



The

Criterion

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Women's conference

Speakers at March 19 gathering to talk about "mercy for all," page 7.

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CONNECTED IN THE SPIRIT

'While I personally know the anguish that comes when having your home parish closed, I am also certain that God is constantly working through us to advance the work of his Church, leading us through sorrow to new and more abundant life.' —Archbishop Joseph W. Tobin



Catholics from across central and southern Indiana attend a Feb. 4 press conference at St. Bartholomew Church in Columbus in which Archbishop Joseph W. Tobin announced decisions regarding the *Connected in the Spirit* planning process for the Bloomington, Connersville and Seymour deaneries.

(Photo by Sean Gallagher)

Archbishop Tobin announces changes for three deaneries; two parishes to be merged

By Sean Gallagher

COLUMBUS—Speaking on Feb. 4 at St. Bartholomew Church in Columbus before Catholics from across central and southern Indiana, Archbishop Joseph

W. Tobin announced decisions that will affect 31 parishes in the Bloomington, Connersville and Seymour

Read decrees, pages 9-14. For a summary of all the *Connected in the Spirit* decisions, go to www.archindy.org/connected.

deaneries.

As a result of the decisions, two parishes will be merged into neighboring faith communities.

Our Lady of Providence in Brownstown will be closed, and merged with St. Ambrose Parish in Seymour. Archbishop Tobin noted in his decision that St. Ambrose Parish may choose to maintain Our Lady of Brownstown Church as a worship site, "subject to a triennial evaluation by the archdiocese."

St. Rose of Lima Parish in Knightstown will be closed, and merged with St. Anne Parish in New Castle. As with the other merger, Archbishop Tobin has allowed St. Anne Parish to use St. Rose of Lima Church for worship "if necessary."

In addition, the three parishes in Richmond—Holy Family, St. Andrew and St. Mary—will be combined to create a single new parish with a new name.

The churches of the three current parishes will be maintained. The decision regarding the parishes will also not affect St. Elizabeth Ann Seton School and Seton Catholic High School, both in Richmond.

All of the decisions will be effective on July 1. They were the result of a 15-month involvement of the deaneries' pastoral leaders and representatives of its lay members in the *Connected in the Spirit* planning process.

Archbishop Tobin said the process is "an effort to discern where God is leading the Catholic Church in central and southern Indiana, and determine how the Archdiocese of Indianapolis should

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Archbishop: Connected in the Spirit will help Church adapt to changing world

Dear Brothers and Sisters in Christ:

Each year on the First Sunday of Lent, we hear about the three temptations with which Satan challenged Christ after his baptism. These temptations, though apparently different, essentially asked Jesus to decide whether to trust the Father or attempt to carry out his mission, relying solely on his own resources. The temptations of Jesus confront us as well, as individuals and as the Church. Just as Jesus experienced temptation, our journey through life brings us to ordeals that test our faith in God.

This Lent, the parishioners of St. Rose of Lima Parish in Knightstown and Our Lady of Providence Parish in Brownstown are grieving, because their parishes will be closed on July 1, 2016, in the wake of decisions I made in the most recent round of the *Connected in the Spirit* planning process. The parishioners of Holy Family, St. Andrew and St. Mary parishes in Richmond also are experiencing sadness and loss, since their parishes will be combined into a single new parish with a new name.

In addition to the merger of these parishes, other parishes are being asked to link and share a pastor. All of the linked parishes will also be establishing joint pastoral councils to coordinate planning, programs and outreach. All of the parishes in the Bloomington, Connersville and Seymour deaneries will establish partnerships to enhance their ministry and avoid an unnecessary duplication of services.

Like so many other dioceses throughout our country, we have had to make some difficult decisions regarding the structures of the Church. Fifteen months ago, pastoral leaders and lay representatives from the 31 parishes in the three deaneries began a process of evaluation, planning and recommendations. You probably recall that the Terre Haute, Batesville and all four Indianapolis deaneries

See TOBIN, page 3

Pope, Russian Orthodox patriarch to meet in Cuba, sign joint declaration, Vatican announces

VATICAN CITY (CNS)—Pope Francis is scheduled to have more than two hours alone with Russian Orthodox Patriarch Kirill of Moscow in Cuba in addition to signing a declaration with the patriarch before flying on to Mexico for a Feb. 12-17 visit.

The Vatican announced the



Pope Francis

pope-patriarch meeting on Feb. 5 and, on Feb. 8, released an updated itinerary for Pope Francis' trip. The pope will leave Rome almost five hours earlier than originally scheduled so that the Feb. 12 meeting in Havana

with Patriarch Kirill will not impact his schedule in Mexico.

The meeting comes after almost three decades of tense Catholic-Russian Orthodox relations.

It will be the first-ever meeting of a pope and Moscow patriarch, Jesuit Father Federico Lombardi, Vatican spokesman, told reporters on Feb. 5.

As Pope Francis travels to Mexico and as Patriarch Kirill makes an official visit to Cuba, the two will meet at Havana's Jose Marti International Airport and plan to



Russian Orthodox Patriarch Kirill

sign the joint declaration, Father Lombardi said.

The meeting "will mark an important stage in relations between the two Churches," said a joint declaration on the meeting.

Patriarch Kirill is head of a Church of some 150 million people out of the 250-300 million adherents of Eastern Orthodox Christianity worldwide. Relations with Orthodox Christians—from whom Catholics officially split in 1054—are a crucial part of the Catholic Church's efforts toward Christian unity. Their faith tradition is ancient, and the Catholic Church recognizes their apostolic succession and validity of their sacraments.

In the United States, Catholics and Orthodox have dialogued for

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Indianapolis parish to host 16th annual Lenten speaker series

By Sean Gallagher

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis, will host its 16th annual Lenten speaker series titled "Spaghetti and Spirituality," on Wednesday evenings in Lent, starting on Feb. 17 and ending on March 9.

Prior to dinner and each week's presentation, the Blessed Sacrament will be exposed for adoration following the conclusion of the traditional Latin Mass at noon. Another Mass, celebrated in English, will start at 5:45 p.m.

A light, meatless pasta dinner begins at 6:30 p.m. at Msgr. Priori Hall. Each presentation will begin at approximately 7:15 p.m., and ordinarily concludes by 8:30 p.m.

James and Kathleen Littleton will begin the series on Feb. 17 with a presentation titled, "Raising Christian Children in an Unchristian World."

The parents of 19 children, including five who have died, the Littletons have authored three books on their adventures in raising a large family. They are also the founders of Forming Faithful Families, a ministry that seeks to support and honor the domestic Church, marriage and family life.

On Feb. 24, Joyce Coronel will speak on the topic, "Fearless Faith: Religious Persecution in Iraq."

A staff member of *The Catholic Sun*, the newspaper of the Diocese of Phoenix, Coronel has witnessed firsthand the persecution of Christians in Iraq, including a priest who died for his faith. The experience has helped her abandon herself more to God's will, and renewed her appreciation of her faith and freedom.

David Wilder will give a presentation on March 2 titled, "Catechist, therefore Apologist: Taking Catechesis from Devotion to Discipleship."

Wilder is the managing director of the New York-based Lumen Institute Inc., which provides formation for business executives and cultural leaders in character, faith and leadership.

An experienced apologist of the Catholic faith, Wilder specializes in high-impact, bridge-building evangelization and parenting techniques that use logic, humor and the art of example to drive the methods of Catholic persuasion.

The last presentation in this year's series, on March 9, will be given by Father Martin Rodriguez, associate pastor of St. Monica Parish in Indianapolis, and



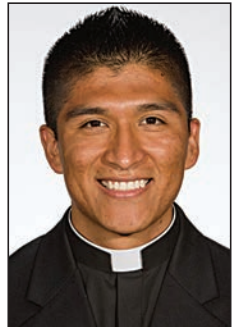
James and Kathleen Littleton



Joyce Coronel



David Wilder



Fr. Martin Rodriguez

is titled, "Turning toward God: Liturgical Orientation and Conversion."

Father Rodriguez, who was ordained in 2013, received his priestly formation at Bishop Simon Bruté College Seminary in Indianapolis and the Pontifical North American College in Rome.

After ordination, he earned a licentiate degree in liturgical theology at the Pontifical University of the Holy Cross

in Rome.

(People interested in attending any of the presentations are asked to call Holy Rosary Parish at 317-636-4478 by no later than 5 p.m. on the Monday prior to each seminar. For more information about "Spaghetti and Spirituality" or to register for sessions in the series, visit www.holyrosaryindy.org.) †

POPE

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50 years. Archbishop Joseph W. Tobin of Indianapolis is Catholic co-chairman of the North American Orthodox-Catholic Theological Consultation.

Archbishop Tobin told Catholic News Service he was sensitive to "the sort of delicacies that are involved here. Besides a theological [sensitivity], there's a whole geopolitical reality at work here, too."

The archbishop said, "I would like to hear how from the Russian side, the 'third Rome,' speaks to the 'first Rome,'" noting the ecclesial progression from Rome to Constantinople after the schism, to Moscow given its current standing in the Orthodox world.

"It would be interesting to hear just what the common ground Patriarch Kirill has found with the bishop of Rome," Archbishop Tobin added.

The Cuba meeting was not an "improvisation," Father Lombardi said.

It took two years of intense planning and negotiations to schedule. Even when the idea of a meeting was just a vague hope, both Catholic and Orthodox officials insisted it would have to take place on "neutral" territory rather than at the Vatican or in Russia.

Being the first ever meeting of a pope and Russian patriarch, he said, "is an event that, in the ecumenical journey and in the dialogue between Christian confessions, has an extraordinary importance."

The meeting will come as representatives of Orthodox Churches from around the world are preparing for a pan-Orthodox Council meeting in Crete in June. Ecumenical Patriarch Bartholomew of Constantinople, spiritual leader of Orthodox Christians, "naturally, has been informed" of plans for the pope and Patriarch Kirill to meet, and expressed "his joy for this step forward," Father Lombardi said.

Holding a simple meeting with a Moscow patriarch, spiritual leader of

the world's largest Orthodox Church, was a failed dream of St. John Paul II and an opportunity that escaped retired Pope Benedict XVI as well.

Repeatedly after the Soviet bloc began dissolving in 1989 and the once-repressed Eastern Catholic Churches began functioning publicly again, Russian Orthodox leaders insisted there could be no meeting between a pope and a patriarch as long as Catholics were "proselytizing" in what the Orthodox considered their territory.

The Vatican insisted the Catholic Church rejects proselytism, which it defines as actively seeking converts from another Christian community, including through pressure or offering enticements. The Russian Orthodox had insisted such types of proselytism occurred in both Russia and Ukraine, although the Vatican said that when asked, the Orthodox provided no proof.

St. John Paul re-established the Latin-rite Catholic hierarchy of Russia in 2002, which led to the Russian Orthodox withdrawing from dialogue with the Vatican for several years. Even as tensions over the Catholic presence in Russia waned, the Russian Orthodox insisted a bigger example of proselytism was the loss of its churches in the newly independent Ukraine.

The Vatican recognized there were some instances of excessive zeal early on, but rejected the use of the term "proselytism" as a blanket description for the re-establishment of the Ukrainian Catholic Church. The Ukrainian Catholic Church was outlawed by the Soviet government in the 1940s, and its property was confiscated by the government,

which in turn gave some churches to the Russian Orthodox. Byzantine-rite Catholics who once could worship only in a Russian Orthodox church, returned to Catholic services and sought the return of Church property.

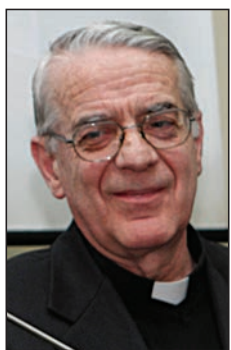
Father Lombardi said the fact that a meeting has been scheduled "allows one to think that, on various points, dialogue has matured and allowed some things that were once seen as obstacles to be overcome."

"Every step toward dialogue, understanding, a will to draw closer to each other, understand each other and walk together" after "a past of distancing themselves and even of polemics and division is a positive sign for everyone," especially considering the huge numbers of Catholics and Russian Orthodox in the world, the spokesman said.

Jesuit Father David Nazar, rector of Rome's Pontifical Oriental Institute and a Ukrainian Catholic from Canada, told Catholic News Service, "If this were to take place, it would be big news in the [Holy] Year of Mercy. To make a step in this direction is beautiful, but also irreversible."

Especially for Catholics in Russia and Ukraine, he said, relations with the Russian Orthodox are complicated, including because of the close relationship between the Russian Orthodox Church and the Russian government, which annexed the Crimea and is supporting fighting in Eastern Ukraine.

Father Nazar described his reaction to the news as "cautiously optimistic," and said he hoped it would mark "a new beginning" in Catholic-Russian Orthodox relations. †



'Every step toward dialogue, understanding, a will to draw closer to each other, understand each other and walk together' after "a past of distancing themselves and even of polemics and division is a positive sign for everyone.'

—Jesuit Father Federico Lombardi, Vatican spokesman



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Parishioners, pastoral leaders reflect on challenges to merging parishes

By Sean Gallagher

COLUMBUS—Phil and Clare Bradshaw have been members of St. Rose of Lima Parish in Knightstown for 34 years. It was in this Connersville Deanery faith community that they raised their five children.

Phil participated in the *Connected in the Spirit* planning process, which resulted in Archbishop Joseph W. Tobin deciding to merge St. Rose Parish with St. Anne Parish in New Castle.

"I kind of expected this, because that was the proposal that we had made," he said. "I was hoping that it wasn't going to be [accepted]. The thing that has gotten us through it is them [archdiocesan leaders] saying that we can continue as a weekly worship site."

Phil was a member of a cohort group made up of members of various Connersville Deanery parishes and its pastoral leaders.

In deciding to merge St. Rose with St. Anne, Archbishop Tobin allowed for the continued use of the churches of both faith communities "if necessary."

Archbishop Tobin announced his decisions regarding 31 parishes in the Bloomington, Connersville and Seymour deaneries on Feb. 4 at St. Bartholomew Church in Columbus.

His decisions will be effective on July 1.

Clare Bradshaw said the coming months will be a time of seeking the presence of God in the midst of the sadness of knowing her parish will be closed and merged.

"It's the mission of all of us to seek him out, no matter where we have to go to do that," she said. "It's nice to have it in a place that we're comfortable with. But change can be good, too. We'll try to keep praying and keep a positive attitude about it."

Deacon Russell Woodard has served as the parish life coordinator of St. Anne and St. Rose, both in Henry County, since 2010. He knows well the difficulty of the decision regarding the Knightstown faith community.

"There's a lot to work through. And part of that is grieving," he said. "We have to grieve what we're losing."

