The most important thing was the lesson learned. A pilgrimage is full of sacrifice. It requires patience, trust and the willingness to give.

(Elizabeth Heile is a sophomore at the Oldenburg Academy of the Immaculate Conception in Oldenburg, and a member of St. Nicholas Parish in Ripley County.) †



## Letters Policy

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

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

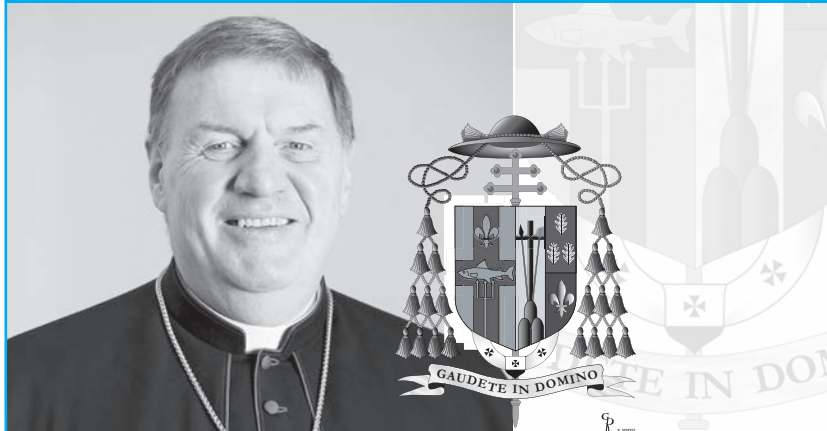
The editors reserve the right to select the letters that will be published and to edit letters

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

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

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

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

## Preparing for a holy Lent in the Year of Mercy

**A**sh Wednesday is only a few days away. With this extremely popular observance, we begin the six and a half weeks that make up the liturgical season of Lent.

Why do you suppose that Ash Wednesday, when we bless the ashes of palms and then mark our foreheads with the sign of the cross, is so popular? In a culture that celebrates perpetual youth and tries to deny the reality of death, isn't it odd that we dramatically symbolize that we are dust and to dust we shall return?

I think Ash Wednesday is popular because it's a day when we freely let go of all false pretenses and vain ambitions. Fasting and abstinence represent the traditional posture of monks, nuns, hermits and other holy people who repent of their sins and disdain what the world has to offer.

Most of us are not monks or nuns, but we are people who—in our heart of hearts—long for a degree of purity and freedom that cannot be found by attachment to what this world has to offer. We know that we will not live forever, and that we will one day return

to dust, and we appreciate the fact that Ash Wednesday speaks the truth about the frailty and impermanence of our human condition.

The Second Vatican Council taught that Lent has a twofold character: 1) it recalls our baptism and the universal call to holiness; and 2) it stresses the fact that in order to experience the joy of eternal life with God (symbolized by the joy of Easter), we must suffer and, eventually, we must die.

The penitential season of Lent is designed to prepare us for great joy. It is not a gloomy or depressing season, but it is a time of sober reflection intended to help us get ready for what Pope Francis calls “an experience of closeness to the Lord who in the mystery of his passion, death and resurrection indicates the royal road which gives meaning to pain and loneliness.”

This Lent, we are especially blessed because we have the opportunity to experience the Lord's closeness through observance of the Holy Year of Mercy. Lent is the season of mercy. It's a time when the Church reminds us that no sin—no matter how grievous—can

permanently separate us from the love of God if we truly repent and seek the forgiveness of the One who is ever-merciful.

Pope Francis urges us to seek and find “a genuine experience of God's mercy, which comes to meet each person in the Face of the Father who welcomes and forgives, forgetting completely the sin committed.” We are not asked to pretend that our sins are “no big deal,” just as we do not deny that we will one day die and return to dust.

Sin is horrible, an offense against heaven and Earth, and justice demands that we atone for our sins and accept the punishment we deserve. And yet, God is free to intervene in our lives and to wipe away the consequences of our selfishness and sin simply because he loves us and desires that we be happy with him forever.

Yes, our God is just, but our faith tells us that God's mercy transforms our notions of justice—allowing us, as Pope Francis teaches, “to be touched in a tangible way by the mercy of the Father, who wants to be close to those who have the greatest need of his forgiveness.”

What a powerful Lenten image! The more we seek God's forgiveness, the more we experience his closeness. And no matter how seriously we have sinned, nothing can prevent us from being touched in a tangible way by the amazing grace that alone frees us from the negative effects of our sin!

What can we do to prepare for this genuine experience of God's mercy? Allow our loving Father to come close to us. Speak with him in prayer. Open our hearts to him in the sacraments of reconciliation and Eucharist. Observe the Lenten practices of fast and abstinence. Perform the corporal and spiritual works of mercy.

I plan to write about many of these Lenten themes during the next six weeks as we prepare for the joy of Easter. Lent is truly a time of grace and, as Pope Francis says, an opportunity to make the mercy of God “become visible in the witness of concrete signs as Jesus himself taught us.”

Let's prepare for a holy Lent in this very special Year of Mercy. Let's ask God to open our hearts this Lent and, so, allow him to come close to us! †

## Preparativos para una Cuaresma santa en el Año de la Misericordia

**E**stamos a pocos días del Miércoles de Ceniza, el día de precepto extremadamente popular que marca el inicio de las seis semanas y media que conforman la temporada litúrgica de la Cuaresma.

¿Por qué creen que el Miércoles de Ceniza, ocasión en la que bendicimos las cenizas de las Palmas y nos marcamos la frente con el símbolo de la cruz, es una ceremonia tan popular? En una cultura que celebra la juventud perpetua e intenta negar la realidad de la muerte, ¿acaso no resulta extraño que simbolicemos de forma tan vívida que somos polvo y que en polvo nos convertiremos?

Considero que la popularidad del Miércoles de Ceniza radica en que es un día en el que nos sentimos libres y nos despojamos de todas las falsas pretensiones y ambiciones banales. El ayuno y la abstinencia representan la postura tradicional de los monjes, las religiosas, los ermitaños y otras personas santas que se arrepienten de sus pecados y desprecian las tentaciones terrenales.

La mayoría de nosotros no somos ni monjes ni religiosas, sino personas que, en lo profundo de nuestros corazones, anhelamos un grado de pureza y de libertad que no es posible alcanzar mediante el apego a todo lo que ofrece el mundo. Sabemos que no viviremos para siempre, algún día volveremos a ser polvo

y valoramos el hecho de que el Miércoles de Ceniza muestra con toda honestidad la fragilidad y lo transitorio de nuestra condición humana.

El Concilio Vaticano Segundo nos enseñó que la Cuaresma tiene un doble propósito: 1) nos recuerda nuestro bautismo y el llamado universal a la santidad y 2) hace énfasis en que para poder vivir la alegría de la vida eterna con Dios (simbolizada en la alegría de la Pascua), debemos sufrir y, finalmente, morir.

La temporada penitencial de la Cuaresma está diseñada para prepararnos para la gran alegría. No se trata de una temporada sombría ni deprimente, sino de un momento de seria reflexión destinada a prepararnos para lo que el papa Francisco denomina “vivir la enfermedad y el sufrimiento como experiencia de cercanía al Señor que en el misterio de su pasión, muerte y resurrección indica la vía maestra para dar sentido al dolor y a la soledad.”

Esta es una Cuaresma especialmente bendecida ya que tenemos la oportunidad de sentir la cercanía con el Señor mediante la celebración del Año de la Misericordia. La Cuaresma es la temporada de la misericordia; es el momento en el que la Iglesia nos recuerda que ningún pecado, sin importar su gravedad, puede separarnos

permanentemente del amor de Dios si nos arrepentimos verdaderamente y procuramos el perdón de Aquel que es eternamente misericordioso.

El papa Francisco nos exhorta a que busquemos y encontremos la “genuina experiencia de la misericordia de Dios, la cual va al encuentro de todos con el rostro del Padre que acoge y perdona, olvidando completamente el pecado cometido.” No se nos pide que le restemos importancia a nuestros pecados, como tampoco podemos negar que un día moriremos y en polvo nos convertiremos.

El pecado es una falta terrible contra el cielo y la tierra, y el principio de la justicia exige reparación por nuestros pecados y que aceptemos el castigo que merecemos. Sin embargo, Dios tiene la libertad de intervenir en nuestras vidas y eliminar las consecuencias de nuestro egoísmo y pecado, sencillamente porque nos ama y desea que seamos felices para siempre junto a Él.

Sí, nuestro Dios es justo, pero nuestra fe nos dice que la misericordia de Dios transforma nuestra noción de justicia y, tal como nos lo enseña el papa Francisco, llegar a sentir “realmente la misericordia del Padre que quiere estar cerca de quien más necesita de su perdón.”

¿Qué imagen tan impactante para la Cuaresma! Mientras más procuramos el perdón de Dios, más cerca estamos de Él.

Y no importa qué tan graves hayan sido nuestros pecados: nada puede impedir que llegue a nosotros, de una forma tangible, la maravillosa gracia que en sí misma nos libera de los efectos negativos del pecado.

¿Qué podemos hacer para prepararnos para esta genuina experiencia de la misericordia de Dios? Permitir que nuestro padre amoroso se acerque a nosotros. Hablar con Él en la oración. Abrirle nuestros corazones a través de los sacramentos de la reconciliación y la eucaristía. Cumplir con las prácticas cuaresmales del ayuno y la abstinencia. Realizar las obras corporales y espirituales de la misericordia.

A lo largo de las siguientes seis semanas planeo escribir acerca de muchos de estos temas cuaresmales mientras nos preparamos para la alegría del Pascua. La Cuaresma es verdaderamente una época de gracia y, como lo dice el papa Francisco, una oportunidad para que la misericordia divina se haga “visible en el testimonio de signos concretos como Jesús mismo nos enseñó.”

Preparémonos para una Cuaresma santa en este Año de la Misericordia tan especial. ¡Pidámosle a Dios que abra nuestros corazones en esta Cuaresma para que pueda estar cerca de nosotros! †

Traducido por: Daniela Guanipa



# Conventual Franciscans reach out to the margins from Mount St. Francis

(Editor's note: The Church's Year of Consecrated Life began in November 2014 and concluded on Feb. 2, 2016. With that in mind, The Criterion has published a series of articles featuring the life and history of each of the religious communities based in the Archdiocese of Indianapolis. This is the sixth and final article in that series.)

By Sean Gallagher

MOUNT ST. FRANCIS—Conventual Franciscan friars across the United States look at their colleagues in the Our Lady of Consolation Province, based in Mount St. Francis since 1926, as the “cowboys” of their order.



With a missionary heart, they've ministered among migrant workers in New Mexico, among the poor in Central America, and in Zambia in southern Africa where the Church was still young.

They also historically ministered among German Catholic immigrants in various parts of the United States, including in parishes in the Archdiocese of Indianapolis, at a time in the 19th and early 20th centuries when they were on the margins of American society.

“[We're] willing to take on new frontiers, new challenges in ministry, new mission expansions,” said Conventual Franciscan Father John Bamman, who promotes vocations for his province. “We were involved in a lot of missionary activity, and other provinces perhaps stayed a little more insulated.”



Fr. John Bamman, O.F.M. Conv.

Conventual Franciscan Father Maurus Hauer knows from personal experience that being a cowboy friar can mean doing any number of jobs.

A native of Terre Haute, Father Maurus was assigned to a parish in southeastern New Mexico made up primarily of migrant Hispanic crop workers shortly after his ordination in 1945.

“I did carpentry work, making blackboards for the school,” said Father Maurus, who is 98. “I drove a school bus. I taught catechism in the school. I'd put boots on and work in irrigation. A little bit of everything”—even directing the moving of a church building 20 miles across land from a closed military base to his parish.



Fr. Jim Kent, O.F.M. Conv.

“We got prisoners out of the jail to take down fences,” he said. “A potash company loaned us 200 railroad ties to make a bridge across a concrete irrigation ditch.

We had [the local utility] to take down power lines, and the telephone company to take down telephone lines.”

All of this wide and varied work, though, Father Maurus said, is at the heart of what it means to be a follower of St. Francis.

“The Franciscan spirit is open to whatever God wants us to do,” said Father Maurus, who later served as pastor of St. Anthony of Padua Parish in Clarksville.

And that can change from one time period to another.

From 1896-1975, the Conventual Franciscans operated a minor seminary at Mount St. Francis.

This year, the province is celebrating the 40th anniversary of the founding of its Mount St. Francis Center for Spirituality. It often hosts retreats for Catholic high schools and youth ministry groups in southern Indiana and northern Kentucky. It also offers retreats of its own.

Over the 120 years that Conventual Franciscan friars have lived at Mount St. Francis, Father John said that the place has been “a huge magnet for all kinds of ministry that expresses our charism—friars that have taught, friars that have worked to be healers as chaplains in hospitals, and friars that have been working with the poor.”

Conventual Franciscan Father James (Jim) Kent serves as the provincial of the Our Lady of Consolation Province. A native of Columbus who grew up in St. Bartholomew Parish, he sees the spirituality center as reaching out in a Franciscan way to the poor—but a new kind of poor.

“I think now, especially with technology, people are spiritually poor,” said Father Jim. “And I think they're coming to realize that. We're trying to provide a place ... to unplug for a little bit.”

Through their 800-year history, Franciscans have been known not only for their care for the poor, but also for their embrace of poverty themselves.

In the 21st century, Father Jim said that the Conventual Franciscans of the province he leads are experiencing poverty in new ways.

One is in welcoming friars from India, which is bursting with vocations and cannot find enough places for priests to minister in their home country.

The province in India is also young, with few members older than 50, so coming to the United States helps them gain experience in ministry and to learn from the wisdom of a province that reaches back more than a century.

“It's not easy to receive people from other cultures,” said Father Jim. “They have to be prepared for that. But we have to be prepared for that also. ... There are things for us to teach them, but also things for us to learn from them. It's wonderful. But it's not easy.”

The Conventual Franciscans of the Our Lady of Consolation Province have pushed cultural boundaries throughout much of its history.

In serving as missionaries in Central America and Africa, they helped to establish new provinces for their order, made up of natives of those regions. Because of that, American friars no longer minister there.

“That's the sense of mission,” said Father Jim. “You establish something, and you go on.”

Now they don't have to go far from Mount St. Francis to experience cultural diversity. The Hispanic ministry that Conventual Franciscans carried out in New Mexico now takes place in nearby St. Mary Parish in New Albany and St. Mary Parish in Lanesville.

Father Jim said that this kind of ministry brings the friars of his province close to a similar kind of poverty they experience in living and ministering with their colleagues from India.

“Poverty ... is sometimes giving up your language and learning a new language, or accepting a new culture,” he said. “That's something we're wrestling with in the Church in the United States.”

With the number of men attending vocations events for his province doubling in recent years, Father John has high hopes that a growing number of men will embrace the poverty and ministry at the margins of society that is at the heart of Franciscan life.

“That's very promising for our Church,” he said. “There's something marvelous happening. People are really



Conventual Franciscan friars process into the chapel at Mount St. Francis in Mount St. Francis on Easter Sunday, April 5, 2015. The friars of the Our Lady of Consolation Province have been based at Mount St. Francis since 1926. (Submitted photo)



Conventual Franciscan friars and students at the minor seminary they operated at Mount St. Francis from 1896-1975 pose for a photo in 1912. (Submitted photo)

hearing that invitation and call from God. That's got me excited and busy visiting vocation prospects.”

Father Jim gives much of the credit for this change to the example of Pope Francis, who took the name of the founder of the Franciscans.

“We really think it's the Pope Francis effect,” said Father Jim. “He's put an emphasis not only on Franciscan spirituality, but also on simplicity. I think people resonate with that.”

“They might even feel a desire deep in themselves to explore that. We hope we can reflect what we profess to be, which is a challenge.”

(To learn more about the Conventual Franciscans of the Our Lady of Consolation Province, visit [www.franciscansusa.org](http://www.franciscansusa.org). To learn more about the Mount St. Francis Center for Spirituality in Mount St. Francis, visit [mountsaintfrancis.org](http://mountsaintfrancis.org).) †

# What was in the news on Feb. 4, 1966? A hope for peace in Vietnam, confusion over decrees on the use of Latin, and Father Hans Kueng expresses changes he'd like to see

By Brandon A. Evans

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

Here are some of the items found in the Feb. 4, 1966, issue of *The Criterion*:

• **Pope's plea prompted UN effort for peace**

“UNITED NATIONS, N.Y.—U.S. Ambassador Arthur J. Goldberg told the United Nations Security Council that the United States supports ‘the view expressed by the pope’ that the Vietnam conflict could be resolved by arbitration under UN auspices. Earlier, he told the NCWC News Service that the Holy Father's special appeal in a speech three days earlier ‘was an important factor in the U.S. decision to bring the question of Vietnam to the United Nations.’”

• **U.S. liturgy leaders: Question directive on seminary Latin**

“ST. LOUIS—National liturgical leaders interviewed by the St. Louis Review have questioned the propriety of a new document on the liturgical training of priests issued by the Roman Curia Congregation of Seminaries and Universities. The document calls for the use of Latin as the ‘language of public worship in seminaries.’ Sent to bishops, it states that Latin is the language of the Church and should be known to every seminarian. It also cautions against using the

vernacular to the extent that Latin is excluded. The reference to Latin liturgy ‘seems very strange to me,’ Father Daniel O’Hanlon, S.J., professor of theology at Alma College in Los Gatos, Cal., told the Review.”

• **Vatican decree reinforces Latin use among clerical religious**

“VATICAN CITY—The Holy See has issued a decree reinforcing the use of Latin in the worship of clerical religious communities on grounds of providing for ‘opportune uniformity.’ The decree establishing laws for use of vernacular language in the Mass and community recitation of the Divine Office was made public less than a week after publication of a similar order requiring the use of Latin in the Mass in seminaries. The new law for religious communities of the Western Church in general provides that Latin must be used by these clerical Religious bound to recitation of the Divine Office in choir.”

• **Archbishop raps school ‘boycotts’**

• **Clergy transfers are announced**

• **Issue confirmation schedule**

• **Change mixed marriage laws, Father Kueng urges Church**

“HAMBURG, Germany—Father Hans Kueng has suggested that the Catholic Church recognize the validity of mixed marriage in non-Catholic churches and that it give parents full freedom to determine the religious training of their children. ... Among other

things, he said: Catholic decrees of excommunication against Martin Luther should be lifted, just as they were last year from the 1054 excommunication of Orthodox Patriarch Michael Cerularius of Constantinople.”