"At the same time, the Gospel has to be proclaimed. And the Gospel is good news. We can't forget that. We have to take that

Gospel out to the people in our community. Sixty-one percent of the people who live in our county claim no church affiliation. There's definitely a mission field out there that we need to figure out how we're going to address."

Linda Jackson and Becky Bujwid, both members of Our Lady of Providence Parish in Brownstown, were in attendance on Feb. 4 in Columbus when Archbishop Tobin announced that their faith community would be merged into St. Ambrose Parish in Seymour.

He also announced that St. Ambrose Parish may choose to maintain Our Lady of Brownstown Church as a worship site, "subject to a triennial evaluation by the archdiocese."

"It's like losing your family," Bujwid said. "We're so small, and we help each other through thick and thin."

Jackson said that her faith will help her cope with the decision to merge her faith community, which she has found difficult to accept.

"My faith is strong," she said. "I keep trying to tell myself that God has a plan. And it's not always ours. So, I've just got to keep my faith and keep going."

Father Daniel Staublin has served as pastor of Our Lady of Providence Parish in Brownstown and St. Ambrose Parish in Seymour for six years.

In the coming months, he will seek to care for the pastoral needs of the members of Our Lady of Providence, which will be merged into St. Ambrose.

"Hopefully, they know me well enough to know that I am there to listen and to help and to support them," he said. "They're still sheep of the flock, whether they're at Our Lady of Providence or at St. Ambrose."

"Hopefully, they'll know that, when we work together guided by the Spirit, good things will happen—things that we didn't even foresee at the time, new life, new growth, new endeavors. But, as with any transition, there is pain dealing with the change. We'll do it together."

People involved in the *Connected in the Spirit* process, such as Providence Sister Constance Kramer and Dan Krodel, are available to members of parishes affected by the decisions related to the planning process made by Archbishop Tobin, especially those that



Father Daniel Staublin and Deacon Michael East attend a Feb. 4 press conference at St. Bartholomew Church in Columbus in which Archbishop Joseph W. Tobin announced decisions regarding the *Connected in the Spirit* planning process for the Bloomington, Connersville and Seymour deaneries. Father Staublin is pastor of Our Lady of Providence Parish in Brownstown and St. Ambrose Parish in Seymour. Deacon East ministers at both of the Seymour deanery faith communities. (Photo by Sean Gallagher)

will be merged.

The experience of the three parishes in Richmond—Holy Family, St. Andrew and St. Mary—might be helpful since they have been working closely together and sharing a priest for more than 20 years.

Included among the announcements that Archbishop Tobin made on Feb. 4 was that the three Richmond parishes will be combined into one and given a new name. At the same time, its three churches will remain in use, and St. Elizabeth Ann Seton School and Seton Catholic High School will be unaffected by the decision related to the parishes.

Father Kevin Morris has served since 2012 as pastor of the three parishes, which have been known for many years as the Richmond Catholic Community. Previously, he served as associate pastor there from 1997-99.

"I think we've been heading in this direction for so long that the decision

comes as no surprise to anyone," said Father Morris. "We've been merging almost everything into one for some time. This decision just makes it official."

He encouraged members of the Knightstown and Brownstown parishes to have patience in the coming months as they prepare for the merger of their faith communities into neighboring ones.

"You will find your way as long as no one insists on my way as the only way," Father Morris said. "It is a wonderful opportunity to start new traditions for a new community."

"It is important to remember that while we don't always agree on everything with the person sitting in the pew with us anyway, what we do agree on is we are all Catholics trying to find our way to heaven. If we have patience and an open mind, we'll probably find the new community is a little slice of heaven already in our lives." †

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change its structures in order to carry out its mission today and in the future."

Other parishes will be linked together in such a way that they will share a priest and, according to Archbishop Tobin, "cooperate in as many ways as possible."

This will include the establishment of joint parish pastoral councils and other committees and commissions. Each parish will, however, maintain its own finance council, which is required by canon law.

Several parishes in the three deaneries affected by the Feb. 4 decisions had already shared a priest for several years, and will continue to do so. However, establishing joint parish pastoral councils will be a new step for them.

Two new sets of linked parishes have been created. St. Anne Parish in New Castle, which will receive the merged St. Rose of Lima Parish in Knightstown, will be linked with St. Elizabeth of Hungary Parish in Cambridge City.

Holy Trinity Parish in Edinburgh, previously linked with St. Rose of Lima in Franklin, will now be linked with

St. Bartholomew Parish in Columbus.

Several sets of partnerships among parishes in the three deaneries will also be established. In such a relationship, the parishes will retain their own pastor or sacramental minister. They will, however, seek to identify, according to Archbishop Tobin, "possible opportunities for joint activity and shared resources."

"The coming months will bring changes that, to some degree, touch all the faithful of the three deaneries," Archbishop Tobin said. "I recognize that there will be grief for the members of the parishes that will close, and sincerely regret the pain these

decisions will cause.

"While I personally know the anguish that comes when having your home parish closed, I am also certain that God is constantly working through us to advance the work of his Church, leading us through sorrow to new and more abundant life."

(For more information about Archbishop Joseph W. Tobin's decisions regarding the Bloomington, Connersville and Seymour deaneries that resulted from the *Connected in the Spirit* planning process, visit www.archindy.org/connected.) †

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have already gone through this process, leaving two deaneries, New Albany and Tell City, still to conclude *Connected in the Spirit*.

Jesus is the same "yesterday, today and tomorrow," but the Church always has needed to adapt its structures to a changing world. Factors such as demographic shifts in Catholic populations, density concentration of parishes in a limited geographical area, a history of declining Mass attendance and sacramental activity, increasing economic challenges that threaten sustainability, a decrease in the clergy needed to staff parishes and a review of facilities were studied and taken into consideration in the *Connected in the Spirit* planning process.

Before making my decisions, I consulted with the Archdiocesan Planning Commission, a group of 16 ordained, religious and lay leaders who are broadly representative of the archdiocese, as well as representatives of the parishes, the Council of Priests and the senior managers of the archdiocese. I am confident that the decisions will contribute to the growth and health

of the archdiocese.

I can well understand that some of these decisions are difficult to accept, especially those regarding the parish communities that will be merged, and parishioners may wonder how and to whom they might appeal. Those who are affected have the right to seek recourse against my decisions. When I announced my decisions, I also communicated in some detail the process of appeal as governed by the proper law of the Catholic Church.

The coming months will bring changes that touch all the faithful of the Bloomington, Connersville and Seymour deaneries, as well as a particular grief for the members of the parishes that will close. I truly regret the pain these decisions will cause.

But no life is spared pain and loss—not the lives of families, parishes, its pastors or an archdiocese. While we know that none of us can avoid losing those we love to sickness and death, we believe that death does not have the final word. Because of Christ's victory over sin and death, hope glimmers amid the pain of life's journey. With the help of God's grace, we can move beyond our pain and sorrow to new life. As we work to grow more like Jesus this Lent, let us search for the will of God that will lead us to even more faithful discipleship of our

risen Lord.

I ask all the parishes in the archdiocese to remember the faithful who have taken part in *Connected in the Spirit* and need our prayerful support. All parishes must be especially attentive to those brothers and sisters who come from a parish that will close, offering them a warm and compassionate welcome, while showing great respect for their former parochial community and its history.

Let us ask the Holy Spirit to continue to accompany the planning process of *Connected in the Spirit*, so that all the members of the communities of the Archdiocese of Indianapolis may be loving disciples who give eloquent witness to the love of God that is manifest in Jesus Christ.

Sincerely yours in Christ,

+ Joseph W. Tobin, C.Ss.R.

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



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Editorial



The corporal works of mercy are posted on a classroom door during Lent at St. Peter Indian Mission School in Bapchule, Ariz. Ash Wednesday, observed on Feb. 10 this year, marked the start of the penitential season of Lent, a time of reflection, prayer, fasting and charity before Easter. (CNS photo/Nancy Wiechec)

Observing Lent in the Holy Year of Mercy

When Pope Francis issued the bull *"Misericordiae Vultus"* ("The Face of Mercy"), he proclaimed a Holy Year of Mercy from Dec. 8, 2015, through Nov. 20, 2016. That means that every season of this liturgical year takes on the character of mercy in a special way.

But in his proclamation of this jubilee year, the Holy Father places particular emphasis on the season of Lent. Pope Francis writes, "The season of Lent during this Jubilee Year should also be lived more intensely as a privileged moment to celebrate and experience God's mercy" (*"Misericordiae Vultus,"* #17). He goes on to say that during Lent we can rediscover the merciful face of God.

Most of us do not consider Lent "a privileged moment." In fact, many of us regard Lent as something of a necessary evil. Yes, Lent is a time of fast and abstinence that prepares us for the joy of Easter, but in itself this season is too often regarded as a time of grim endurance, not an opportunity to experience love and mercy.

Pope Francis sees Lent differently, and he invites us to do the same.

From the beginning of his pontificate, Pope Francis has been urging us to experience the joy of the Gospel. Where do we find joy in Lent? How do the Lenten observances of prayer, fasting and almsgiving lead us to encounter God and to share his joy?

The answer can be found in the lives of the saints. The holy women and men who are our guides in following Jesus and living the kind of life he lived show us that authentic Gospel joy can only be found through closeness to God (prayer), genuine self-denial (fasting) and generous sharing of ourselves (time, talent and treasure) with others, especially the poor and vulnerable. Joy is found when we are not preoccupied with our own self-interest, our happiness, our comfort and security or our independence. Joy is found in giving up, sharing with others and allowing God's will to guide all dimensions of our lives.

Lent is a time of intense holy living. It is a time to remind ourselves that we do not live for ourselves, but for God and for our neighbor.

In "The Face of Mercy," Pope Francis urges us to look especially to Mary, the Mother of Mercy. The Holy Father believes that she can help us "rediscover the joy of God's

tenderness" (*"Misericordiae Vultus,"* #24). Tenderness is not a usual Lenten theme, but it is intimately connected with the image of God found in Judaism, Christianity and Islam. "I trust this jubilee year celebrating the mercy of God will foster an encounter with these religions [Judaism and Islam], and with other noble religious traditions," Pope Francis writes. "May it open us to even more fervent dialogue so that we might know and understand one another better; may it eliminate every form of closed-mindedness and disrespect, and drive out every form of violence and discrimination" (*"Misericordiae Vultus,"* #23).

Mary bridges the religious traditions of Judaism, Christianity and Islam. She is revered by many for her holiness and her fidelity to God's will. "No one has penetrated the profound mystery of the incarnation like Mary," the Holy Father writes. "Her entire life was patterned after the presence of mercy made flesh" (*"Misericordiae Vultus,"* #24).

"Mercy made flesh" is the image of the incarnation that Pope Francis calls us to ponder in a special way during this holy season. He invites us to address Mary in the words of the *Salve Regina* "so that she may never tire of turning her merciful eyes upon us, and make us worthy to contemplate the face of mercy, her Son Jesus" (*"Misericordiae Vultus,"* #24).

During Lent, prayer can bring us closer to the God who is closer to us than we are to ourselves—if only we will open our minds and hearts to him, the presence of mercy made flesh.

During Lent, fasting can help us exercise self-denial and seek God's will before all else.

During Lent, almsgiving, the generous sharing of all God's gifts, can be a true participation in the inner life of the Holy Trinity whose love and goodness continually pours out. As Pope Francis teaches, "From the heart of the Trinity, from the depths of the mystery of God, the great river of mercy wells up and overflows unceasingly. It is a spring that never runs dry, no matter how many people draw from it."

This Lent, let's work at being close to God, denying ourselves and sharing generously with others. May the Father of mercy be with us this Lent, and always, as we seek to be missionary disciples who give witness to the incarnation, God's mercy made flesh.

—Daniel Conway

Intellect and Virtue/John Garvey

You shall not oppress an alien

Donald Trump has been saying that Ted Cruz can't be president because he was born in Canada, and the U.S. Constitution limits eligibility to natural born citizens. I thought at first that Trump was just slinging mud because Cruz had pulled ahead in the Iowa polls (and eventually won that state's Republican caucus). But it fits too well with what is becoming a leitmotif of the Republican primaries.



The point of the "natural born citizen" clause, according to Justice Joseph Story's famous *Commentaries on the Constitution*, was to keep "ambitious foreigners" from "intriguing for the office." This concern about the patriotism of immigrants found statutory expression in the Alien and Sedition Acts of 1798.

Those four laws, enacted in the final years of John Adams' administration, extended the residency requirement for citizenship from five to 14 years; they allowed the president to deport aliens deemed dangerous, and they made it a crime to make false statements critical of the government. Adams' Federalist Party was worried about importing ideas from the French Revolution.

The Alien and Sedition Acts of 1798 codified an American suspicion about the loyalty of aliens. There was, however, another side to the debate. Thomas Jefferson was a Francophile. His Democratic-Republican Party was more welcoming to immigrants. And his party won the election of 1800.

We are seeing a rebirth of the suspicion of immigrants in this year's Republican primary debates. For years, we have had a simmering disagreement about immigration from Latin America. This has been about jobs, social costs (schools, health care), language, culture, sovereignty and respect for the rule of law.

But now it has gotten mashed together with national security. We worry about a repeat of Sept. 11, this time with ISIS rather than al-Qaeda as the perpetrator. We have an attack by Islamic extremists

in San Bernardino, a policeman shot in Philadelphia. We hear about sexual assaults in Cologne, Germany. Europeans worry that they have imported an alien view that demeans women; Americans don't want that either.

And Trump says that Cruz can't be president because he is not the right kind of citizen. It all fits. But I really don't like it.

"You shall not oppress a resident alien," the Book of Exodus exhorted the people of Israel. "You well know how it feels to be an alien, since you were once aliens yourselves in the land of Egypt" (Ex 23:9). This Old Testament commandment is conspicuously unlike the more famous "eye for an eye."

God did not tell the Israelites to treat others badly because that's how the Egyptians treated them. He told them to treat others better than they had been treated.

In the Gospel of Matthew, Jesus offered an even broader exhortation to charity in all matters. "Do to others whatever you would have them do to you" (Mt 7:12).

Catholics should be especially sensitive to this injunction when it comes to immigration policy. Americans of the 19th century worried about the Irish and the Italians, because it was said that their loyalty to the pope would make them untrustworthy citizens.

Passions over the immigration issue are strong, and the fears behind them cannot simply be dismissed as frivolous because they are not. But those who have been entranced by Trump, his casual disparagement of Mexicans and his desire to exclude all Muslims from America need to open their minds and hearts.

The same kind of attractive and simplistic, easy-answer thinking motivated Adams to sign the Alien and Sedition Acts, which he would later consider his greatest mistake.