• **Montessori expert to appear at Marian**

• **Marriage of priest draws fire**

• **Need for new-type missionary seen**

• **90 per cent favor new liturgy**

• **New Sheen movie ready for release**

• **Kentucky enacts civil rights law**

• **Forbids jazz music at Mass**

• **Hint steps in mill for papal visit**

• **Dominican nun is 105 years old**

• **Protestant scholar gets papal honor**



Read all of these stories from our Feb. 4, 1966, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com). †





# At close of congress, pope urges Catholics to be missionaries to world

CEBU, Philippines (CNS)—Pope Francis urged Catholic families and young people, especially in the Philippines, to go out and be missionaries to the world.

In a video message to the closing Mass of the 51st International Eucharistic Congress on Jan. 31, the pope said Christ's presence is a promise of everlasting joy and peace, and a summons.

"It is also a summons to go forth as missionaries to bring forth the message of the Father's tenderness, forgiveness and mercy to every man, woman and child," he said as the crowd of about 1 million focused on large video screens. "How much our world needs this message."

With conflicts, injustice and "the urgent humanitarian crisis" of today, "we realize how important it is for every Christian to be a true missionary disciple, bringing the good news of Christ's redemptive love to our world in such need of reconciliation, justice and peace," the pope added.

Pope Francis said Filipinos have been an example of fidelity and deep devotion.

"They have also been a people of missionaries, spreading the light of the Gospel in Asia and to the ends of the Earth," Pope Francis told the Massgoers, who included delegates from more than 70 countries.

About 10 million Filipinos live or work in all continents, often practicing their Catholic faith in countries that are minority Christian.

Cardinal Charles Bo of Yangon, Myanmar, was papal legate to the congress and celebrated the closing Mass. He

reiterated the pope's message that those who attended the congress be renewed in "apostolic and missionary zeal."

"The world sees hopelessness everywhere," Cardinal Bo said. "Philippines needs hope. The Church needs hope. Our families need hope. The world today needs a four-letter word. H-O-P-E."

The cardinal sprinkled his homily with Tagalog and Visayan dialects, remarking, as he did throughout the congress, on the Philippines' prominent place in the Church, especially in Asia.

"Filipinos and Filipinas, be proud that you remain a favorite daughter of the Church in Asia," Cardinal Bo said to enthusiastic applause. But he also cautioned that in 10 years' time, they would be "the oldest daughter" and asked if they would be willing to take up the challenge of being "a prophet to the nations."

"Yes," screamed some in the crowd.

"You will be the chosen one not only for Asia, but for the world, in this millennium," said the prelate. "The youth of the Philippines, are you ready to be the 'Paul of Tarsus' to the world?"

Cardinal Bo said that in countries where churches are empty and vocations are declining, Christianity is described as something "in the twilight zone." He said Philippine nationals could turn those countries into "an exciting dawn of new Christianity. Filipinos, go! Multiply your missionaries, multiply your children!"

He told them to populate countries that have Christian minorities, and to go to Europe and the United States where they have "more dogs and cats than children."



First communicants carry flowers during a children's first Communion Mass at the International Eucharistic Congress in Cebu, Philippines, on Jan. 30. (CNS photo/Katarzyna Artymiak)

Cardinal Bo pressed the faithful to keep their families intact, saying they were the "living bread on the altar" offered in Communion with other families of the Mass. He said the family in the Philippines and all over the world needs to be protected and promoted and nurtured.

During the video message, Pope Francis announced that the next International Eucharistic Congress would be in Budapest, Hungary, in 2020. †

## LENT

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"the corporal and spiritual works of mercy must never be separated."

Cardinal Francesco Montenegro, president of Caritas Italy and head of the archdiocese that includes the Italian island of Lampedusa, told reporters at a Vatican news conference that the pope's message, like the Bible, "does not stop simply at reaffirming that God is merciful, but clearly

indicates that his children must be merciful, too, by living a greater love, especially by taking care of the little ones, the poor and defenseless."

The cardinal said that from his own experience as archbishop of Agrigento, he has seen how people's faith and joy have grown and become contagious when they not only go to Mass, but also volunteer to assist the thousands of migrants who land on Lampedusa's shore seeking safety and a better life for their families.

Msgr. Giampietro Dal Toso, secretary of

the Pontifical Council Cor Unum, the office that promotes and coordinates Catholic charity, told reporters that Pope Francis wants to help Catholics rediscover the traditional corporal and spiritual works of mercy, which seem to have been left on the shelf with dusty old books. Maybe, he said, "it was no longer fashionable" to preach about the daily actions of believers or maybe "our ecclesial practice has become quite institutionalized and politicized."

"The works of mercy are a very simple, concrete, direct, alive, daily, easy,

accessible-to-all way of living the Jubilee of Mercy," he said. "The works of mercy describe what we as Christians can actually do every day, and that is why I find them so fascinating."

As part of Cor Unum's celebration of the Year of Mercy, he said, it has developed materials for a retreat day for people engaged in Church charitable activity. The materials are online—[www.corunumjubilaem.va](http://www.corunumjubilaem.va)—and can be adapted for use by a group, a parish or a diocese. †

## MERCY

continued from page 1

religious men who—with permission from their bishops or superiors—requested to serve as these special missionaries.

The original plan was to have just 800 missionaries. However, the number of requests was so great, 1,071 men ended up being chosen, Archbishop Fisichella said. The missionaries will serve in their own

dioceses, but they may be invited by other bishops to visit other dioceses as well.

The pontifical council will send out to all the world's bishops a list of the names and personal contact information of all the missionaries appointed by the pope, the archbishop said.

It will then be up to an individual bishop to reach out to a missionary on the list to invite him to his diocese, as well as cover expenses and provide what may be needed for his stay, the archbishop said.

Missionaries were chosen from all

over the world, he said, including China, United Arab Emirates and East Timor. There were to be 125 missionaries from the United States, and 10 missionaries from Canada, the council said.

"It is only the pope who nominates these missionaries, not the bishops, and it is he who entrusts them with the mandate to announce the beauty of the mercy of God while being humble and wise confessors who possess a great capacity to forgive those who approach the confessional," the archbishop said.

Those who wanted to serve as special missionaries, but were not chosen, are encouraged to "work as witnesses of mercy in their own daily missions, in the parishes, institutes, and other communities where they offer their service with love," the council said on its website, [www.im.va](http://www.im.va).

The appointed missionaries are invited to Rome for a special meeting with the pope on Feb. 9. They are to receive their papal mandate the next day during a ceremony in St. Peter's Square in the presence of the relics of Sts. Padre Pio and Leopold Mandic—both Capuchin priests who spent 14 hours or more a day hearing people's confessions.

It will be the first time their relics come to Rome, Archbishop Fisichella said. The relics are to be brought to St. Peter's Basilica by procession on Feb. 5, and remain in the central nave in front the Altar of the Confession until Feb. 11.

The pope requested their relics be exposed for veneration in the basilica, according to jubilee organizers, to be a sign for the missionaries of how God welcomes those who seek forgiveness. †

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## Jesus taught that caring for the homeless was caring for him

By David Gibson

I wonder how the prodigal son would have appeared to others as he made his way back to his father's home from the "distant country where he squandered his inheritance on a life of dissipation" (Lk 15:11-23).

Did he look unkempt? Were his clothes tattered? Perhaps he seemed malnourished, downcast and anxious.

The parable of the prodigal son in the Gospel of St. Luke is a story that does not provide such details. Reading between the lines, however, it is tempting to fill in the blanks and to imagine that someone witnessing him along the road might have thought he was a homeless, destitute stranger.

In his last days in that "distant country," after freely spending the entire inheritance received from his father, the prodigal son "found himself in dire need." So he hired himself out to a local citizen, "who sent him to his farm to tend the swine."

The prodigal son longed on that farm "to eat his fill of the pods on which the swine fed, but nobody gave him any." That was when "he got up and went back to his father."

His father, in the best-loved part of the parable, defines through his actions what it means to be compassionate, welcoming and lovingly hospitable. He exhibits neither anger nor hostility over his son's past actions.

Upon the son's arrival home, his father immediately embraces him. Quickly deciding to celebrate his son's return with a banquet, the father instructs his servants to "bring the finest robe" (Lk 15:22) for the young man to wear.

Thus, the father happily and generously accepts his son, treating him as someone worthy of respect, care and happiness. Before he arrived home, however, some surely would have thought he was an aimless wanderer.

Many wanderers in today's world are homeless, but not always for the same reason. Some temporarily lack a place to call home, having lost their jobs during an economic downturn. Others suffered a lasting illness that drained their financial resources.

Still others, like the prodigal son, become homeless after making self-destructive lifestyle decisions. It is well known, too, that many homeless people suffer from mental illness.

Refugees fleeing violence, hunger and religious persecution enter the ranks of the homeless for months or years. Some others become homeless after being abandoned by a spouse, or due to a lack of affordable housing, or in the wake of a natural disaster.

Still others suddenly discover, having had no choice but to live for a very long time from paycheck to paycheck, that events have overtaken them; their funds have run out.

It is hard to know why someone is homeless unless we ask. Appearances do not tell the whole story. But in communities everywhere, short-term and long-term homelessness are not rare.



A homeless man sits on a sidewalk in Philadelphia on Sept. 26. Pope Francis has expressed sadness over the fact that the homeless are ignored by people who could so easily give them care and concern. (CNS photo/CJ Gunther, EPA)

In fact, homelessness is so common that it is possible for society at large to take it for granted, something that concerns Pope Francis. In June 2013, he remarked:

"That some homeless people should freeze to death on the street—this doesn't make news. On the contrary, when the stock market drops 10 points in some cities, it constitutes a tragedy. In this way, people are thrown aside as if they were trash."

Possibly some people wondered in biblical times if Jesus was homeless, Pope Francis remarked on another occasion, pointing out that the Lord was a wanderer. "Jesus' life was on the road," the pope told the pastors of Rome during Lent 2014.

Jesus identified with this world's wanderers, it frequently is noted. Jesus could see himself in their shoes. He considered himself as one with them. He respected their humanity and dignity.

This was noted in January 2014 testimony on the Syrian refugee crisis delivered before a U.S. Senate subcommittee by Auxiliary Bishop Eusebio Elizondo of Seattle, who chairs the U.S. Catholic bishops' Committee on Migration.

"The image of the migrant is seen in the life and teachings of Jesus Christ," the bishop said. "In his own life

and work Jesus identified himself with newcomers and with other marginalized persons in a special way" by saying, "I was a stranger and you welcomed me" (Mt 25:35).

By identifying with the stranger and others who suffer, Jesus indicates that he wants his followers to view these very people as signs of his presence.

It all reveals, moreover, that Jesus is genuinely hospitable toward the homeless stranger, the naked, the thirsty, the hungry, the sick and the imprisoned. "Whatever you did for one of these least brothers of mine, you did for me," Jesus explains (Mt 25:40).

The hospitality of Jesus—his acceptance and welcome of others—is a form of love put into action. It confirms, to borrow the words of Pope Francis, that "to love God and neighbor is not something abstract."

Boston's Cardinal Sean P. O'Malley commented in a spring 2015 homily that "the hospitality of the Gospel is about welcoming the stranger and, like the good Samaritan, making the stranger the object of our love, part of our community, even a brother."

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

## God calls his followers throughout the Bible to welcome strangers

By Daniel S. Mulhall

The *Catechism of the Catholic Church* states that one of the corporal works of mercy is "sheltering the homeless" (#2247). The Gospel of St. Matthew, the source of the list of the corporal works of mercy, says that those who are "blessed by my Father" are those who welcome the stranger (Mt 25:34).

While the wording here is somewhat different, the



Fifth-grade students prepare and package sandwiches to be distributed to the homeless in Tucson, Ariz. The Bible states clearly and frequently that God's followers are to care for strangers. (CNS photo/Nancy Wiechec)

meaning is clear: Believers are called to provide shelter for those in need, especially those who are refugees.

Judaism identifies strongly with caring for those fleeing from their homeland. Abraham, the great patriarch of Judaism, Christianity and Islam, at God's direction left his homeland to an unknown destination in Canaan. "Go forth from your land, your relatives, and from your father's house," God told him, "to a land that I will show you" (Gn 12:1).

Jacob, Abraham's grandson, and his family later seek refuge in Egypt during a famine.

The Book of Deuteronomy says that when the Hebrews reach the Promised Land they are to identify themselves this way:

"Then you shall declare in the presence of the Lord, your God, 'My father was a refugee Aramean who went down to Egypt with a small household and lived there as a resident alien'" (Dt 26:5).

Numerous passages lay out how visitors are to be treated, including Leviticus: "When one of your kindred is reduced to poverty and becomes indebted to you, you shall support that person like a resident alien; let your kindred live with you" (Lv 25:35); and Exodus: "You shall not oppress or afflict a resident alien, for you were once aliens residing in the land of Egypt" (Ex 22:20).

Isaiah declares that the fast God requires is "bringing the afflicted and the homeless into your house" (Is 58:7).

Leviticus puts it quite strongly: "When an alien resides with you in your land, do not mistreat such a one. You shall treat the alien who resides with you no differently than the natives born among you; you shall love the alien as yourself; for you too were once aliens in the land of Egypt. I, the Lord, am your God" (Lv 19:33-34).

Clearly, Jesus' teaching about welcoming the stranger comes from this understanding.

This teaching of Jesus also emphasizes the importance of providing hospitality to the stranger, as expressed in Hebrews, which connects the importance of hospitality to an experience of the divine: "Let mutual love continue. Do not neglect hospitality, for through it some have unknowingly entertained angels (Heb 13:1-2)," a reference to Abraham doing just this in Genesis 18.

If we are to shelter the homeless and welcome the stranger then we must act: Good intentions are not enough.

As James puts it, "What good is it, my brothers, if someone says he has faith, but does not have works?" (Jas 2:14). As the First Letter of John says, "let us love not in word or speech but in deed and truth" (1 Jn 3:18).

Shelter the homeless and welcome the stranger. That is what Jesus would do.

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

From the Editor Emeritus/John F. Fink

## Renaissance Church: The popes became Renaissance men

(First in a series of columns)

The Renaissance is a period of time between the Middle Ages and modern history.



Historians usually date it from the 14th century, where it started in Florence, Italy, to the 17th century. However, the Catholic Church was in no position to participate in the Renaissance during the 14th century, especially during the Great Western

Schism that I wrote about two weeks ago.

The Renaissance was noted for a renewed interest in culture, including painting, sculpture and classical learning. The papacy participated in all of that, and tourists to the Vatican today can enjoy seeing artwork that originated during that period.

The Renaissance must be associated with the Medici family, which came to power in Florence during the 15th century. The Medici controlled the Medici Bank, the largest in Europe, and an array of other businesses. Once established under Giovanni, then his son Cosimo, and then his grandson, Lorenzo the Magnificent, the family was Florence's

It's All Good/Patti Lamb

## Use Lent as a time to strengthen your spiritual muscles

One evening earlier this week, it was time to pull out the flashcards for some review



with the kids. My fifth grader needed to practice Spanish vocabulary words, and my second grader had to hit the math facts. Flashcards are our go-to study tool since they always helped me when I was in school.

After cleaning up from dinner, I yelled up the stairs "time for flashcards!" Whining and protesting ensued. (That last sentence is an understatement.)

You would have thought I had shouted, "It's time for mom to perform a root canal on you kids in the kitchen! Who's first?"

"Whyyyy do I have to do this?" Margaret, 8, bemoaned.

Suddenly, I had a flashback to sentence diagramming in junior high, and I remembered that particular teacher's comment when I balked at a lengthy assignment.

"Practice makes *permanent*," she said. That comment sort of stuck with me.

I explained to Margaret that practicing and reviewing isn't always fun, but it's necessary. I told her that she wouldn't know who Andrew Luck was if practice wasn't part of his daily regimen, leading him to become

Our Global Family/Carolyn Woo

## Let us encounter our Muslim neighbors with love, not fear

A few months ago, I wrote a column about the word "they" and how it can



be a dangerous word. Since then and after the tragedies in Paris and San Bernardino, Calif., the point is driven home by the consequences when some segments of global societies label Muslims as "they."

In the U.S., some political candidates have called for banning all Muslim immigrants and the establishment of a registry to track their whereabouts. Both are antithetical to the U.S. Constitution, which provides for religious freedom and forbids discrimination on the basis of religion.

In a society with a strong sense of decorum, we've heard reports of people spitting on Muslims; feces have been smeared at their places of worship; and the routine act of boarding a flight has been challenged by a fellow passenger because of prejudice. Where could this lead?

Violence is a reality in the United States and globally. It is a daily concern for Catholic Relief Service colleagues, partners and beneficiaries from different faith traditions who work in countries torn asunder by acts of annihilation.

I deplore that mass shootings have

leading family for three centuries. Through marriages and business relationships, it was connected to most of Europe's other elite families.

The Medici family produced four popes: Leo X (1513-1521), Clement VII (1523-1534), Pius IV (1559-1565), and Leo XI (1605). However, the Renaissance in the Church began well before any of them became pope.

It probably began with the election of Pope Nicholas V, who was the founder of the Vatican library. Before he became pope in 1447, he had tutored wealthy families from Florence, thus being introduced to leading figures in art and culture. He spent vast sums on collecting manuscripts and having them copied, and he set about rebuilding Rome.

Unfortunately, it was during his papacy that the Turks sacked Constantinople in 1453. Pope Nicholas felt that he had to try to organize a crusade to try to regain the city, but he was unable to do so. When he died in 1455, he felt that he had failed in restoring Rome and making the papacy the leader of civilization.

The popes who followed Nicholas were

a pretty sorry lot. The Catholic Church survived them only through the providence of God. First there was the three-year reign of Callistus III, who is known mainly for the favors he lavished on his relatives, including two nephews who were created cardinals while in their 20s.

Then there was Pope Pius II, author before his election of the erotic comedy *Chrysis* and a novel called *Lucretia and Euryalus*, the amorous adventures of King Frederick's chancellor, Caspar Schlick. Pius II had also fathered several illegitimate children before abandoning a dissolute life and being ordained a priest. During his pontificate, he concentrated mainly on war against the Turks.