Not only was his answer to a foreign threat morally and constitutionally suspect, but it's worth remembering that Jefferson went on to beat him. There's a lesson there for today's Republicans, if they ever hope to govern.

(John Garvey is the president of The Catholic University of America in Washington.) †

Spirituality for Today/Father John Catoir

Our duty to those who doubt

Recently, I received a letter from a person desperate because his brother left the Church in anger, saying a lot of what the Church teaches is a myth. I told the person I would pray for the situation. But I imagine there are a lot of similar situations out there.



Here are a few thoughts to help you sort things out, if this is the case. It doesn't take much to see that there is much hatred, vicious violence and warfare in the world. We are living in a flawed world. None of us fully understand it.

But Christians know from the revelation of Jesus Christ that in some way humanity departed from God's will, and we are struggling mightily to find our way back. We need to be purified, and we need a savior.

Faith accepts the mysteries revealed to us by Jesus Christ. Life is a trial. There is an afterlife. God is love. He proved it by sending his only begotten Son to save us from our sins.

The most simple among us understand that the suffering and death of Jesus was born out of divine love for us. To benefit from his sacrifice, he asks only that we repent and follow him.

Faith can never be superseded by logic.

It is something different. No one can prove scientifically that God does not exist.

Nor do we have to exclude science to believe. There is such a thing as theistic evolution, where we understand that God, our creator, set things in motion in some mysterious way so that we would have this experience of life on Earth.

Yes, there is substantial evidence that life evolves. Members of the same species change certain features to meet the challenges of life, or of a new terrain or conditions.

Some dismiss the mysteries we hear about in the Bible. But the essential is answered: God was at the beginning. The world as it is can be explained by evolution but before that evolution, there was God.

I have been a Catholic priest for 50 years, and for me the Church is the mystical body of Christ. It is filled with sinners trying to be better.

Those who leave us to find a perfect church somewhere will soon find it, too, to be imperfect by the very fact that they enter a church filled with humans.

Whether someone leaves because they didn't like others in the Church, or simply don't want to accept our teachings, our duty is to embrace the path of love toward them—and toward others—and not let them disrupt what we have found in faith.

(Father John Catoir writes for Catholic News Service.) †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Use Lent to celebrate, experience God's mercy

During this Lenten season in the Holy Year of Mercy, Pope Francis has invited and challenged us to reflect on the great gift of God's mercy. In his official proclamation (or "papal bull") titled "*Misericordiae Vultus*" ("The Face of Mercy"), the Holy Father calls our attention to the singular role that mercy plays in everything that God says and does throughout salvation history.

Mercy is not simply one of God's many attributes such as being omniscient (all-knowing), omnipotent (all-powerful) or omnipresent (present everywhere).

God's mercy is also not simply something he does periodically, the way a president or governor occasionally pardons a convicted criminal.

Mercy is an essential feature of Who-God-Is. God is love, St. John the Evangelist tells us, and by his very nature he is ready to forgive us always and everywhere no matter what we have done, or failed to do, as his children.

Pope Francis goes further. He tells us: "Jesus Christ is the face of the Father's mercy. These words might well sum up the mystery of the Christian faith. Mercy has become living and visible in Jesus

of Nazareth, reaching its culmination in him. The Father, 'rich in mercy' (Eph 2:4), after having revealed his name to Moses as 'a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness' (Ex 34:6), has never ceased to show, in various ways throughout history, his divine nature. In the 'fullness of time' (Gal 4:4), when everything had been arranged according to his plan of salvation, he sent his only Son into the world, born of the Virgin Mary, to reveal his love for us in a definitive way. Whoever sees Jesus sees the Father (cf. Jn 14:9). Jesus of Nazareth, by his words, his actions and his entire person reveals the mercy of God" ("*Misericordiae Vultus*," #1).

When we look to Jesus in prayer, when we listen to his words in sacred Scripture, and when we encounter him in ministry, in care for others or in holy Communion, we see the Father's merciful face. The loving kindness of our merciful God is constant and unrelenting. Even in instances where God appears as a just judge who punishes sinners, Pope Francis helps us see that God is never arbitrary, capricious or vengeful. On the contrary, the way God judges is through a

tenderness that is not to be confused with weakness but is, in fact, a sign of God's strength.

Quoting St. Thomas Aquinas, Pope Francis writes that "it is proper to God to exercise mercy, and he manifests his omnipotence particularly in this way."

The Holy Father explains that God's mercy, rather than a sign of weakness, is the mark of his power. "For this reason the liturgy, in one of its most ancient collects, has us pray: 'O God, who reveal your power above all in your mercy and forgiveness. ...' Throughout the history of humanity, God will always be the One who is present, close, provident, holy and merciful." Justice and mercy, the pope tells us, "are not two contradictory realities, but two dimensions of a single reality that unfolds progressively until it culminates in the fullness of love" ("*Misericordiae Vultus*," #6).

In "*Misericordiae Vultus*," Pope Francis challenges us to use the season of Lent during this Jubilee Year "as a privileged moment to celebrate and experience God's mercy." He also invites us to use sacred Scripture during the weeks of Lent "to help us rediscover the merciful face of the Father!"

I want to support this special Lenten focus by making "God's mercy" the theme of all my columns for *The Criterion* this Lent. I hope that my reflections will help, at least in a small way, "make God's mercy visible" in the face of Jesus, in the words of sacred Scripture, and in the charitable works of our Church.

Pope Francis urges us to repeat the words of the prophet Micah and make them our own: "You, O Lord, are a God who takes away iniquity and pardons sin, who does not hold your anger forever, but are pleased to show mercy. You, Lord, will return to us and have pity on your people. You will trample down our sins and toss them into the depths of the sea" (cf. Mi 7:18-19).

What a wonderful image for this Lenten season! By our acts of penitence and charity, we allow God to utterly crush our sins and cause them to be swept away by the ocean of divine mercy!

May our all-merciful and all-powerful God take away our sins. May the Father's tenderness, the Son's compassion and the Holy Spirit's loving kindness fill our hearts this Lent and prepare us for Easter joy. †

Aprovechemos la Cuaresma para celebrar y vivir la misericordia de Dios

Durante esta época de Cuaresma en el Santo Año de la Misericordia el papa Francisco nos ha invitado y nos ha desafiado a reflexionar acerca del preciado obsequio de la misericordia de Dios. En su proclamación (o bula papal) titulada "*Misericordiae Vultus*" ("El rostro de la misericordia"), el Santo Padre destaca el papel fundamental que desempeña la misericordia en todo lo que Dios dice y hace a lo largo de la historia de la salvación.

La misericordia no es simplemente uno de los varios atributos de Dios, tales como la omnisciencia (que todo lo sabe), la omnipotencia (que es todopoderoso) o la omnipresencia (que está en todas partes).

La misericordia divina tampoco es algo que Él hace periódicamente, como por ejemplo un presidente o un gobernador que perdona ocasionalmente a algunos delincuentes sentenciados.

La misericordia es una característica esencial de la persona de Dios. San Juan Evangelista nos dice que Dios es amor y que dada su naturaleza está presto a perdonarnos siempre y en todo lugar como hijos suyos que somos, sin importar lo que hayamos hecho o dejado de hacer.

El papa Francisco va todavía más allá y nos dice que:

"Jesucristo es el rostro de la misericordia del Padre. El misterio de la fe cristiana parece encontrar su síntesis

en esta palabra. Ella se ha vuelto viva, visible y ha alcanzado su culmen en Jesús de Nazaret. El Padre, 'rico en misericordia' (Ef 2:4), después de haber revelado su nombre a Moisés como 'Dios compasivo y misericordioso, lento a la ira, y pródigo en amor y fidelidad' (Ex 34:6) no ha cesado de dar a conocer en varios modos y en tantos momentos de la historia su naturaleza divina. En la 'plenitud del tiempo' (Gal 4:4), cuando todo estaba dispuesto según su plan de salvación, Él envió a su Hijo nacido de la Virgen María para revelarnos de manera definitiva su amor. Quien lo ve a Él ve al Padre (cfr Jn 14:9). Jesús de Nazaret con su palabra, con sus gestos y con toda su persona revela la misericordia de Dios" ("*Misericordiae Vultus*," #1).

Cuando buscamos a Jesús en la oración, cuando escuchamos su palabra en las sagradas Escrituras y cuando nos encontramos con él en el ministerio, al cuidar de los demás o en la sagrada comunión, vemos el rostro misericordioso del Padre. La generosidad amorosa de nuestro Dios misericordioso es constante y no cesa, incluso en aquellas situaciones en las que Dios aparece como un juez justo que castiga a los pecadores, el papa Francisco nos ayuda a ver que Dios jamás es arbitrario, caprichoso ni vengativo. Por el contrario, Dios nos juzga mediante una ternura que no debe confundirse con debilidad sino

que es, en efecto, un signo de la fortaleza de Dios.

Citando a santo Tomás de Aquino, el papa Francisco escribe que "Es propio de Dios usar misericordia y especialmente en esto se manifiesta su omnipotencia."

El Santo Padre explica que la misericordia de Dios, en lugar de ser un signo de debilidad es la marca de su poder. "Es por esto que la liturgia, en una de las colectas más antiguas, invita a orar diciendo: 'Oh Dios que revelas tu omnipotencia sobre todo en la misericordia y el perdón ...' Dios será siempre para la humanidad como Aquel que está presente, cercano, providente, santo y misericordioso." El papa nos dice que la justicia y la misericordia "No son dos momentos contrastantes entre sí, sino dos dimensiones de una única realidad que se desarrolla progresivamente hasta alcanzar su ápice en la plenitud del amor" ("*Misericordiae Vultus*," #6).

En "*Misericordiae Vultus*" el papa Francisco nos desafía a aprovechar la temporada de la Cuaresma durante este Año de Jubileo "como momento fuerte para celebrar y experimentar la misericordia de Dios." También nos invita a valernos de las sagradas Escrituras durante la Cuaresma "¡para redescubrir el rostro misericordioso del Padre!"

Deseo reforzar este enfoque especial para la Cuaresma y hacer del tema de

la misericordia de Dios la constante de todas mis columnas del *The Criterion* durante la Cuaresma. Espero que mis reflexiones contribuyan, al menos un poco, a que la misericordia de Dios se torne visible en el rostro de Jesús, en las palabras de las sagradas Escrituras y en las obras de caridad de nuestra Iglesia.

El papa Francisco nos exhorta a repetir y a adueñarnos de las palabras del profeta Miqueas: "Tú, oh Señor, eres un Dios que cancelas la iniquidad y perdonas el pecado, que no mantienes para siempre tu cólera, pues amas la misericordia. Tú, Señor, volverás a compadecerte de nosotros y a tener piedad de tu pueblo. Destruirás nuestras culpas y arrojarás en el fondo del mar todos nuestros pecados" (cfr Mi 7:18-19).

¡Qué imagen tan espectacular para esta temporada de Cuaresma! ¡Mediante nuestros actos de penitencia y caridad permitimos que Dios destruya nuestros pecados y se los lleve en el mar de su divina misericordia!

Que nuestro Dios siempre misericordioso y siempre poderoso borre nuestros pecados. Que la ternura del Padre, la compasión del Hijo y la generosidad amorosa del Espíritu Santo llenen nuestros corazones en esta época de la Cuaresma y nos preparen para la alegría de la Pascua. †

Traducido por: Daniela Guanipa

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

February 12

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **"Breeders: A Subclass of Women?"** film about surrogacy, sponsored by pro-life ministries of Holy Rosary and St. John the Evangelist parishes, 6:30 p.m.

St. Joseph Church and Parish Hall, 319 E. South St., Lebanon, Ind. (Lafayette Diocese). **Indianapolis and Lafayette Cursillo Community Ultreya**, Mass 4:30 p.m., pitch-in dinner 6 p.m., Ultreya 7 p.m., John Ameis speaker. Information: Mark Scheller, 317-733-4184.

February 14

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

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass,

optional dinner afterward. Information: 317-408-6396.

February 14-16

St. Maurice, Napoleon; St. John the Baptist, Osgood; and Immaculate Conception, Millhousen parishes. **Parish mission, "Mercy: God's Gift,"** Father James Farrell, presenter, opportunities for the sacraments of healing, confession and anointing each evening.

- Feb. 14, St. John the Baptist Church, 331 S. Buckeye St., Osgood, 7 p.m.;
- Feb. 15, Immaculate Conception Church, 2081 E. County Road 820 S., Greensburg, 7 p.m.;
- Feb. 16, St. Maurice Church, 8874 Harrison St., Napoleon, 7 p.m.

Information: 317-372-4948 or hustedd2@gmail.com.

February 16

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. Catholic Charismatic Renewal of Indianapolis, **Life in the Spirit Seminar**, session four of seven, 7-9 p.m. Information: Joseph Valvo, 317-546-7328 or j.valvo-indpls@comcast.net.

February 17

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. **Lenten Series: The 10 Commandments in Today's World: Worship is Not Just for Sunday**, 7-8:30 p.m. Information: shartlieb@saintlawrence.net

St. Joseph University Parish, 113 S. Fifth St., Terre Haute. **Respect Life Mass**, 4:30 p.m.

February 18

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

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

February 19

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, "Recognizing Answered Prayers," former WRTV morning and noon anchor Grace Trahan-Rodecap presenter, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

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

February 20

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholic Charities Reverse Raffle and Dinner**, cash prizes up to \$1,250, silent auction, raffle for Pacers tickets, concert tickets and wine-and-dine packages, doors open 6 p.m., dinner starts 6:30 p.m., raffle starts 7:30 p.m., \$20 for

dinner tickets. Registration and information: www.archindy.org/cc/indianapolis/happening.html, or call Valerie Sperka at 317-592-4072.

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

February 21-24

St. Susanna Church, 1210 E. Main St., Plainfield. **Parish Lenten Mission**, led by Deacon Ralph Poyo of New Evangelization Ministries, 7-8:30 p.m. each evening, all invited. Information: info@saintsusanna.com.

February 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club dinner meeting, "Status of Vocations in the Archdiocese of Indianapolis,"** Father Eric Augenstein, presenter, 6 p.m., \$15

per person. Information: 317-748-1478.

Marian University, Evans Center, Lecture Hall 1, 3200 Cold Spring Road, Indianapolis. **Bishop Simon Bruté lecture**, Gary Anderson, Hesburgh Professor of Catholic Theology and Professor of Old Testament at Notre Dame, presenter, 7 p.m. Information: mreasoner@marian.edu.

February 23

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. Catholic Charismatic Renewal of Indianapolis. **Life in the Spirit Seminar**, session five of seven, 7-9 p.m. Information: Joseph Valvo, 317-546-7328 or j.valvo-indpls@comcast.net.

February 24

St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. **Lenten Series: The 10 Commandments in Today's World: Building Strong Families**, 7-8:30 p.m. Information: shartlieb@saintlawrence.net. †

Retreats and Programs

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

February 23

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Christian Simplicity: A Lenten Dialogue**, session two of five, facilitated by Patty Moor and Benedictine Sisters Angela Jarboe and Sheila Marie Fitzpatrick, 7-8:30 p.m., \$15 per person plus one \$15 fee for materials. Information: 317-788-7581 or benedictinn@benedictinn.org.

February 25

Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-

Woods. **Lectio Divina Series**, session four of four, Providence Sister Mary Moloney, presenter, 10-11:30 a.m., \$40 per person for the series. Information: 812-535-2932 or provctr@spsmw.org.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Lenten series, "Sermon on the Mount,"** session three, Franciscan Sister Barbara Leonhard presenter, 6:30-8 p.m. \$15 per session/\$55 for all sessions. Information: 812-933-6437 or oldenburgfranciscancenter.org. †

VIPs



Dan and Susie (Thompson) Torzewski, members of St. Pius X Parish in Indianapolis, will celebrate their 50th wedding anniversary on Feb. 19.

The couple was married on Feb. 19, 1966, in Holy Spirit Church in Indianapolis.

They have four children, Molly Pierce, Christy, Kerri and Kevin Torzewski.

They also have two grandchildren.

Christopher West to speak at E6 Catholic Men's Conference in St. Leon on March 5

Christopher West, a renowned author and speaker on the *Theology of the Body*, is among the featured speakers at the E6 (short for Eph 6:10-18) Catholic Men's Conference at the East Central High School Performing Arts Center, 1 Trojan Place, Suite A, in St. Leon, from 9 a.m.-3:30 p.m. on March 5.



Christopher West

Also speaking will be Mark Houck, co-founder of The King's Men, a group that builds up men in the mold of leader, protector and provider through education, formation and action; Father John Hollowell, pastor of St. Paul the Apostle Parish in Greencastle and Annunciation Parish in Brazil; and Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County.

Archbishop Joseph W. Tobin will celebrate Mass, and the sacrament of reconciliation and adoration will be available.

Advance individual tickets are \$45, or \$50 at the door.

Advance tickets for groups of 10 or more are \$35. For high school and college students ages 16-25, tickets are \$15, and clergy and religious are welcome at no charge.

For more information or to register, log on to www.e6catholicmensconference.com. †

Statewide family conference set for March 12-13 in Kokomo

The Indiana Holy Family Conference will take place at Kokomo High School, 2501 S. Berkley Road, in Kokomo, Ind., in the Lafayette Diocese on March 12-13.

Check-in begins at 7:45 a.m. on March 12, with Mass celebrated by Bishop Emeritus William L. Higi of the Lafayette Diocese at 8:30 a.m. The first day ends at 5:30 p.m. On March 13, the day will begin with Mass celebrated by Father Ted Dudzinski of the Lafayette Diocese at 8:30 a.m. The day will end at 3 p.m.

Sixteen sessions will be offered, including renowned Catholic speaker and author Dr. Edward Sri; Father Scott Traynor, rector of St. John Vianney Theological Seminary in Denver; Dominican Father Nicholas Monco; Lafayette Diocese Office of Family Life director Dora Tobar; Mercy Sister Mary Gretchen Hoffman; and internationally acclaimed musician Danielle Rose.

In addition to the Masses, the conference will offer the sacrament of

reconciliation, adoration, recitation of the Divine Mercy Chaplet, book signings, vendors and lunch.

Speakers will be offered for middle-school and high school aged youths. A Kids' Corner featuring activities, stories and music will be offered in age-appropriate groups for children ages 3-11, and a nursery will be available for children ages 1-2.

Registration for the Kids' Corner is required by Feb. 29.

For those who register by Feb. 22, the cost is \$135 for a couple and all of their children under age 22, \$100 per married couple or family of two, \$50 for a single adult, and \$30 for an individual teen not registered with their family. After Feb. 22, the respective prices are \$150, \$120, \$60 and \$35. Priests, religious and seminarians are welcome at no charge.

For more information or to register, log on to www.holyfamilyconference.org, or contact Kelli Conlon at 765-452-6021 or kelli@stpatrick-kokomo.org. †

Grief seminar focusing on family members to take place on March 14

A day of reflection titled "A Family's Grief: Recognizing and Responding to Each Member's Loss," will be held at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, from 8:30 a.m.-3:30 p.m. on March 14.

When one member of a family dies, the entire family is affected—all members mourn their personal losses. This conference will address the diversity of grief experiences within the family, how to recognize different grief patterns, and how to help family members communicate and show mutual support.

It will also explore how parishes can best respond to the unique spiritual needs of family members.

The cost, which includes lunch and materials, is \$30. All are welcome to attend.

Registration is required by March 7. To register, log on to www.archindy.org/plf/ministries-bereavement.html. For more information, contact Deb VanVelse at dvanvelse@archindy.org, or call 317-236-1586 or 800-382-9836, ext. 1586. †

Struggling couples invited to Retrouvaille weekend on Feb. 26-28 in Indianapolis

A Retrouvaille weekend retreat designed to help unhappy marriages will be offered at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on Feb. 26-28.

Retrouvaille is designed to help troubled marriages regain their health. It helps spouses uncover or re-awaken the love, trust and commitment that originally brought them together. The program is highly successful in saving hurting marriages, even bringing reconciliation to couples who have

already separated or divorced.

During the weekend, couples learn tools to rebuild their lives together in a new and positive way, and in complete privacy.

The cost is \$100, which includes lodging, meals and materials.

Registration is preferred by Feb. 20, but will still be accepted after that date.

For more information or to register, log on to www.retroindy.com, call 317-489-6811 or e-mail info@retroindy.com. †

Women's conference offers speakers on 'Mercy for All'

By Natalie Hoefler

The Indiana Catholic Women's Conference, organized by the Marian Center of Indianapolis and sponsored by the Archdiocese of Indianapolis, will take place at the Indianapolis Marriott Downtown hotel from 8:30 a.m.-4 p.m. on March 19. The theme of this year's conference is "Mercy for All."

This year's speakers include:

- Back by popular demand, national speaker and retreat leader Society of Our Lady of the Most Holy Trinity Father James Blount. He returns to share his message that "through the power of the Holy Spirit, God's Church can make a difference in the world today."

- Michelle Faehnle, co-author of *Divine Mercy for Moms: Sharing the Lessons of St. Faustina*. Faehnle gave up her job as a labor and delivery nurse to raise her four children at home, and to answer the call to the new evangelization.

- Emily Jaminet, co-author of *Divine Mercy for Moms: Sharing the Lessons of St. Faustina*. Jaminet hosts "Mother's Moments" on Gabriel Catholic Radio in Columbus, Ohio. After a brief stint working for a Christian non-profit in Pittsburgh, Pa., she returned home to raise her six children and be a "worker in the vineyard of the Lord."

- Anthony Mullen, national coordinator for the international Flame of Love Movement of the Immaculate Heart of Mary, which promotes the Church-approved late-20th century messages of Jesus and Mary to a Hungarian woman. The messages promise the

triumph of the Immaculate Heart of Mary. Mullen is also chairman of MyConsecration.org, one of the world's largest providers of materials on consecration to Mary, promoting a life dedicated "to Jesus through Mary."

Also returning are Archbishop Joseph W. Tobin, who will celebrate Mass at 11 a.m., and singer/songwriter Annie Karto.

"The Church chose our theme for us this year," says Kathy Denney, director of the volunteer-run Marian Center of Indianapolis. "With this being the [Holy] Year of Mercy, we wanted to focus on God's mercy for all."

Denney feels the annual conference, now in its 11th year, once again has something for women of all ages.

"We've got two young mothers who wrote a book on mercy," she says, stating the book contains a forward by Marians of the Immaculate Conception Father Michael Gaitley, author of *33 Days to Morning Glory* and *Consoling the Heart of Jesus*.

As for Father James, says Denney, "I had so many women request him to come back, and I heard from women who didn't get to come who said they were so sorry they missed him. He's in such demand, I was amazed that he came back."

New to this year's conference is Mullen, a speaker on the international Flame of Love Movement of the Immaculate Heart of Mary. The movement is the result of apparitions of Christ and the Blessed Mother to Hungarian mother and widow Elizabeth Kindelmann between 1961-82. The apparitions and



Archbishop Joseph W. Tobin



Fr. James Blount, S.O.L.T.



Michele Faehnle



Annie Karto



Emily Jaminet

message were approved in 1995 by Cardinal Bernardino Echeverria Ruiz, and in 2009 the seer's writings, collected as the *Spiritual Diary of Elizabeth Kindelmann*, received the imprimatur of Cardinal Peter Erdo.

"Elizabeth said Our Lady said the flame of her heart—which is what you see in the pictures of the Immaculate Heart, [in] which [the flame] really is Jesus—that that flame will become ignited and will blind Satan," Denney says. "The movement has spread through Europe and the eastern part of the United States. It's very interesting."

Marilynn Ross, a member of Our Lady of the Greenwood Parish in Greenwood, attended the conference last year and said she looks forward to going again.

"It's a joyful, joy-filled day," she said. "In the midst of Lent, it's a time of inspiration, of providing hope, a message of 'let's look to the Resurrection, look to the power of the Holy Spirit and the Church, and all that they have to offer us.'"

"It's a time of sharing with other women, and it's a shot in the arm to keep us going through Lent to Easter. Like Father Blount said last year, we are an allelujah people. That's a message we need to hear in the midst of these crazy times."

In addition to the speakers, the conference will offer a catered lunch, vendors, music by Karto, and the opportunity for adoration, Benediction, Mass and confession.

Women who do receive Communion and the sacrament of reconciliation "might consider driving the short distance to the [SS. Peter and Paul] Cathedral to go through the holy doors of mercy for the indulgence," says Denney, noting that the two sacraments are part of the requirements for the holy year plenary indulgence. "The conference should end by 4 p.m., so there'd be plenty of time afterward to drive over to the cathedral. I hope many women take advantage of that opportunity."

Denney says the goal of this year's conference is the same: for women to "go deeper into the mystery of God. We don't do

this [conference] for any other reason. It's a lot of work, and it's completely volunteer. We don't get paid—we do it in hopes that we're doing something to bring about the kingdom of God."

(Tickets for the Indiana Catholic Women's Conference from 8:30 a.m.-4 p.m. on March 19, with registration at 8 a.m., are \$50, or \$25 for students and religious. For groups of 10 or more, tickets are \$45. Members of the largest group will receive a prize and VIP seating in the front row. The conference will be held at the Indianapolis Downtown Marriott, 305 W. Maryland St. Parking is available across the street in the Government Center Parking Garage, 401 W. Washington St., for less than \$10. To register for the conference, log on to www.indianacatholicwomen.com, or mail a check and number of attendees to: Marian Center of Indianapolis, P.O. Box 47362, Indianapolis, IN 46247 (checks made out to St. Michael Foundation). For questions, call 317-888-0873 or e-mail mariancntr@aol.com.) †



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Religious liberty, LGBT rights legislation fails to advance

By Brigid Curtis Ayer

Legislation to expand lesbian, gay, bisexual and transgender (LGBT) rights and provide some protections for religious liberty died on the Senate floor on Feb. 3.

Following a private meeting among Senate Republican leadership, Sen. Travis Holdman, R-Markle, author of Senate Bill 344, told lawmakers on the Senate floor he didn't have the votes for his bill to pass, so he was not going to call it for a second reading.

Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC), who serves as the legislative and public policy spokesperson for the Church in Indiana, said he was not surprised the bill lacked the necessary support to pass.

"This is a very complex issue, and the solution is not clear cut," he said. "While we were appreciative of Sen. Holdman's efforts to find common ground in balancing civil rights of the LGBT community with religious liberty, the Church was unable to support the bill."

Tebbe added that while the bill did provide some protections for religious institutions, the bill failed to recognize religious liberty as an inherent and

fundamental right, and did not provide protection for individuals and businesses on matters of conscience.

Holdman's bill would have provided civil rights expansion for sexual orientation, but not gender identity. The bill prohibited discriminatory practices in acquisition or sale of real estate; housing; education; public accommodations; employment; the extending of credit; and public contracts based on military active duty status; or sexual orientation. The bill also would have provided some protections for religious liberty for institutions.

"After several months of honest, good faith discussion, it is apparent that SB 344 lacks the support in the Senate to move forward," Holdman said, "and as a result, I will not be calling the bill for further debate."

The senator said he is "greatly, greatly disappointed," and added, "We have let down our LGBT friends and our ... friends in the faith community." Holdman described his bill as a balanced approach, which he felt would have been a step forward for Indiana.

"No one supports unjust discrimination of anyone, which includes discrimination regarding one's exercise of faith," Tebbe said. "No one should be coerced or forced to participate in or facilitate behavior contrary to one's conscience."



'After several months of honest, good faith discussion, it is apparent that SB 344 lacks the support in the Senate to move forward, and as a result, I will not be calling the bill for further debate.'

—Sen. Travis Holdman

"The proponents of LGBT civil rights appear to have the understanding that religious freedom only extends to worship in one's congregation or in one's home," he continued. "Catholics and all Christians are called to put our faith into practice in our daily lives. Religious freedom requires the opportunity to live and conduct one's private and public life in accord with one's conscience and faith. One must be able to walk the talk."

Holdman said that it did not appear that the time was right to move this issue forward, and he deeply regretted it.

"The underlying issue is not going to go away," he said, but added he was hopeful that all those involved could come together to reach a compromise. Holdman warned that if lawmakers fail to reach a compromise, there is a real possibility that the courts could make the determination without them.

Sen. David C. Long, R-Fort Wayne, who serves as Senate president pro tempore, echoed Holdman's remarks, saying, "If we don't forge a solution, the courts will. I fear religious freedom and liberty will be the loser if the courts decide the issue."

Long said that courts are "aggressively stepping in" when the legislature fails to act. He attributed the demise of the

legislation to "extreme messaging" from those on both sides of the issue. Long said an attitude of "my way or the highway" doesn't work in the legislative process. He said that as a result of this kind of thinking, nothing is happening on the issue this year. But he added, "Our state is better for having had this discussion."

Sen. Tim Lanane, D-Anderson, who serves as Senate minority leader, said a solution is "not that complicated." He added that he felt the issue was not moving forward because of concerns that were "fueled by fear."

"The issue requires thoughtful and respectful dialogue," Tebbe said. "We urge all people of good will to show mutual respect for one another," he continued, "so that dialogue and discernment can take place to ensure that no one in Indiana will face discrimination whether it is for their sexual orientation or for living their religious beliefs."