Next was Pope Paul II, born into a rich merchant family in Venice, who loved to provide sports and entertainments to the people. He was a great promoter of carnivals. He also surrounded himself with scholars, restored ancient monuments, and installed the first printing press in Rome.

The popes now were clearly Renaissance men who ruled as secular kings and princes. They were far too interested in enriching their families. †

a famous football player. (Most of my analogies are sports-related with my daughter. You'd understand if you met her.)

Before bed that evening, I did a double take when I looked at the calendar, and I discovered that Lent starts next week. Friends, please don't judge when I admit that the way Margaret feels about flashcards is the way that I—sometimes—feel about Lent. It's like being summoned for spiritual drills and exercises, but I know it's for my own good.

Lent is an annual reminder that I've got work to do, and that it's time for strengthening my spiritual muscles. To me, it's a season that comes with its own invisible deck of faith flashcards, prompting us to review the importance of prayer, fasting, abstinence and almsgiving. It's a time when we're called to own up to our own shortcomings, and become spiritually introspective.

These 40 days challenge us to do the work of actively practicing our faith. We are reminded to reflect on whether we're in touch with our Creator, or if we've gotten rusty and have some work to do in improving our relationships with God. If we don't practice, we become complacent and submit to the ways of the world. More often than I like to admit, I find myself easily getting sucked into

worldly temptations and falling into spiritual laziness. When I rely on people and material things instead of God, I get into trouble.

Lent gently calls my attention back to the fact that I'm human—and a sinner—and I've got work to do. I have flaws to mend, relationships to restore, and crutches on which I should stop leaning. It's a time to examine my friendship with God, and think about how I might encourage others to know him.

Life has so many distractions and commitments which slyly pull our attention away from God. The season of Lent reminds me to shift my focus back to God, and evaluate whether I'm practicing his love and mercy.

Like my teacher said years ago, "Practice makes permanent." That sentiment is not limited to the classroom, and it applies to more than shooting free throws or learning to play an instrument. It is true of our faith journeys. If we don't observe and practice what Jesus called us to do, we lose sight of our goal: eternal life, our permanent home with God.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

U.S. military. They contributed innovations that built America: Fazlur Rahman Khan devised the structural system of frame tubes that enabled skyscrapers, including the Sears Tower and Trump International Hotel and Tower in Chicago; Ayub Ommaya invented the intraventricular catheter system for relieving cerebrospinal fluid; Ernest Hamwi concocted the first edible waffle cone that makes ice cream street vending something we all enjoy; Ahmed Zewail, Nobel Laureate in chemistry, situates his research and teaching at a leading U.S. university. And in the sporting culture of America, who would not know Muhammad Ali? Shaquille O'Neal? Kareem Abdul-Jabbar?

Extremism is a scourge, but let us fight this by reaching out to and encountering Muslims. Isn't this the point that Pope Francis made at a mosque during his trip to the Central Africa Republic? "Together, we must say no to hatred, to revenge and to violence, particularly that violence that is perpetrated in the name of a religion or of God himself," he said. In the Gospel, fear is not countered by security, but by love.

(Carolyn Woo is president and CEO of Catholic Relief Services.) †

Making a Difference/

Tony Magliano

## Reflecting on Pope Francis' World Day of Peace message

Deeply concerned about a "globalization of indifference,"



Pope Francis in his 2016 World Day of Peace message titled "Overcome Indifference and Win Peace," warns that "the first kind of indifference in

human society is indifference to God, which then leads to indifference to one's neighbor and to the environment."

Pope Francis writes, "Some people prefer not to ask questions or seek answers; they lead lives of comfort, deaf to the cry of those who suffer. Almost imperceptibly, we grow incapable of feeling compassion for others and for their problems; we have no interest in caring for them, as if their troubles were their own responsibility, and none of our business."

To help reverse this indifference, the Holy Father appeals to national leaders for concrete gestures in the creation of "dignified jobs to combat the social plague of unemployment. ... Special attention needs to be given to women—who unfortunately still encounter discrimination in the workplace—and to some categories of workers whose conditions are precarious or dangerous, and whose pay is not commensurate to the importance of their social mission."

A very good way to respond to Pope Francis' concerns here would be to visit the Institute for Global Labour and Human Rights ([www.globallabourrights.org](http://www.globallabourrights.org)) to learn what you can do to help correct many of these injustices.

Regarding migrants, Pope Francis asks that legislation on migration "reflect a readiness to welcome migrants and to facilitate their integration."

With emergency crises throughout the world, the pope's call for welcome and integration should inspire those of us who live in safety and comfort to urge our government—with solid vetting processes in place—to generously offer hospitality to suffering refugees.

On prison reform, the Holy Father reminds societies that rehabilitation of criminal offenders needs to be an essential goal of penal systems. And here he emphasizes, "I would like once more to appeal to governmental authorities to abolish the death penalty where it is still in force."

The pope added this threefold appeal to the leaders of nations: "to refrain from drawing other peoples into conflicts or wars which destroy not only their material, cultural and social legacy, but also—and in the long term—their moral and spiritual integrity; to forgive or manage in a sustainable way the international debt of the poorer nations; and to adopt policies of cooperation which, instead of bowing before the dictatorship of certain ideologies, will respect the values of local populations and, in any case, not prove detrimental to the fundamental and inalienable right to life of the unborn."

With an increased commitment to non-violent conflict resolution strategies, an end to the arms trade, multilateral disarmament, deep cuts in military spending, abolishing nuclear weapons, fair trade practices, significant increases in domestic and foreign poverty-focused spending,

See MAGLIANO, page 15

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

# Sunday Readings

Sunday, Feb. 7, 2016

- Isaiah 6:1-2a, 3-8
- 1 Corinthians 15:1-11
- Luke 5:1-11

The Book of Isaiah is the source of the first reading this weekend. Written before the Babylonian conquest, this prophecy was composed when the southern kingdom of the Hebrews was tranquil and prosperous—relatively speaking and with some qualifications.



Nevertheless, Isaiah felt that he was called by God to confront the people about their infidelity to God, or at least about their lukewarmness in responding to their role as God's special people. The story, told in this reading, conveys by its drama and bluntness the totality required in Isaiah's willingness to answer the divine calling to be a prophet.

Here, in this reading, Isaiah displays the fervor and power that are typical of the writing in this ancient book.

St. Paul's First Epistle to the Corinthians provides the next reading. Paul recalls the death of Jesus, and then the Lord's Resurrection, giving the details that Jesus was seen after the Resurrection by St. Peter, whom Paul calls "Cephas," using the Greek term, St. James and even 500 of those who believed in the Gospel.

The reading also is autobiographical. Paul declares that he himself is an Apostle, having been called by the Lord, but he calls himself "least" among the Apostles, since he, unlike the others, once persecuted Christ living in the community of Christians.

Still, God called him. Despite his sense of personal unworthiness, Paul wholeheartedly responds to this calling. He is God's instrument. Through him, God works his plan of redemption and mercy.

St. Luke's Gospel supplies the last reading. This particular passage shows the fine literary hand at work in the composition of Luke's Gospel and, by extension, the

other Gospels. Here Luke seems to use the Gospel of Mark as a source, but then he adds details drawn from a source also used by John.

Of course, Jesus is the central figure in the story, but the next most important figure is Peter. A fisherman, along with his brother, Andrew, both of them living in Capernaum, Peter was in his boat on the Sea of Galilee when Jesus joined him in it. The Lord began to preach to the people assembled on the shore.

Then Jesus told Peter to row into deeper water, and to lower the nets into the water.

Peter mildly protests, saying that he and his associates had been fishing all night, but with no success. Nonetheless, Peter did as he was told. The result was that the nets were so filled with fish that Peter and his companions had difficulty in pulling the nets aboard.

Humbly, aware of the Lord's power, Peter confessed his own sinfulness. Jesus swept beyond this admission, recognizing Peter's faith instead, and called Peter thereafter to be a fisher of men.

## Reflection

Since Christmas, the Church has been introducing us to Jesus. The great feasts of the Epiphany and of the Baptism of the Lord told us about Jesus.

Now, subtly but firmly, the Church urges us to respond to this entry of Jesus into our consciousness. How shall we respond?

The Church answers the question by putting before us three great figures in the tradition of holiness—Isaiah, followed by Paul, and then finally Peter.

Each manifested his unworthiness to be a part of the great and divine mission of salvation. Yet, fully realizing this limitation, God called them each to a particular task.