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



'Catholics and all Christians are called to put our faith into practice in our daily lives. Religious freedom requires the opportunity to live and conduct one's private and public life in accord with one's conscience and faith. One must be able to walk the talk.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference



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\$165 per person/
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March 18 -24

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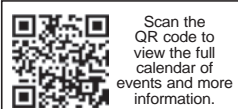
March 20

Stations of the Cross on Palm Sunday-4:30 pm
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ARCHDIOCESE OF INDIANAPOLIS
The Church in Central and Southern Indiana

Connected in the Spirit: Bloomington, Connersville and Seymour deaneries

On Feb. 4, 2016, Archbishop Joseph W. Tobin announced changes in the Bloomington, Connersville and Seymour deaneries that are resulting in the closing of Our Lady of Providence Parish in Brownstown and St. Rose of Lima Parish in Knightstown.

The three Richmond parishes—Holy Family, St. Andrew and St. Mary—will be closed, and one new parish with a new name will be established out of the three former parishes' boundaries.

The decisions were the result of the

months-long involvement of the deaneries' pastoral leaders and representatives of its lay members in the *Connected in the Spirit* planning process.

Archbishop Tobin said the goal of the process was to help parishes "discern where God is leading the Church in central and southern Indiana, and to discuss how the Archdiocese of Indianapolis should change its structures in order to carry out its mission today and in the future."

While some parishes will close, other parishes will be linked together in such a way that they will share a priest, other staff members and create joint programs,

ministries and committees. All of the linked parishes are being asked to establish joint pastoral councils to coordinate planning.

Finally, some parishes will create a partnership. While they will retain their own pastor or sacramental minister, they will collaborate in implementing shared programs and other staff members.

As a result of the *Connected in the Spirit* process for the Bloomington, Connersville and Seymour deaneries, the following are the decrees for parishes closing that are required to be printed in *The Criterion*, the newspaper of the Archdiocese of Indianapolis. †

Holy Family—Richmond

Decree

Whereas my predecessor, Archbishop Daniel Buechlein, OSB, instituted a process to assess the pastoral needs of the parishes of the Archdiocese of Indianapolis; and

Whereas this process, known as *Connected in the Spirit*, was designed to consider the needs of the parishes according to deaneries; and

Whereas it was deemed beneficial to consider the parishes of the Connersville Deanery; and

Whereas, as part of this process, information was elicited concerning both the current condition and pastoral needs of the three parishes linked by a common pastor and commonly known as the "Richmond Catholic Community" of Richmond, Indiana; and

Whereas information concerning the pastoral needs of the people of Holy Family Parish, one of the three parishes of the Richmond Catholic Community, was made available to both the Archdiocesan Planning Commission and to myself as the Archbishop and Ordinary of the Archdiocese of Indianapolis; and

Whereas the information concerning the condition of the parish and the pastoral needs of its people demonstrated that:

- Holy Family Parish has been part of the Richmond Catholic Community for approximately two decades; and
- as a member of the Richmond Catholic Community, Holy Family Parish has shared a pastor, parochial vicar, and pastoral team with St. Mary Parish and St. Andrew Parish; and
- the three parishes of the Richmond Catholic Community have functioned de facto as a single parish for approximately two decades; and
- the system in place, while having many pastoral advantages, imposes serious administrative burdens upon the parish and staff, including:
 - difficulties in administering the funds received in Sunday collections, since the members of the three parishes of the Richmond Catholic Community freely attend any of the three churches and monies collected at one of the three parishes are often designated for another of the three parishes, thus requiring the expenditure of considerable time in separating funds and ensuring that they are credited to the correct parish;
 - the maintenance of separate financial councils per the norms of canon law;
 - the maintenance of separate bank and financial accounts for each of the

three parishes; —the necessity of apportioning to each parish the expenses incurred by the entire Richmond Catholic Community; and

- it is pastorally advantageous to the members of the three parishes of the Richmond Catholic Community, and specifically to the members of the current Holy Family Parish, that the de facto functioning of the Richmond Catholic Community as a single parish be recognized de jure by the creation of a single parish out of the three parishes of the Richmond Catholic Community; and

Whereas the planning commission proposed the merger, canonically known as an extinctive union, between St. Andrew Parish, Holy Family Parish, and St. Mary Parish, with the extinction of all three parishes and the erection of a new parish to be comprised of the members and territory of the extinguished parishes; and

Whereas the unification of the parishes would allow for stronger evangelization, faith formation, and vocations programs, as well as more effective administration and stewardship of the resources of the unified parish; and

Whereas an extinctive union of the parishes would also allow for a prudent allocation of limited resources and personnel, particularly priests; and

Whereas I convened the Presbyteral Council of the Archdiocese and sought its counsel concerning the manner in which the pastoral needs of the people of Holy Family Parish might best be addressed; and

Whereas the Presbyteral Council, after fully considering the issue, recommended by unanimous vote that the Holy Family Parish be extinguished and merged into a newly erected parish; and

Whereas, upon my own consideration of the facts and the recommendation of the Archdiocesan Presbyteral Council, I have reached the conclusion that the recommendations are sound and supported by the facts;

I, Joseph W. Tobin, C.Ss.R., Archbishop of the Archdiocese of Indianapolis, having considered the advice of the Archdiocesan Planning Commission and the Archdiocesan Presbyteral Council, and having in mind my responsibility to best meet the spiritual needs of the people of Holy Family Parish of Richmond in specific and the spiritual needs of the Connersville Deanery and the Archdiocese of Indianapolis generally, now hereby decree that:

1. Holy Family Parish of Richmond, Indiana is to be merged into a parish to be erected consisting of the people and territory of the currently existing

parishes of the Richmond Catholic Community on July 1, 2016.

2. The public juridical person of Holy Family Parish is to be extinguished on the same date, or, if the matter should be appealed, upon the resolution of any such appeal.
3. Upon the extinction of the public juridical person of Holy Family Parish and the unification of its people into the parish to be erected, the civil corporation of Holy Family Parish shall immediately transfer all assets and liabilities of the corporation, whether legal or equitable, to the civil corporation of the newly erected parish.
4. Upon the completion of the transfer of such assets and liabilities, the civil corporation of Holy Family Parish shall take such actions at civil law as are necessary to dissolve itself.
5. This decree is to be published to the pastor of Holy Family Parish.
6. The parishioners of Holy Family Parish and the parishioners of St. Andrew Parish and St. Mary Parish are to be given notice of this decree upon its receipt by the pastor of the parishes. Copies of this decree are to be made available for inspection at the offices of all three parishes, and the parishioners shall be given notice as soon as is possible after its receipt by the pastor.
7. This decree is to be published in the Archdiocesan newspaper, *The Criterion*.
8. This decree is to be posted to the website of the Archdiocese.

Given under my hand and the seal of this Archdiocese on this 4th day of February, 2016.

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

Annette "Mickey" Lentz
Chancellor

Our Lady of Providence—Brownstown

Decree

Whereas my predecessor, Archbishop Daniel Buechlein, OSB, instituted a process to assess the pastoral needs of the parishes of the Archdiocese of Indianapolis; and

Whereas this process, known as *Connected in the Spirit*, was designed to consider the needs of the parishes according to deaneries; and

Whereas it was deemed beneficial to consider parishes of the

Seymour Deanery; and

Whereas, as part of this process, information concerning both the current condition of Our Lady of Providence Parish of Brownstown, Indiana, and the pastoral needs of the people of the parish was made available to both the Archdiocesan Planning Commission and to myself as the Archbishop of Indianapolis; and

Whereas the information concerning the condition of the parish and the pastoral needs of its people demonstrated that:

- there are very limited ministries at Our Lady of Providence;
- Our Lady of Providence has no catechetical program and few resources to support catechesis;
- Our Lady of Providence has few liturgical ministries;
- Our Lady of Providence has few social outreach programs;
- the number of members of the parish is small and is continuing to decline even as the population of the county in which it is located is growing;
- the extinctive union of Our Lady of Providence and the merger of the people of the parish into St. Ambrose Parish of Seymour will provide the opportunity for an increase in ministry, evangelization, and outreach in Jackson County;
- such an extinctive union and merger should be readily accepted as both parishes already share a common pastor.

Whereas the planning commission proposed the merger, canonically known as an extinctive union, of Our Lady of Providence Parish into St. Ambrose Parish; and

Whereas the unification of the parishes would allow for stronger evangelization, faith formation, and vocations programs, as well as effective administration and stewardship of the resources of the unified parish; and

Whereas, while such a unification is sufficiently justified for the reasons *in rem* related above, it also allows for the prudent allocation of limited resources and personnel, particularly priests; and

Whereas I convened the Presbyteral Council of the Archdiocese and sought its counsel concerning the manner in which the pastoral needs of the people of Our Lady of Providence Parish might best be addressed; and

Whereas the Presbyteral Council, after fully considering the issue, recommended by consultative vote that Our Lady of Providence Parish be merged into St. Ambrose Parish in an extinctive union;

I, Joseph W. Tobin, C.Ss.R., Archbishop of the Archdiocese of Indianapolis,

See PROVIDENCE, page 10

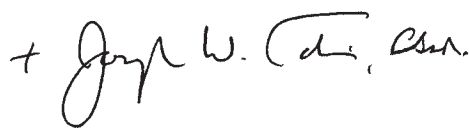
PROVIDENCE

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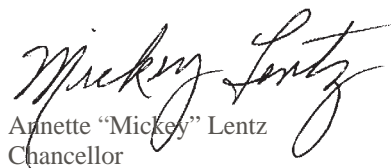
having considered the advice of the Archdiocesan Planning Commission and the Archdiocesan Presbyteral Council, and having in mind my responsibility to best meet the spiritual needs of the people of Our Lady of Providence Parish of Brownstown in specific and the spiritual needs of the Seymour Deanery and Archdiocese of Indianapolis generally, now hereby decree that:

1. Our Lady of Providence Parish of Brownstown, Indiana, is to be merged into St. Ambrose Parish of Seymour, Indiana on July 1, 2016.
2. The public juridical person of Our Lady of Providence Parish is to be extinguished on the same date, or, if the matter should be appealed, upon the resolution of any such appeal.
3. Upon the extinction of the public juridical person of Our Lady of Providence Parish and the unification of its people into St. Ambrose Parish, the civil corporation of Our Lady of Providence Parish shall immediately transfer all assets and liabilities of the corporation, whether legal or equitable, to the civil corporation of St. Ambrose Parish.
4. Upon the completion of the transfer of such assets and liabilities, the civil corporation of Our Lady of Providence Parish shall take such actions at civil law as are necessary to dissolve itself.
5. This decree is to be published to the pastor of Our Lady of Providence and St. Ambrose parishes.
6. The parishioners of Our Lady of Providence Parish and the parishioners of St. Ambrose Parish are to be given notice of this decree upon its receipt by the pastor of the parishes. Copies of this decree are to be made available for inspection at the offices of both parishes, and the parishioners shall be given notice as soon as is possible after its receipt by the pastor.
7. This decree is to be published in the Archdiocesan newspaper, *The Criterion*.
8. This decree is to be posted to the website of the Archdiocese.

Given under my hand and the seal of this Archdiocese on this 4th day of February, 2016.



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



Annette "Mickey" Lentz
Chancellor

St. Andrew—Richmond

Decree

Whereas my predecessor, Archbishop Daniel Buechlein, OSB, instituted a process to assess the pastoral needs of the parishes of the Archdiocese of Indianapolis; and

Whereas this process, known as *Connected in the Spirit*, was designed to consider the needs of the parishes according to deaneries; and

Whereas it was deemed beneficial to consider the parishes of the Connersville Deanery; and

Whereas, as part of this process, information was elicited concerning both the current condition and pastoral needs of the three parishes linked by a common pastor and commonly known as the "Richmond Catholic Community" of Richmond, Indiana; and

Whereas information concerning the pastoral needs of the people of St. Andrew Parish, one of the three parishes linked by a common pastor that are commonly known as the Richmond Catholic Community, was made available to both the Archdiocesan Planning Commission and to myself as the Archbishop and Ordinary of the Archdiocese of Indianapolis; and

Whereas the information concerning the condition of the parish and the pastoral needs of its people demonstrated that:

- St. Andrew Parish has been part of the Richmond Catholic Community for approximately two decades; and
- as a member of the Richmond Catholic Community, St. Andrew Parish has shared a pastor, parochial vicar, and pastoral team with St. Mary Parish and Holy Family parish; and
- the three parishes of the Richmond Catholic Community have functioned de facto as a single parish for approximately two decades; and
- the system in place, while having many pastoral advantages, imposes serious administrative burdens upon the parish and staff, including:
 - difficulties in administering the funds received in Sunday collections, since the members of the three parishes of the Richmond Catholic Community freely attend any of the three churches and monies collected at one of the three parishes are often designated for another of the three parishes, thus requiring the expenditure of considerable time in separating funds and ensuring that they are credited to the correct parish;
 - the maintenance of separate financial councils, per the norms of canon law;
 - the maintenance of separate bank and financial accounts for each of the three parishes;
 - the necessity of apportioning to each parish the expenses incurred by the entire Richmond Catholic Community; and
- it is pastorally advantageous to the members of the three parishes of the Richmond Catholic Community, and specifically to the members of the current St. Andrew Parish, that the de facto functioning of the Richmond Catholic Community as a single parish be recognized de jure by the creation of a single parish out of the three parishes of the Richmond Catholic Community; and

Whereas the Archdiocesan Planning Commission proposed the merger, canonically known as an extinctive union, between St. Andrew Parish, Holy Family Parish and St. Mary Parish, with the extinction of all three parishes and the erection of a new parish to be comprised of the members and territory of the extinguished parishes; and

Whereas the unification of the parishes would allow for stronger evangelization, faith formation, and vocations programs, as well as more effective administration and stewardship of the resources of the unified parish; and

Whereas an extinctive union of the parishes would also allow for a prudent allocation of limited resources and personnel, particularly priests; and

Whereas I convened the Presbyteral

Council of the Archdiocese and sought its counsel concerning the manner in which the pastoral needs of the people of St. Andrew Parish might best be addressed; and

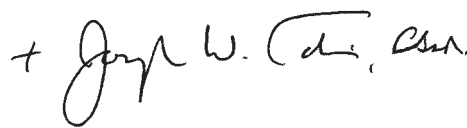
Whereas the Presbyteral Council, after fully considering the issue, recommended by consultative vote that St. Andrew Parish be extinguished and merged into a newly erected parish; and

Whereas, upon my own consideration of the facts and the recommendation of the Archdiocesan Presbyteral Council, I have reached the conclusion that the recommendations are sound and supported by the facts;

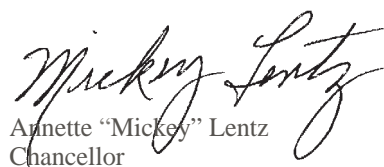
I, Joseph W. Tobin, C.Ss.R., Archbishop of the Archdiocese of Indianapolis, having considered the advice of the Archdiocesan Planning Commission and the Archdiocesan Presbyteral Council, and having in mind my responsibility to best meet the spiritual needs of the people of St. Andrew Parish of Richmond in specific and the spiritual needs of the Connersville Deanery and the Archdiocese of Indianapolis generally, now hereby decree that:

1. St. Andrew Parish of Richmond, Indiana is to be merged into a parish to be erected consisting of the people and territory of the currently existing parishes of the Richmond Catholic Community on July 1, 2016.
2. The public juridical person of St. Andrew Parish is to be extinguished on the same date, or, if the matter should be appealed, upon the resolution of any such appeal.
3. Upon the extinction of the public juridical person of St. Andrew Parish and the unification of its people into the parish to be erected, the civil corporation of St. Andrew Parish shall immediately transfer all assets and liabilities of the corporation, whether legal or equitable, to the civil corporation of the newly erected parish.
4. Upon the completion of the transfer of such assets and liabilities, the civil corporation of St. Andrew Parish shall take such actions at civil law as are necessary to dissolve itself.
5. This decree is to be published to the pastor of St. Andrew Parish.
6. The parishioners of St. Andrew Parish and the parishioners of Holy Family Parish and St. Mary Parish are to be given notice of this decree upon its receipt by the pastor of the parishes. Copies of this decree are to be made available for inspection at the offices of all three parishes, and the parishioners shall be given notice as soon as is possible after its receipt by the pastor.
7. This decree is to be published in the Archdiocesan newspaper, *The Criterion*.
8. This decree is to be posted to the website of the Archdiocese.

Given under my hand and the seal of this Archdiocese on this 4th day of February, 2016.



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



Annette "Mickey" Lentz
Chancellor

St. Mary—Richmond

Decree

Whereas my predecessor, Archbishop Daniel Buechlein, OSB, instituted a process to assess the pastoral needs of the parishes of the Archdiocese of Indianapolis; and

Whereas this process, known as *Connected in the Spirit*, was designed to consider the needs of the parishes according to deaneries; and

Whereas it was deemed beneficial to consider the parishes of the Connersville Deanery; and

Whereas, as part of this process, information was elicited concerning both the current condition and pastoral needs of the three parishes linked by a common pastor and commonly known as the "Richmond Catholic Community" of Richmond, Indiana; and

Whereas information concerning the pastoral needs of the people of St. Mary Parish, one of the three parishes linked by a common pastor that are commonly known as the Richmond Catholic Community, was made available to both the Archdiocesan Planning Commission and to myself as the Archbishop and Ordinary of the Archdiocese of Indianapolis; and

Whereas the information concerning the condition of the parish and the pastoral needs of its people demonstrated that:

- St. Mary Parish has been part of the Richmond Catholic Community for approximately two decades; and
- as a member of the Richmond Catholic Community, St. Mary Parish has shared a pastor, parochial vicar, and pastoral team with St. Andrew Parish and Holy Family Parish; and
- the three parishes of the Richmond Catholic Community have functioned de facto as a single parish for approximately two decades; and
- the system in place, while having many pastoral advantages, imposes serious administrative burdens upon the parish and staff, including:
 - difficulties in administering the funds received in Sunday collections, since the members of the three parishes of the Richmond Catholic Community freely attend any of the three churches and monies collected at one of the three parishes are often designated for another of the three parishes, thus requiring the expenditure of considerable time in separating funds and ensuring that they are credited to the correct parish;
 - the maintenance of separate financial councils per the norms of canon law;
 - the maintenance of separate bank and financial accounts for each of the three parishes;
 - the necessity of apportioning to each parish the expenses incurred by the entire Richmond Catholic Community; and
- it is pastorally advantageous to the members of the three parishes of the Richmond Catholic Community, and specifically to the members of the current St. Mary Parish, that the de facto functioning of the Richmond Catholic Community as a single parish be recognized de jure by the creation of a single parish out of the three parishes of the Richmond Catholic Community; and

Whereas the Archdiocesan Planning Commission proposed the merger,

See ST. MARY, page 11

ST. MARY

continued from page 10

canonically known as an extinctive union, between St. Andrew Parish, Holy Family Parish and St. Mary Parish, with the extinction of all three parishes and the erection of a new parish to be comprised of the members and territory of the extinguished parishes; and

Whereas the unification of the parishes would allow for stronger evangelization, faith formation, and vocations programs, as well as more effective administration and stewardship of the resources of the unified parish; and

Whereas an extinctive union of the parishes would also allow for a prudent allocation of limited resources and personnel, particularly priests; and

Whereas I convened the Presbyteral Council of the Archdiocese and sought its counsel concerning the manner in which the pastoral needs of the people of St. Mary Parish might best be addressed; and

Whereas the Presbyteral Council, after fully considering the issue, recommended by consultative vote that St. Mary Parish be extinguished and merged into a newly erected parish; and

Whereas, upon my own consideration of the facts and the recommendation of the Archdiocesan Presbyteral Council, I have reached the conclusion that the recommendations are sound and supported by the facts;

I, Most Reverend Joseph W. Tobin, C.Ss.R., Archbishop of the Archdiocese of Indianapolis, having considered the advice of the Archdiocesan Planning Commission and the Archdiocesan Presbyteral Council, and having in mind my responsibility to best meet the spiritual needs of the people of St. Mary Parish of Richmond in specific and the spiritual needs of the Connersville Deanery and the Archdiocese of Indianapolis generally, now hereby decree that:

1. St. Mary Parish of Richmond, Indiana, is to be merged into a parish to be erected consisting of the people and territory of the currently existing parishes of the Richmond Catholic Community on July 1, 2016.
2. The public juridical person of St. Mary Parish is to be extinguished on the same date, or, if the matter should be appealed, upon the resolution of any such appeal.
3. Upon the extinction of the public juridical person of St. Mary Parish and the unification of its people into the parish to be erected, the civil corporation of St. Mary Parish shall immediately transfer all assets and liabilities of the corporation, whether legal or equitable, to the civil corporation of the newly erected parish.
4. Upon the completion of the transfer of such assets and liabilities, the civil corporation of St. Mary Parish shall take such actions at civil law as are necessary to dissolve itself.
5. This decree is to be published to the pastor of St. Mary Parish.
6. The parishioners of St. Mary Parish and the parishioners of Holy Family Parish and St. Andrew Parish are to be given notice of this decree upon its receipt by the pastor of the parishes. Copies of this decree are to be made available for inspection at the offices of all three parishes, and the parishioners shall be given notice as soon as is possible

- after its receipt by the pastor.
7. This decree is to be published in the Archdiocesan newspaper, *The Criterion*.
8. This decree is to be posted to the website of the Archdiocese.

Given under my hand and the seal of this Archdiocese on this 4th day of February, 2016.

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

Annette "Mickey" Lentz
Chancellor

St. Rose of Lima—Knightstown

Decree

Whereas my predecessor, Archbishop Daniel Buechlein, OSB, instituted a process to assess the pastoral needs of the parishes of the Archdiocese of Indianapolis; and

Whereas this process, known as *Connected in the Spirit*, was designed to consider the needs of the parishes according to deaneries; and

Whereas it was deemed beneficial to consider the pastoral needs of the parishes of the Connersville Deanery; and

Whereas in the course of this process, information concerning both the current condition of St. Rose of Lima Parish of Knightstown, Indiana, and the pastoral needs of the people of the parish was made available to both the Archdiocesan Planning Commission and to myself as the Archbishop and Ordinary of the Archdiocese of Indianapolis; and

Whereas the information concerning the condition of the parish and the pastoral needs of its people demonstrated that:

- since 2009, St. Rose of Lima Parish has experienced a steady decline in both gross and net income and has incurred deficits in four of the six years from 2009 through 2015;
- the Planning Commission reached the conclusion that the income problems of the parish could be ameliorated by an extinctive union with St. Anne Parish of Newcastle;
- the parish church has a capacity of two hundred, but the average weekend attendance for the period surveyed was only eighty;
- the extinctive union of the parish would allow for an enhanced staff, a residential pastor, and increased administrative efficiency, thus enhancing the pastoral service available to the people of Knightstown;

Whereas the Planning Commission proposed the merger, canonically known as an extinctive union, of St. Rose of Lima Parish into St. Anne Parish of New Castle, Indiana; and

Whereas the cohort representatives agreed with this proposal; and

Whereas the unification of the parishes would allow for effective administration and stewardship of the resources of the unified parish; and

Whereas, while such a unification is

sufficiently justified for the reasons in rem related above, it also allows for a prudent allocation of limited resources and personnel, particularly priests; and

Whereas I convened the Presbyteral Council of the Archdiocese and sought its counsel concerning the manner in which the pastoral needs of the people of St. Rose of Lima Parish might best be addressed; and

Whereas the Presbyteral Council, after fully considering the issue, recommended by consultative vote that St. Rose of Lima Parish be merged into St. Anne Parish;

I, Joseph W. Tobin, C.Ss.R., Archbishop of the Archdiocese of Indianapolis, having considered the advice of the Archdiocesan Planning Commission and the Archdiocesan Presbyteral Council, and having in mind my responsibility to best meet the spiritual needs of the people of St. Rose of Lima Parish of Knightstown in specific and the spiritual needs of the Connersville Deanery and Archdiocese of Indianapolis generally, now hereby decree that:

1. St. Rose of Lima Parish of Knightstown, Indiana is to be merged into St. Anne Parish of New Castle, Indiana on July 1, 2016.
2. The public juridical person of St. Rose of Lima Parish is to be extinguished on the same date, or, if the matter should be appealed, upon the resolution of any such appeal.
3. Upon the extinction of the public juridical person of St. Rose of Lima Parish and the unification of its people into St. Anne Parish, the civil corporation of St. Rose of Lima Parish shall immediately transfer all assets and liabilities of the corporation, whether legal or equitable, to the civil corporation of St. Anne Parish.
4. Upon the completion of the transfer of such assets and liabilities, the civil corporation of St. Rose of Lima Parish shall take such actions at civil law as are necessary to dissolve itself.
5. This decree is to be published to the parish life coordinator and the moderator of St. Rose of Lima Parish and St. Anne Parish.
6. The parishioners of St. Rose of Lima Parish and the parishioners of St. Anne Parish are to be given notice of this decree upon its receipt by the parish life coordinator of the parishes. Copies of this decree are to be made available for inspection at the offices of both parishes, and the parishioners shall be given notice as soon as is possible after its receipt by the parish life coordinator.
7. This decree is to be published in the Archdiocesan newspaper, *The Criterion*.
8. This decree is to be posted to the website of the Archdiocese.

Given under my hand and the seal of this Archdiocese on this 4th day of February, 2016.

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

Annette "Mickey" Lentz
Chancellor

New Parish—Richmond

Decree

Whereas my predecessor, Archbishop Daniel Buechlein, OSB, instituted a process called *Connected in the Spirit* that was designed to assess the pastoral needs of the parishes in the Archdiocese of Indianapolis; and

Whereas the Connersville Deanery is currently participating in this process; and

Whereas as part of this process information concerning the pastoral needs of the people of Richmond, Indiana and surrounding areas was presented to the Archdiocesan Planning Commission by the three parishes of Richmond that are currently linked by a common pastor and are commonly known as the Richmond Catholic Community; and

Whereas the information established that the current disposition of parishes in Richmond is inadequate to meet the current and future pastoral needs of the people of Richmond in that:

- currently the three parishes in Richmond, St. Andrew, St. Mary, and Holy Family, are de jure independent parishes but function de facto as a single parish in most respects;
- the three parishes share a single pastor, have in the recent past shared a single parochial vicar, and share a common pastoral staff;
- because of their status as independent parishes, however, the parishes have been forced into costly and administratively burdensome practices, to wit:
 - although operating as a single parish in most respects, the parishes have been forced to maintain separate bank and financial accounts, and joint expenses have to be apportioned among those accounts;
 - the parishes have a single pastor and pastoral staff, but each parish has an individual finance council and pastoral council resulting in a multiplication of work for the pastor;
 - the parishioners have come to attend mass at whichever church best meets their needs on a given weekend, but their contributions are apportioned to their individual parish of membership, causing undue administrative burdens and expenses to the parishes;
- the parishes jointly maintain an elementary school and a high school;
- a new parish comprised of the members, assets, and territory of the three currently existing parishes and maintaining the currently existing parish churches would have a reasonable ability to meet the pastoral and liturgical needs of all of the Catholic population of Richmond and the surrounding area without unduly burdening those responsible for the pastoral care and administration of that Catholic population; and

Whereas the Archdiocesan Planning Commission based its recommendations on the data obtained from the parishes, the cohort representatives, and the Archdiocese; and

Whereas the Archdiocesan Planning Commission, after reviewing the facts, presented to me the recommendation that the three existing parishes be unified into a single parish; and

Whereas that recommendation was consonant with the wishes expressed by the leadership of the presently existing parishes; and

NEW PARISH

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Whereas I convened the Archdiocesan Presbyteral Council to advise me concerning the question of whether a new parish should be created pursuant to the recommendations of the Archdiocesan Planning Commission, or whether some other course of action should be taken to address the pastoral needs of the Catholic population of Richmond; and

Whereas the Presbyteral Council, after full discussion and opportunity to suggest alternate courses of action, by unanimous consultative vote recommended to me the creation of a new parish in Richmond consisting of the people and territory of the three existing parishes;

I, Joseph W. Tobin, C.Ss.R., in my capacity as Archbishop and Ordinary of the Archdiocese of Indianapolis, having in mind my responsibility to best address

the spiritual needs of the people of Richmond specifically and the needs of the Archdiocese of Indianapolis and the Connersville Deanery generally, hereby decree:

1. A new parish is to be erected that will be comprised of the territory of the currently existing St. Andrew, St. Mary, and Holy Family parishes.
2. The new parish will come into being on the 1st day of July, 2016.
3. The public juridical person of the parish, which is created by operation of law, shall take such actions at civil law as are necessary to create a civil not for profit parish corporation pursuant to the current practice of the Archdiocese of Indianapolis and the law of the State of Indiana.
4. The status of the currently existing parishes and the disposition of the assets and liabilities of those parishes will be determined by the provisions of canon and civil law and by decrees specific to each of the three existing parishes.
5. The new parish will receive such assets and liabilities of the currently existing parishes as are apportioned to it by the provisions of canon and civil law and by the specific decrees concerning each of those parishes.
6. Prior to the date upon which the new parish will come into existence, representatives of the currently existing parishes are, in cooperation with the designated pastor of the new parish, to propose to the Archbishop of Indianapolis a name for the new parish.
7. The number and location of the parish weekday Masses, holy day Masses, and Saturday anticipation Masses and Sunday Masses shall be determined by the pastor of the newly erected parish, after hearing the faithful.
8. This decree is to be published to the pastor of the three currently existing parishes, and, immediately upon receipt of this decree, the pastor is to notify the parishioners of the contents of this decree and to make this decree available

for inspection and copying at the parish offices of the Richmond Catholic Community.