Each person who hears the word of Christ, and is healed and strengthened by Christ's life in grace, has a holy task. Each believer has a role to play in the work of salvation, beginning with his or her personal salvation. Everyone is unworthy, but God calls us and will give us all that truly is needed to be a disciple. †

## Daily Readings

### Monday, February 8

St. Jerome Emiliani, priest  
St. Josephine Bakhita, virgin  
1 Kings 8:1-7, 9-13  
Psalm 132:6-7, 8-10  
Mark 6:3-6

### Tuesday, February 9

1 Kings 8:22-23, 27-30  
Psalm 84:3-5, 10-11  
Mark 7:1-13

### Wednesday, February 10

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

### Thursday, February 11

Our Lady of Lourdes  
Deuteronomy 30:15-20  
Psalm 1:1-4, 6  
Luke 9:22-25

### Friday, February 12

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

### Saturday, February 13

Isaiah 58:9b-14  
Psalm 86:1-6  
Luke 5:27-32

### Sunday, February 14

First Sunday of Lent  
Deuteronomy 26:4-10  
Psalm 91:1-2, 10-15  
Romans 10:8-13  
Luke 4:1-13

## Question Corner/Fr. Kenneth Doyle

### Saints mentioned in Eucharistic Prayer 1 come from early centuries of the Church

**Q**In Eucharistic Prayer I, we honor the saints Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian among others.

The Church recognizes more than 8,000 saints, many of whom are much better-known than that list in that eucharistic prayer. Couldn't we draw more inspiration from saints whom we know a bit about—perhaps St. Francis of Assisi, St. Patrick, St. Anthony of Padua, St. Thérèse of Lisieux or others? (Virginia)



**A**Eucharistic Prayer I, which is also known by its former title, "the Roman Canon," served as the only eucharistic prayer in the Roman rite for more than a thousand years.

It mentions, first, several of our best-known saints (Mary and Joseph, Peter, Paul and Andrew) before listing in parentheses a list of 21 saints that the priest may add if he so chooses. That longer list includes the saints you mention, who—naturally, given the prayer's early origin—come from the Church's first few centuries. Linus, Cletus, Clement, Sixtus and Cornelius, for example, were martyred popes.

Only the third eucharistic prayer specifically gives to the priest the option of adding other saints—the saint whose feast is being celebrated, perhaps, or the patron saint of the parish.

I agree with you that greater attention should be given to saints, particularly the more contemporary ones. In our parish, I typically give a 90-second talk at the beginning of weekday Mass about the particular saint whose feast we are marking. They are our heroes in the faith, and we ought to keep their example in front of us.

**Q**Some parts of the Mass can be distracting to me. Soon after the consecration, we invite people to converse with one another at the sign of peace, which I believe should come much earlier in the eucharistic celebration.

Taking a song book with me while in line for Communion is also distracting. Couldn't the Communion Rite be a "quiet time" and only have a song of thanksgiving afterward? (The Bahamas)

**A**In June 2014, following lengthy discussion, the Vatican issued a letter determining that the sign of peace

should remain in the Mass where it had traditionally been placed. It had been thought by some that this exchange might better be placed earlier in the Mass, prior to the presentation of the gifts, and that possibility was given serious consideration.

But the letter, issued by the Congregation for Divine Worship, explained that the present positioning highlights the unity of the congregation as it prepares to receive the body and blood of Christ. Interestingly though, the letter did refer to the danger you discussed: that the motion and conversation during the sign of peace could prove distracting.

To minimize that concern, the letter notes, among other cautions, that the faithful should not move about while exchanging the sign and that the priest should not leave the altar to greet members of the congregation. In addition, during ceremonies such as weddings and funerals, the greeting should not become the occasion for congratulations and condolences, the letter said.

When it comes to singing during the distribution of Communion, the "General Instruction of the *Roman Missal*" does say (in #86) that the Communion chant is "to express the spiritual union of the communicants by means of the unity of their voices" as they process to receive the Eucharist.

I would think that the chant should be a familiar one, simply sung, so that hymn books would not have to be carried to the altar. Also to your point, the "General Instruction of the *Roman Missal*," in #88, notes that "when the distribution of Communion is over, if appropriate, the priest and the faithful pray quietly for some time."

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

## My Journey to God



### The Presentation

By Natalie Hoefler

(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and is a reporter for The Criterion. This poem commemorates the Feast of the Presentation of the Lord, which was celebrated on Feb. 2. Pope Francis greets a baby during an audience to exchange Christmas greetings with Vatican employees in Paul VI hall at the Vatican on Dec. 21.) (CNS photo/L'Osservatore Romano)

Four hilly miles from Bethlehem she pressed,  
Up to Jerusalem, cradling her "yes"  
As a newborn babe in her adolescent arms.  
While there to dedicate her son  
Per the Jewish law and custom,  
She met a man who spoke of grace and harm.  
Perhaps the "righteous" Simeon smiled  
As he gazed upon God's very child,  
Before foretelling of future grief and joy.  
Prophecy what God designed,  
Simeon spoke of humankind  
And what God planned to do through the infant boy.  
How would one react when hearing  
Of the promised salvation nearing,  
And that your heart would be pierced by a sword?  
But this was not just any "one"—  
This was the mother of God's son,  
The one who trusted the angel Gabriel's word.  
One can only guess that she  
Would hold the words as mystery  
As when the kings and shepherds both knelt, awed.  
May we ponder, just like Mary,  
The normal and extraordinary,  
And treasure all as the perfect plan of God.

### Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to [nhoefler@archindy.org](mailto:nhoefler@archindy.org). †

# 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.

**AUEL, Louis J.**, 84, St. Nicholas, Ripley County, Jan. 22. Husband of Linda Auel. Father of Randall Auel. Brother of Jean Caseltine, Joan Hostetler and Jim Auel. Grandfather of five. Great-grandfather of five.

**BEYER, Bernard**, 92, St. Vincent de Paul, Shelby County, Jan. 18. Husband of Roberta Beyer. Brother of Rita Teal and William Beyer.

**ECKSTEIN, Cornelius E.**, 90, St. Nicholas, Ripley County, Jan. 17. Husband of Carol Eckstein. Father of Kathy Johnson, Anita Wallace, Darrell, Greg, Mark, Rodney and Steve Eckstein. Brother of Verena Fette, Matilda Nordmeyer, Alice Wuestefeld, Edmund, Father Francis and Walter Eckstein. Grandfather of 20. Great-

grandfather of 22. Great-great-grandfather of seven.

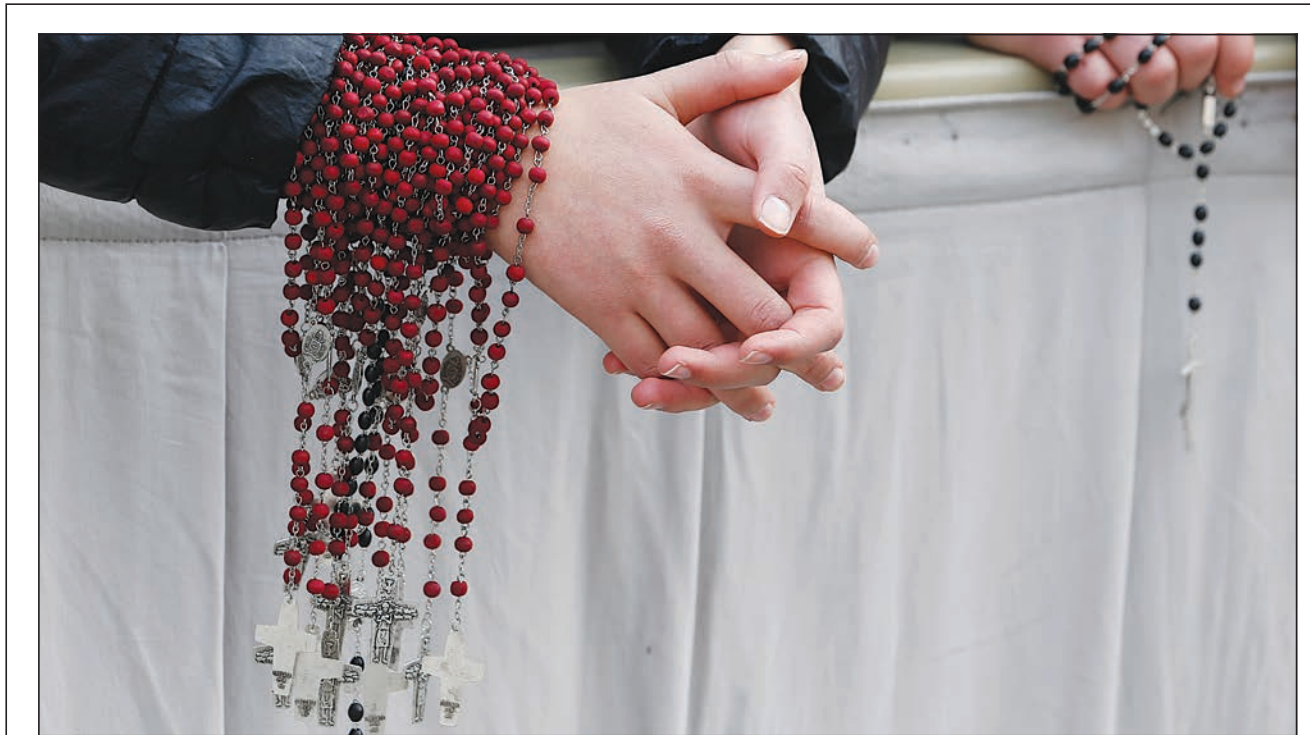
**EDWARDS, Doris L.**, 80, St. Vincent de Paul, Bedford, Jan. 5. Mother of Jane Harker, Elizabeth Young and Steve Edwards. Grandmother of four. Great-grandmother of one.

**FERGUSON, Delores A.**, 78, Prince of Peace, Madison, Jan. 19. Mother of Martina Caudill, Nina LaPine and Kenneth Holt. Sister of Donna Combs, Joyce Jones, Kim McMillian and Steve Carrigan. Grandmother of 11. Great-grandmother of 13.