9. This decree is to be published in the Archdiocesan newspaper, *The Criterion*.
10. This decree is also to be published to the Archdiocesan website.

Given under my hand and the seal of this Archdiocese on this 4th day of February, 2016.

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

Arnette "Mickey" Lentz
Chancellor



ARQUIDIÓCESIS DE INDIANÁPOLIS

La Iglesia Católica en el Centro y Sur de Indiana

Conectados en el Espíritu: Deanatos de Bloomington, Connersville y Seymour

El 4 de febrero de 2016 el arzobispo Joseph W. Tobin anunció unos cambios en los deanatos de Bloomington, Connersville y Seymour que conllevarán al cierre de las parroquias de Nuestra Señora de la Providencia en Brownstown y de Santa Rosa de Lima en Knightstown.

Se cerrarán las tres parroquias de Richmond—Sagrada Familia, San Andrés y Santa María—y se creará una nueva parroquia con otro nombre, que ocupará el territorio antiguo de las tres parroquias.

Estas decisiones fueron el resultado de meses de diálogo con los líderes pastorales y representantes laicos de los deanatos, en el proceso de planificación conocido como *Conectados en el Espíritu* (*Connected in the Spirit*).

El arzobispo Tobin indicó que el objetivo del proceso era contribuir a que las parroquias logaran “discernir el rumbo que está trazando Dios para la Iglesia en el centro y el sur de Indiana, y para dialogar sobre cómo la Arquidiócesis de Indianápolis debe modificar sus

estructuras con el fin de desempeñar su misión hoy y en el futuro.”

Si bien algunas parroquias cerrarán, otras se vincularán de forma tal que compartirán el mismo pastor y otro personal, y crearán programas, ministerios comités conjuntos. Se ha solicitado a todas las parroquias vinculadas que creen consejos pastorales conjuntos para coordinar la planificación.

Por último, algunas parroquias crearán sociedades. Si bien estas conservarán

sus respectivos pastores o ministros sacramentales, colaborarán en la implementación de programas conjuntos y compartirán personal.

Como resultado del proceso *Conectados en el Espíritu* de los deanatos de Bloomington, Connersville y Seymour, el periódico de la Arquidiócesis de Indianápolis, *The Criterion*, tiene la obligación de publicar los siguientes decretos de las parroquias que cerrarán.

Holy Family—Richmond

Decreto

Considerando que mi predecesor, el arzobispo Daniel Buechlein, OSB, había instituido un proceso para evaluar las necesidades pastorales de las parroquias de la Arquidiócesis de Indianápolis; y

considerando que este proceso, conocido como *Conectados en el Espíritu* (*Connected in the Spirit*), fue diseñado para evaluar las necesidades de las parroquias según los deanatos; y

considerando que se estimó provechoso tomar en cuenta las parroquias del Deanato de Connersville; y

considerando que como parte de este proceso se produjo información relativa a la situación actual de las tres parroquias vinculadas mediante un mismo pastor y comúnmente conocidas como Comunidad Católica de Richmond, en Richmond, Indiana, y sus necesidades pastorales; y

considerando que se proporcionó a la Comisión de planificación arquidiocesana (Archdiocesan Planning Commission) y a mi persona, en calidad de Arzobispo y Ordinario de la Arquidiócesis de Indianápolis, información relativa a las necesidades pastorales de los integrantes de la parroquia de la Sagrada Familia, una

de las tres parroquias vinculadas mediante un pastor, comúnmente conocidas como la Comunidad Católica de Richmond; y

considerando que la información concerniente a la situación de la parroquia y de las necesidades pastorales de sus habitantes demostró que:

- la parroquia de la Sagrada Familia ha formado parte de la Comunidad Católica de Richmond desde hace aproximadamente dos décadas; y
- como integrante de la Comunidad Católica de Richmond, la parroquia de la Sagrada Familia ha compartido el pastor, el vicario parroquial y el equipo pastoral con las parroquias de Santa María y San Andrés; y
- que en este y muchos otros aspectos, las tres parroquias que conforman la Comunidad Católica de Richmond han funcionado de facto como una sola parroquia desde hace aproximadamente dos décadas; y
- que el sistema actual, si bien presenta muchas ventajas pastorales, también impone una carga administrativa importante a la parroquia y el personal, a saber:
 - dificultades para administrar los fondos recibidos en las colectas dominicales dado que los feligreses de las tres parroquias de la Comunidad Católica de Richmond asisten libremente a cualquiera de las tres iglesias y el dinero recaudado

en cualquiera de las tres parroquias a menudo va destinado a otra de las parroquias, lo que exige un gasto considerable de tiempo para repartir los fondos y garantizar que se acrediten a la parroquia correspondiente;

- el requisito, impuesto por el derecho canónico, de que cada una de las tres parroquias tenga su propio Consejo económico;
- el requisito de que cada una de las tres parroquias tenga cuentas bancarias y financieras separadas;
- el requisito de que los gastos realizados para beneficio de toda la Comunidad Católica de Richmond se reparta proporcionalmente entre cada una de las tres parroquias; y
- resulta pastoralmente beneficioso para los integrantes de las tres parroquias que conforman la Comunidad Católica de Richmond, y específicamente para los de la actual parroquia de la Sagrada Familia, que el funcionamiento de facto de la Comunidad Católica de Richmond como parroquia única sea reconocido de jure mediante la creación de una sola parroquia que fusione las tres parroquias que conforman la Comunidad Católica de Richmond; y

considerando que la Comisión de planificación propuso dicha fusión, conocida canónicamente como una unión extintiva, entre las parroquias de San Andrés, Sagrada Familia y Santa

María, que supone la extinción de las tres parroquias y la creación de una nueva compuesta por los integrantes y el territorio de las parroquias extinguidas; y

considerando que la unificación de las parroquias facilitará el fortalecimiento de la evangelización, la formación de fe y los programas vocacionales, así como la gestión y administración eficaz de los recursos de la parroquia unificada; y

considerando que una unión extintiva de las parroquias también facilitará la distribución pastoralmente necesaria de los recursos limitados y del personal, especialmente los sacerdotes; y

considerando que convoqué al consejo presbiteral de la Arquidiócesis y solicité su orientación en cuanto a la mejor forma de abordar las necesidades pastorales de los habitantes de la parroquia de la Sagrada Familia; y

considerando que el consejo presbiteral, tras examinar a fondo la situación, recomendó por votación unánime que se extinguiera la parroquia de la Sagrada Familia y se fusionara con la nueva parroquia creada; y

considerando que, tras ponderar por cuenta propia los hechos y las recomendaciones del consejo presbiteral de la Arquidiócesis, he llegado a la conclusión de que las

HOLY FAMILY

continuado de la página 12

recomendaciones son sensatas y se fundamentan en los hechos;

yo, reverendo Joseph W. Tobin, C.Ss.R., arzobispo de la Arquidiócesis de Indianápolis, tras considerar el asesoramiento de la Comisión de planificación arquidiocesana, y el Consejo presbiteral de la Arquidiócesis, y tomando en cuenta mi responsabilidad de atender de la mejor forma posible las necesidades espirituales de los habitantes de la parroquia de la Sagrada Familia de Richmond específicamente, y las necesidades espirituales del Deanato de Connersville y de la Arquidiócesis de Indianápolis en general, por medio del presente decreto que:

1. La parroquia de la Sagrada Familia de Richmond, Indiana, se fusione con la parroquia que se creará y estará integrada por las personas y el territorio de las parroquias que actualmente conforman la Comunidad Católica de Richmond, el 1 de julio, 2016.
2. La persona jurídica pública de la parroquia de la Sagrada Familia se extinguirá en esa misma fecha o, si la cuestión se somete a apelación, en la fecha en que se resuelva dicha apelación.
3. Con la extinción de la persona jurídica pública de la parroquia de la Sagrada Familia y la unificación de sus integrantes en la parroquia que se creará, la corporación civil de la parroquia de la Sagrada Familia transferirá inmediatamente todos los activos y pasivos de la corporación, sean estos conforme a Derecho estricto o equidad, a la corporación civil de la nueva parroquia creada.
4. Al finalizar la transferencia de los activos y pasivos, la corporación civil de la parroquia de la Sagrada Familia emprenderá las acciones necesarias de conformidad con las leyes civiles para finalizar su disolución.
5. Este decreto debe entregarse al pastor de la parroquia de la Sagrada Familia.
6. Los parroquianos de la Sagrada Familia y los de Santa María y San Andrés deben recibir notificación de este decreto en cuanto lo reciba el pastor de las parroquias. Las copias de este decreto deben estar disponibles en las oficinas de las tres parroquias para su inspección. Tras recibir este decreto el pastor debe notificar a los parroquianos tan pronto como sea posible.
7. Este decreto debe publicarse en el periódico arquidiocesano *The Criterion*.
8. Este decreto debe publicarse en el sitio web de la Arquidiócesis.

Otorgado de mi puño y letra, y con el sello de esta Arquidiócesis, el día 4 del mes de febrero de 2016.

Reverendísimo Joseph W. Tobin, C.Ss.R.
Arzobispo de Indianápolis

Annette "Mickey" Lentz
Canciller

St. Andrew—Richmond

Decreto

Considerando que mi predecesor, el arzobispo Daniel Buechlein, OSB, había instituido un proceso para evaluar las necesidades pastorales de las parroquias de la Arquidiócesis de Indianápolis; y

considerando que este proceso, conocido como *Conectados en el Espíritu* (*Connected in the Spirit*), fue diseñado para evaluar las necesidades de las parroquias según los deánatos; y

considerando que se estimó provechoso tomar en cuenta las parroquias del Deanato de Connersville; y

considerando que como parte de este proceso se produjo información relativa a la situación actual de las tres parroquias de la Comunidad Católica de Richmond, en Richmond, Indiana, y sus necesidades pastorales; y

considerando que se proporcionó a la Comisión de planificación arquidiocesana (Archdiocesan Planning Commission) y a mi persona, en calidad de Arzobispo y Ordinario de la Arquidiócesis de Indianápolis, información relativa a las necesidades pastorales de los integrantes de la parroquia de San Andrés, una de las tres parroquias vinculadas mediante un mismo pastor, comúnmente conocidas como la Comunidad Católica de Richmond; y

considerando que la información concerniente a la situación de la parroquia y de las necesidades pastorales de sus habitantes demostró que:

- la parroquia de San Andrés ha formado parte de la Comunidad Católica de Richmond desde hace aproximadamente dos décadas; y
- como integrante de la Comunidad Católica de Richmond, la parroquia de San Andrés ha compartido el pastor, el vicario parroquial y el equipo pastoral con las parroquias de Santa María y la Sagrada Familia; y
- que en este y muchos otros aspectos, las tres parroquias que conforman la Comunidad Católica de Richmond han funcionado de facto como una sola parroquia desde hace aproximadamente dos décadas; y
- que el sistema actual, si bien presenta muchas ventajas pastorales, también impone una carga administrativa importante a la parroquia y el personal, a saber:
 - dificultades para administrar los fondos recibidos en las colectas dominicales dado que los feligreses de las tres parroquias de la Comunidad Católica de Richmond asisten libremente a cualquiera de las tres iglesias y el dinero recaudado en cualquiera de las tres parroquias a menudo va destinado a otra de las parroquias, lo que exige un gasto considerable de tiempo para repartir los fondos y garantizar que se acrediten a la parroquia correspondiente;
 - el requisito impuesto por el derecho canónico de que cada una de las tres parroquias tenga su propio Consejo económico;
 - el requisito de que cada una de las tres parroquias tenga cuentas bancarias y financieras separadas;
 - el requisito de que los gastos realizados para beneficio de toda la Comunidad Católica de Richmond se reparta proporcionalmente entre cada una de las tres parroquias; y
- que resulta pastoralmente beneficioso para los integrantes de las tres parroquias que conforman la Comunidad Católica de Richmond, y específicamente para los de la actual parroquia de San Andrés, que el funcionamiento de facto de la Comunidad Católica de Richmond como parroquia única sea reconocido de jure mediante la creación de una sola parroquia que fusione las tres parroquias que conforman la Comunidad Católica de Richmond; y

considerando que la Comisión de planificación arquidiocesana propuso dicha fusión, conocida canónicamente

como una unión extintiva, entre las parroquias de San Andrés, Sagrada Familia y Santa María, que supone la extinción de las tres parroquias y la creación de una nueva compuesta por los integrantes y el territorio de las parroquias extinguidas; y

considerando que la unificación de las parroquias facilitará el fortalecimiento de la evangelización, la formación de fe y los programas vocacionales, así como la gestión y administración eficaz de los recursos de la parroquia unificada; y

considerando que una unión extintiva de las parroquias también facilitará la distribución pastoralmente necesaria de los recursos limitados y del personal, especialmente los sacerdotes; y

considerando que convoqué al consejo presbiteral de la Arquidiócesis y solicité su orientación en cuanto a la mejor forma de abordar las necesidades pastorales de los habitantes de la parroquia de San Andrés; y

considerando que el consejo presbiteral, tras examinar a fondo la situación, recomendó por votación consultiva que se extinguiera la parroquia de Santa María y se fusionara con la nueva parroquia creada; y

considerando que, tras ponderar por cuenta propia los hechos y las recomendaciones del consejo presbiteral de la Arquidiócesis, he llegado a la conclusión de que las recomendaciones son sensatas y se fundamentan en los hechos;

yo, reverendo Joseph W. Tobin, C.Ss.R., arzobispo de la Arquidiócesis de Indianápolis, tras considerar el asesoramiento de la Comisión de planificación arquidiocesana, y el Consejo presbiteral de la Arquidiócesis, y tomando en cuenta mi responsabilidad de atender de la mejor forma posible las necesidades espirituales de los habitantes de la parroquia de San Andrés de Richmond específicamente, y las necesidades espirituales del Deanato de Connersville y de la Arquidiócesis de Indianápolis en general, por medio del presente decreto que:

1. La parroquia de San Andrés de Richmond, Indiana, se fusione con la parroquia que se creará y estará integrada por las personas y el territorio de las parroquias que actualmente conforman la Comunidad Católica de Richmond, el 1 de julio, 2016.
2. La persona jurídica pública de la parroquia de San Andrés se extinguirá en esa misma fecha o, si la cuestión se somete a apelación, en la fecha en que se resuelva dicha apelación.
3. Con la extinción de la persona jurídica pública de la parroquia de San Andrés y la unificación de sus integrantes en la parroquia que se creará, la corporación civil de la parroquia de San Andrés transferirá inmediatamente todos los activos y pasivos de la corporación, sean estos conforme a Derecho estricto o equidad, a la corporación civil de la nueva parroquia creada.
4. Al finalizar la transferencia de los activos y pasivos, la corporación civil de la parroquia de San Andrés emprenderá las acciones necesarias de conformidad con las leyes civiles para finalizar su disolución.
5. Este decreto debe entregarse al pastor de la parroquia de San Andrés.
6. Los parroquianos de San Andrés y los de la Sagrada Familia y Santa María deben recibir notificación de este decreto en cuanto lo reciba el pastor de las parroquias. Las copias de este decreto deben estar disponibles en las oficinas de las tres parroquias para su inspección. Tras recibir este decreto el pastor debe notificar a los parroquianos tan pronto como sea posible.
7. Este decreto debe publicarse en el periódico arquidiocesano *The Criterion*.