**GEDIG, John E.**, 90, St. Barnabas, Indianapolis, Jan. 22. Father of Karen Burnett, John, Kurt, Paul and Richard Gedig. Brother of Bill and Bob Gedig. Grandfather of 10. Great-grandfather of seven.

**JOYCE, Thomas A.**, 93, Holy Spirit, Indianapolis, Jan. 9. Husband of Betty (Neeb) Joyce. Father of Niki Simpson and Kevin Joyce. Grandfather of five. Great-grandfather of eight.

**KLEIN, Antonia**, 93, St. Mary, New Albany, Jan. 8. Mother of Patty Ballard, Ginny Burton, Alan and Tom Klein. Sister of Ann Duhanich and Dorothy Kukla. Grandmother of four. Great-grandmother of three.



## A time of prayer

Girls hold rosaries as Pope Francis leads his general audience in St. Peter's Square at the Vatican on Jan. 27. (CNS photo/Paul Haring)

**LEILAND, Ethel May**, 86, St. Roch, Indianapolis, Jan. 22. Mother of Michele Garriott-Pliley, Carole Hoffer, Nancy Oldham and Tom Davidson. Grandmother of four. Great-grandmother of three.

**McFARLAND, C. Rosemary**, 92, St. Mary, Greensburg, Jan. 24. Mother of Natalie Armstrong, Karen Hardesty, Anita Kendall, Kathy Whitmore, Prudence, Don, Pat, Phil and Tim McFarland. Sister of Margherita Meyer and Rita Rust. Grandmother of 15. Great-grandmother of 16.

**NIELSEN, Matthew**, 40, St. Jude, Indianapolis, Jan. 12. Husband of Teresa Nielsen. Father of Emma and Evan Nielsen. Son of Ruth Nielsen. Brother of Emily Nielsen.

**RETZNER, Alvin H.**, 93, St. Nicholas, Ripley County, Jan. 23. Father of Mildred Moble. Grandfather of three. Great-grandfather of 21.

**SALAMONE, Mario M.**, 92, St. Jude, Indianapolis, Jan. 19. Father of David and Dennis Salamone. Brother of Mary Rose Fisher. Grandfather of two.

**SMITH, Ann**, 79, Most Holy Name of Jesus, Beech Grove, Jan. 14. Mother of Patricia Cantrell, Cathy Gray, Debra Jenkins, Michael and Steven Morgan. Grandmother of 14. Great-grandmother of five.

**TAYLOR, Patricia (Michaelis)**, 73, St. Philip Neri, Indianapolis, Dec. 31. Sister of Kathy Humphrey, Nancy Marchand, Philip and Robert Michaelis. Aunt of several.

**TITARA, Laura Ann**, 53, Nativity of Our Lord Jesus Christ, Indianapolis, Jan. 18. Wife of David Titara. Mother of

James Fleek. Daughter of Anna Marie Marshall. Sister of Theresa Keenan. Grandmother of three.

**WINDHOLTZ, James F.**, 82, St. Peter, Franklin County, Jan. 22. Father of James Windholtz. Grandfather of four. Great-grandfather of three.

**ZIEGLER, Carole M.**, 73, Holy Family, Oldenburg, Jan. 27. Wife of Robert Ziegler. Mother of Pat Jacobi, Karen Pedigo, Billy and Susie Johnson. Stepmother of Angie Boyd, Kerri Browder and Melissa Kerker. Grandmother of 11. †

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## Sister Mary Ann Schumann helped start archdiocese's first perpetual adoration chapel across central and southern Indiana

Sister Mary Ann Schumann, an anchoress in the Archdiocese of Indianapolis, died on Jan. 29 at St. Vincent Hospice in Indianapolis. She was 79.

The Mass of Christian Burial was celebrated on Feb. 1 at St. Luke the Evangelist Church in Indianapolis. Burial followed at Our Lady of Peace Cemetery in Indianapolis.

Sister Mary Ann was born on Jan. 19, 1937, in Kinross, Iowa. She joined the Sisters of St. Francis in Maryville, Mo., in 1953 and professed vows in 1956. She graduated from St. Anthony's school of nursing in 1960, and served as a nurse at the school and in Guthrie, Okla.

Sister Mary Ann left her religious community in 1970, and spent a year with Project Hope in Tunis, Tunisia. She

later returned to the United States and earned a degree in theology in 1978 at Franciscan University of Steubenville in Steubenville, Ohio.

She worked as a nurse for 15 years at Eskenazi Hospital in Indianapolis.

Sister Mary Ann worked with Msgr. Joseph Schaedel, pastor of St. Luke, to establish the first perpetual adoration chapel in the archdiocese. Adoration in the Divine Mercy Chapel, located on the grounds of St. Michael the Archangel Parish in Indianapolis, was inaugurated on Sept. 14, 1989.

Over the next 26 years, Sister Mary Ann oversaw the chapel and promoted the Divine Mercy devotion and eucharistic adoration. There are now 11 other perpetual adoration chapels across central and southern Indiana.

Sister Mary Ann professed vows as an anchoress on May 30, 2000, at SS. Peter and Paul Cathedral in Indianapolis. Msgr. Schaedel, then serving as archdiocesan vicar general, received her vows.

An anchoress is a form of consecrated life in the Church in which a woman, living under vows, dedicates herself to solitude, prayer and penance.

She is survived by her sisters, Cindy Roth of Cairo, Mo., Martha Schumann of Columbia, Mo., Helen Skinner of Cairo, Mo., and Theresa Urenda of Wichita, Kan.

Memorial gifts may be sent to the Little Sisters of the Poor, 2345 W. 86th St., Indianapolis, IN 46260. †

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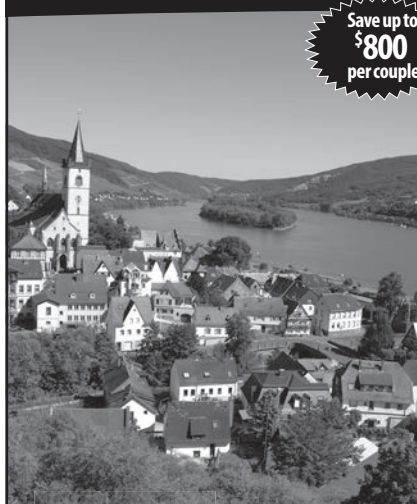
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# Applications for Brooke Nichole Lahr Scholarship due on Feb. 12



Brooke Nichole Lahr

Applications for the Brooke Nichole Lahr Scholarship for international mission funds are due on Feb. 12.

The scholarship was created in memory of Lahr, a lay missionary from St. Gabriel the Archangel Parish in Indianapolis, who was struck and killed by a car in Mexico in 2013 at the age of 25 while doing what she loved—international missionary work.

Applicants for the scholarship must meet the following requirements:

- Have the passion to go on their

first international mission.

- Have a financial need to be able to go on the mission.
- Be in high school, college or early adulthood.
- The mission must have some Christian faith connection.
- Complete the application process.
- Send a short “selfie” video clip explaining the mission.
- Attend a pre-mission “networking and sharing” gathering with current and former recipients on a

Saturday before their venture.

- Keep either a written journal, photographic journal, or video journal of their mission.
- Share the journal with the foundation to encourage continued financial support of the scholarship or identify other candidates for the scholarship.

(For more information or to access an application, log on to [goo.gl/cPNqPa](http://goo.gl/cPNqPa). Questions may be addressed to [ebrunner@archindy.org](mailto:ebrunner@archindy.org).) †

## Supreme Court to hear oral arguments in HHS mandate cases on March 23

WASHINGTON (CNS)—The U.S. Supreme Court on Jan. 29 announced that it will hear oral arguments on March 23 in seven pending appeals in lawsuits brought by several Catholic and other faith-based entities against the Obama administration’s contraceptive, abortifacient and sterilization mandate.

Among the plaintiffs are the Little Sisters of the Poor, the Archdiocese of Washington, the Pittsburgh and Erie dioceses, Priests for Life, Southern Nazarene University and Texas Baptist University.

The cases are being referred to collectively as *Zubik v. Burwell*. Bishop David A. Zubik heads the Diocese of Pittsburgh, and Sylvia Mathews Burwell is

the secretary of the Department of Health and Human Services (HHS).

Under the federal Affordable Care Act, most employers, including religious ones, are required to cover employees’ artificial birth control, sterilization and abortifacients, even if employers are morally opposed to such coverage.

In all of the cases to be argued before the high court in March, appellate courts in various jurisdictions sided with the Obama administration. The rulings said the religious entities’ freedom of religion was not burdened by having to comply with the mandate as they have argued, because the federal government has in place an accommodation, or “work around,” for a third party to provide the

contested coverage.

These employers must notify HHS in writing of their religious objections. Then HHS or the Department of Labor in turn tells insurers and third-party administrators that they must cover the services at no charge to employees.

But the religious groups object to that third-party notification, saying they still would be complicit in supporting practices they oppose.

Only those religious employers that meet narrow criteria set by the Obama administration are exempt from the mandate. Houses of worship are exempt, for example, but most Catholic and other religious employers are not. †

## MAGLIANO

continued from page 12

cancelling the remaining “debt” of poor nations (who in many cases have already paid back the original amount

borrowed), and the elimination of funding to organizations that provide and/or promote abortion, leaders of nations could demonstrate concrete ways of honoring Pope Francis’ appeal for overcoming indifference and winning peace.

While thanking and encouraging people of all ages who undertake works of solidarity, and who generously help those in need—near and far—Pope Francis offers the wonderful consolation of Jesus: that their hunger and thirst for justice will be satisfied, their mercy will lead them to

find mercy and, as peacemakers, they will be called children of God (Mt 5:6-9).

(Tony Magliano is an internationally syndicated social justice and peace columnist. He can be reached at [tmag@zoominternet.net](mailto:tmag@zoominternet.net).) †

## Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

### Legal

**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:*

Carla Hill, Archdiocese of Indianapolis,  
P.O. Box 1410, Indianapolis, Indiana 46206-1410  
317-236-1548 or 800-382-9836, ext. 1548  
[chill@archindy.org](mailto:chill@archindy.org)

### Ministry

**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:

- Courses on the Catechism of the Catholic Church from CDU
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For more information, please log on to [www.archindy.org/layministry](http://www.archindy.org/layministry)

### Employment



St. Augustine Catholic School • Rensselaer, Indiana

## PRINCIPAL

St. Augustine Catholic School in Rensselaer, Indiana is seeking a leader to serve as principal beginning July 5, 2016. Areas of responsibility include grades preK-5: Spiritual Leadership, Educational Leadership, and Professional Leadership.

Qualifications:

- Candidate must be an active practicing Catholic committed to the educational mission of the Church;
- Candidate should hold an Indiana Building Level Administrator License or be eligible for Emergency Licensure;
- Graduate degree(s) from an accredited college or university;
- Outstanding oral, written, and interpersonal communication skills.

Please send a letter of application and resumé by February 29th to:

Reverend Donald Davison, c.p.p.s.  
St. Augustine Catholic Church  
318 N. McKinley Ave.  
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### Employment

**PROVIDENCE**

Our Lady of Providence Junior-Senior High School  
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Our Lady of Providence Jr. – Sr. High School is currently accepting applications for the position of president. Located in Clarksville, Indiana, the schools serve a growing student population of 520 and is accredited by the State of Indiana. The institution is blessed with exceptional teaching and administrative staff and a dedicated group of parents, friends, and alumni.

The president is the chief executive, advancement, and financial officer of the institution and is responsible for all facets of its operation. The president leads and articulates the school’s mission and vision, creates and implements strategic plans, and builds and nurtures relationships. The president reports to and is evaluated by the Superintendent of Catholic Schools for the archdiocese with inputs from the Board of Trustees. The president works in close partnership with the principal who is the chief operating officer of the school.

Applicants must foster a proven Catholic identity, have sound marketing and financial skills, and possess strong leadership and interpersonal skills. Applicants must be practicing Roman Catholics who have demonstrated their commitment to servant leadership. Preferred candidates will have a master’s degree or equivalent work experience and a track record of building community and serving others.

Interested, qualified candidates are encouraged to apply by February 29, 2016; applications will be accepted until the position is filled.

To apply, please submit the following items electronically to Cynthia Clark ([cclark@archindy.org](mailto:cclark@archindy.org)):

- Letter of Interest, including responses to the following two questions:
  - How do you express your faith?
  - What skills will you bring to a Catholic school?
- Resumé
- Three letters of reference or contact information for three professional references

For questions about this position, please e-mail or call:

Rob Rash  
Office of Catholic Schools  
[rrash@archindy.org](mailto:rrash@archindy.org)  
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## TYPIST FOR TRIBUNAL PART-TIME

The Roman Catholic Archdiocese of Indianapolis is seeking a Typist for the Metropolitan Tribunal office located in the Archbishop Edward T. O’Meara Catholic Center at 1400 N. Meridian Street, Indianapolis, IN. The Typist is responsible for typing testimony from witnesses, respondents, and petitioners in marriage nullity cases, as well as other general clerical work as needed.

The qualified candidate must have excellent typing skills. This position also requires a person who can maintain strict confidentiality. This is a part-time position with a requirement of 16 hours per work week.

The position is an opportunity to work directly in Church ministry that serves people’s human and spiritual needs. To apply, please e-mail a cover letter, resumé, and list of references, in confidence to:

Ed Isakson  
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Archdiocese of Indianapolis  
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Resumés will be accepted through February 5, 2016.



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# BROTHERS

continued from page 1

also raised their children in the Catholic faith, attending Mass together as members of Sacred Heart of Jesus Parish.

The brothers—born next to each other in the family line-up—remember their walks to the parish school together, especially the ones on bitterly cold winter mornings. With much more fondness, they also recall the family vacations in the summer when their parents loaded up their children and camping equipment for a trip to a state park.

“We would always check into a motel on Saturdays to get cleaned up and ready for Mass on Sundays,” Norb says with a smile.

Ted flashes a smile, too, as he remembers the fun they had bouncing on the motel beds.

“It was a good time together as a family,” Norb says. “When we took those long vacation trips, I remember we dropped our heads on each other’s shoulders and fell asleep.”

The bond between Norb and Ted had its own special connection.

“Mom used to always tell me, ‘Take care of your brother Theodore,’” Norb recalls. “I suspect, as only a mom can, that she knew he would have a troubled life with mental illness. I felt protective of him.”

Yet that protective approach slipped away when they became adults.

## A dramatic change

“My younger brother has been afflicted with mental illness since he was a young man,” Norb notes. “He cannot hold a job for long. He has been evicted by friends and landlords. I fell into the current of thinking that he was at fault.”

Through the years, Norb also became consumed in his nursing career and his life with his wife Marian and their family in

the Indiana community of Roachdale.

And when Marian was diagnosed with a deadly respiratory disease several years ago, he became her primary caregiver. He focused on her needs as she inspired his faith by her “beauty and strength during her suffering and discomfort.”

Norb’s world was rocked to its foundation in January of 2015 when he lost the woman he fell in love with in 1979. Another jolt came several months later when his and Ted’s youngest brother, Henry, died of cancer.

“It made us realize we’re mortal,” says Ted, now 65.

Henry’s death also led to a challenge—and an opportunity—for Norb last summer. It came from his baby sister, Mary, who had started praying the rosary once a week with Ted at his home.

“She insisted that I come to pray the rosary with them,” says Norb, 69, a member of St. Paul the Apostle Parish in Greencastle.

Norb couldn’t believe Ted was actually joining in the litany of prayers to the Blessed Mother: “Him pray the rosary? He hasn’t belonged to a parish for years. Surely, he is unworthy. How can he possibly change?”

Then another thought filled Norb’s mind: “How can I possibly change?”

He drove to Indianapolis to pray with Ted and Mary.

## ‘Watch out for God’s grace and mercy!’

“I took the chance the Holy Spirit was whispering in my ear—‘Go pray. Give it to Mary,’” Norb says. “Not only did we pray the rosary, we started sharing a meal and wonderful conversation.”

Ted nods and adds, “We would sit out front and say the rosary. Mary would bring sandwiches over. It was really nice.”

The two brothers have continued meeting weekly.

“Norb just kept calling me up and coming over,” Ted says.

“Without Marian, there was a vacancy



*‘Watch out for God’s grace and mercy! The Good Shepherd will always surprise us as he did me. I feel wholesome. It feels like a Spirit-led friendship. I couldn’t imagine this would happen.’*

—Norb Schott

in my life,” Norb says. “It just felt good to be with him. The Holy Spirit guides me. Now, I can’t wait until the week provides me the opportunity to see him.”

In their weekly meetings, Norb has learned some of the details of Ted’s struggles and successes in life, including “how he reaches out to other mentally ill people and provides comfort.”

“To be with him, to see his housing, to see how he gets by, it’s an eye-opener for me,” Norb says. “I’m fascinated by how he’s trying to be independent.”

It’s just one of the ways their reunion has been a revelation to Norb, a reunion he credits to God’s “grace and mercy.”

Wanting a way to thank God for his mercy and for leading him back to his brother, Norb came up with what he considered a fitting plan that ties in with the Year of Mercy.

He learned that two churches in the archdiocese have been designated as pilgrimage sites that Catholics may visit to receive a plenary indulgence during the Year of Mercy. The churches are SS. Peter and Paul Cathedral in Indianapolis, and the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.

Norb asked Ted to join him in a visit to the cathedral in Indianapolis, followed by attending the daily 5:15 p.m. Mass in the cathedral’s Blessed Sacrament Chapel. Entering the cathedral on this recent cold, winter afternoon, the brothers pass through the designated “holy doors,” which are also

called the “doors of mercy” during this special year.

The looks on their faces indicate it feels right to be there, in the same way they had already opened a new door in their relationship, leading them to each other again.

“This has meant the world to me,” Ted says outside the cathedral. “I appreciate Norb coming around. It’s been wonderful. He’s just such a gentle spirit.” Pausing for a moment, his eyes sparkle with a touch of brotherly mischief when he adds, “And he does buy me dinner once in a while.”

The line leads the two brothers to laugh together.

“Watch out for God’s grace and mercy!” Norb says. “The Good Shepherd will always surprise us as he did me. I feel wholesome. It feels like a Spirit-led friendship. I couldn’t imagine this would happen.”

(The Criterion continues to invite our readers to share their stories of how their lives have been graced by the mercy of God and other people—and how that mercy has made a difference.

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

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