8. Este decreto debe publicarse en el sitio web de la Arquidiócesis.

Otorgado de mi puño y letra, y con el sello de esta Arquidiócesis, el día 4 del mes de febrero de 2016.

Reverendísimo Joseph W. Tobin, C.Ss.R.
Arzobispo de Indianápolis

Annette "Mickey" Lentz
Canciller

St. Mary—Richmond

Decreto

Considerando que mi predecesor, el arzobispo Daniel Buechlein, OSB, había instituido un proceso para evaluar las necesidades pastorales de las parroquias de la Arquidiócesis de Indianápolis; y

considerando que este proceso, conocido como *Conectados en el Espíritu* (*Connected in the Spirit*), fue diseñado para evaluar las necesidades de las parroquias según los deánatos; y

considerando que se estimó provechoso tomar en cuenta las parroquias del Deanato de Connersville; y

considerando que como parte de este proceso se produjo información relativa a la situación actual de las tres parroquias de la Comunidad Católica de Richmond, en Richmond, Indiana, y sus necesidades pastorales; y

considerando que se proporcionó a la Comisión de planificación arquidiocesana (Archdiocesan Planning Commission) y a mi persona, en calidad de Arzobispo y Ordinario de la Arquidiócesis de Indianápolis, información relativa a las necesidades pastorales de los integrantes de la parroquia de Santa María, una de las tres parroquias vinculadas mediante un mismo pastor, comúnmente conocidas como la Comunidad Católica de Richmond; y

considerando que la información concerniente a la situación de la parroquia y de las necesidades pastorales de sus habitantes demostró que:

- la parroquia de Santa María ha formado parte de la Comunidad Católica de Richmond desde hace aproximadamente dos décadas; y
- como integrante de la Comunidad Católica de Richmond, la parroquia de Santa María ha compartido el pastor, el vicario parroquial y el equipo pastoral con las parroquias de San Andrés y la Sagrada Familia; y
- que en este y muchos otros aspectos, las tres parroquias que conforman la Comunidad Católica de Richmond han funcionado de facto como una sola parroquia desde hace aproximadamente dos décadas; y
- que el sistema actual, si bien presenta muchas ventajas pastorales, también impone una carga administrativa importante a la parroquia y el personal, a saber:
 - dificultades para administrar los fondos recibidos en las colectas dominicales dado que los feligreses de las tres parroquias de la Comunidad Católica de Richmond asisten libremente a cualquiera de las tres iglesias y el dinero recaudado en cualquiera de las tres parroquias

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- a menudo va destinado a otra de las parroquias, lo que exige un gasto considerable de tiempo para repartir los fondos y garantizar que se acrediten a la parroquia correspondiente;
- el requisito impuesto por el derecho canónico de que cada una de las tres parroquias tenga su propio Consejo económico;
- el requisito de que cada una de las tres parroquias tenga cuentas bancarias y financieras separadas;
- el requisito de que los gastos realizados para beneficio de toda la Comunidad Católica de Richmond se reparta proporcionalmente entre cada una de las tres parroquias; y
- que resulta pastoralmente beneficioso para los integrantes de las tres parroquias que conforman la Comunidad Católica de Richmond, y específicamente para los de la actual parroquia de Santa María, que el funcionamiento de facto de la Comunidad Católica de Richmond como parroquia única sea reconocido de jure mediante la creación de una sola parroquia que fusione las tres parroquias que conforman la Comunidad Católica de Richmond; y

considerando que la Comisión de planificación arquidiocesana propuso dicha fusión, conocida canónicamente como una unión extintiva, entre las parroquias de San Andrés, Sagrada Familia y Santa María, que supone la extinción de las tres parroquias y la creación de una nueva compuesta por los integrantes y el territorio de las parroquias extinguidas; y

considerando que la unificación de las parroquias facilitará el fortalecimiento de la evangelización, la formación de fe y los programas vocacionales, así como la gestión y administración eficaz de los recursos de la parroquia unificada; y

considerando que una unión extintiva de las parroquias también facilitará la distribución pastoralmente necesaria de los recursos limitados y del personal, especialmente los sacerdotes; y

considerando que convoqué al consejo presbiteral de la Arquidiócesis y solicité su orientación en cuanto a la mejor forma de abordar las necesidades pastorales de los habitantes de la parroquia de Santa María; y

considerando que el consejo presbiteral, tras examinar a fondo la situación, recomendó por votación consultiva que se extinguiera la parroquia de Santa María y se fusionara con la nueva parroquia creada; y

considerando que, tras ponderar por cuenta propia los hechos y las recomendaciones del consejo presbiteral de la Arquidiócesis, he llegado a la conclusión de que las recomendaciones son sensatas y se fundamentan en los hechos;

yo, reverendo Joseph W. Tobin, C.Ss.R., arzobispo de la Arquidiócesis de Indianápolis, tras considerar el asesoramiento de la Comisión de planificación arquidiocesana, y el Consejo presbiteral de la Arquidiócesis, y tomando en cuenta mi responsabilidad de atender de la mejor forma posible las necesidades espirituales de los habitantes de la parroquia de Santa María de Richmond específicamente, y las necesidades espirituales del Deanato de Connersville y de la Arquidiócesis de Indianápolis en general, por medio del presente decreto que:

1. La parroquia de Santa María de Richmond, Indiana, se fusione con la parroquia que se creará y estará

integrada por las personas y el territorio de las parroquias que actualmente conforman la Comunidad Católica de Richmond, el 1 de julio, 2016.

2. La persona jurídica pública de la parroquia de Santa María se extinguirá en esa misma fecha o, si la cuestión se somete a apelación, en la fecha en que se resuelva dicha apelación.
3. Con la extinción de la persona jurídica pública de la parroquia de Santa María y la unificación de sus integrantes en la parroquia que se creará, la corporación civil de la parroquia de Santa María transferirá inmediatamente todos los activos y pasivos de la corporación, sean estos conforme a Derecho estricto o equidad, a la corporación civil de la nueva parroquia creada.
4. Al finalizar la transferencia de los activos y pasivos, la corporación civil de la parroquia de Santa María emprenderá las acciones necesarias de conformidad con las leyes civiles para finiquitar su disolución.
5. Este decreto debe entregarse al pastor de la parroquia de Santa María.
6. Los parroquianos de Santa María y los de la Sagrada Familia y San Andrés deben recibir notificación de este decreto en cuanto lo reciba el pastor de las parroquias. Las copias de este decreto deben estar disponibles en las oficinas de las tres parroquias para su inspección. Tras recibir este decreto el pastor debe notificar a los parroquianos tan pronto como sea posible.
7. Este decreto debe publicarse en el periódico arquidiocesano *The Criterion*.
8. Este decreto debe publicarse en el sitio web de la Arquidiócesis.

Otorgado de mi puño y letra, y con el sello de esta Arquidiócesis, el día 4 del mes de febrero de 2016.

Reverendísimo Joseph W. Tobin, C.Ss.R.
Arzobispo de Indianápolis

Annette "Mickey" Lentz
Canciller

Nueva parroquia—Richmond

Decreto

Considerando que mi predecesor, el arzobispo Daniel Buechlein, OSB, había instituido un proceso denominado *Conectados en el Espíritu* (*Connected in the Spirit*) para evaluar las necesidades pastorales de las parroquias de la Arquidiócesis de Indianápolis; y

considerando que el Deanato de Connersville participa actualmente en este proceso; y

considerando que como parte de este proceso las tres parroquias de Richmond vinculadas actualmente mediante un mismo pastor y comúnmente llamadas Comunidad Católica de Richmond, presentaron información ante la Comisión de planificación arquidiocesana (Archdiocesan Planning Commission) en cuanto a las necesidades pastorales de los feligreses de Richmond, Indiana y zonas aledañas; y

considerando que la información demostró que la disposición actual de las parroquias de Richmond resulta inadecuada para atender las necesidades pastorales actuales y futuras de los feligreses de Richmond puesto que:

- en la actualidad las tres parroquias de Richmond —San Andrés, Santa María

y la Sagrada Familia— son parroquias independientes de jure, pero funcionan de facto como una sola parroquia en la mayoría de los aspectos;

- las tres parroquias comparten un mismo pastor, han compartido en fecha reciente un mismo vicario parroquial y tienen personal pastoral en común;
- no obstante, dada su condición de parroquias independientes se han visto obligadas a implementar onerosas prácticas administrativas y económicas, a saber:
 - si bien funcionan como una sola parroquia en la mayoría de los aspectos, las parroquias se han visto obligadas a tener cuentas bancarias y financieras separadas, y los gastos conjuntos deben repartirse proporcionalmente entre dichas cuentas;
 - las parroquias tienen un mismo pastor y personal pastoral, pero cada parroquia tiene sus propios consejos financiero y pastoral, lo que ocasiona que el trabajo del pastor se multiplique;
 - los parroquianos acuden a la misa en la iglesia que más les convenga durante el fin de semana, pero sus donativos deben trasladarse a la parroquia de la cual son miembros, lo que provoca una excesiva carga administrativa y gastos para las parroquias;
- las parroquias mantienen en conjunto una escuela primaria y secundaria;
- una nueva parroquia conformada por los integrantes, activos y el territorio que ocupan las tres parroquias existentes actualmente y el mantenimiento de las iglesias parroquiales que existen en la actualidad podrá razonablemente cumplir con las necesidades pastorales litúrgicas de toda la población católica de Richmond y zonas aledañas, sin que esto ocasione una carga excesivamente pesada para aquellos responsables de la atención pastoral y la administración de dicha población católica; y

considerando que la Comisión de planificación arquidiocesana fundamentó sus recomendaciones en la información recopilada de las parroquias, los representantes de las cohortes y la Arquidiócesis; y

considerando que la Comisión de planificación arquidiocesana, tras analizar la información, me presentó la recomendación de que las tres parroquias existentes se unificuen en una sola; y

considerando que dicha recomendación era coherente con los deseos expresados por los líderes parroquiales; y

considerando que convoqué al Consejo presbiteral de la Arquidiócesis para que me asesorara en relación con el asunto de si debería crearse una nueva parroquia de conformidad con la recomendación de la Comisión de planificación arquidiocesana o si debería emprenderse otra acción para atender las necesidades pastorales de la población católica de Richmond; y

considerando que el Consejo presbiteral, tras explorar a fondo la propuesta y haber tenido la oportunidad de sugerir otros cursos de acción, me recomendó por votación consultiva unánime la creación de una nueva parroquia en Richmond integrada por las personas y el territorio que conforman las tres parroquias existentes;

yo, reverendo Joseph W. Tobin, C.Ss.R., en mi condición de Arzobispo y Ordinario de la Arquidiócesis de Indianápolis, tomando en cuenta mi responsabilidad de atender de la mejor forma posible las necesidades espirituales de los habitantes de Richmond específicamente, y las necesidades espirituales de la Arquidiócesis de Indianápolis y del Deanato de Connersville en general, por medio del presente decreto:

1. La creación de una nueva parroquia que estará conformada por el territorio que ocupan actualmente las parroquia de San Andrés, Santa María y la Sagrada Familia.
2. La nueva parroquia comenzará a existir a partir del 1 de julio, 2016.
3. La persona jurídica pública de la parroquia, creada mediante un procedimiento jurídico, deberá emprender las acciones del derecho civil que sean necesarias para crear una corporación parroquial civil sin fines de lucro, de conformidad con las normas vigentes de la Arquidiócesis de Indianápolis y las leyes del Estado de Indiana.
4. La situación de las parroquias existentes actualmente y el destino de los activos y pasivos de dichas parroquias se determinarán mediante las disposiciones del derecho canónico y civil, así como también mediante decretos específicos para cada una de las tres parroquias existentes.
5. La nueva parroquia recibirá los activos y pasivos de las parroquias existentes actualmente según lo asignen las disposiciones del derecho civil y canónico, así como también mediante decretos específicos relativos a cada una de dichas parroquias.
6. Antes de la fecha en la que la nueva parroquia comience a existir, los representantes de las parroquias existentes actualmente deberán, en colaboración con el pastor designado para la nueva parroquia, proponer al arzobispo de Indianápolis el nombre de la nueva parroquia.
7. El pastor de la nueva parroquia creada determinará la cantidad y el lugar de misas parroquiales durante la semana, misas durante las fiestas de precepto, así como también las misas de los sábados y dominicales.
8. Este decreto debe entregarse al pastor de las tres parroquias existentes actualmente y tras recibirlo, este deberá notificar inmediatamente a los parroquianos el contenido del presente decreto y ponerlo a disposición para inspección y copia en las oficinas parroquiales de la Comunidad Católica de Richmond.
9. Este decreto debe publicarse en el periódico arquidiocesano *The Criterion* y
10. también en el sitio web de la Arquidiócesis.

Otorgado de mi puño y letra, y con el sello de esta Arquidiócesis, el día 4 del mes de febrero de 2016.

Reverendísimo Joseph W. Tobin, C.Ss.R.
Arzobispo de Indianápolis

Annette "Mickey" Lentz
Canciller

Lenten acts of mercy draw Catholics out of indifference

By Mike Nelson

As we Catholics are well aware, Lent is a season of sacrifice and good works. In the minds of some, perhaps, it is a season of drudgery.

This is not because of the Lenten call to sacrifice or “give up” something, although I would guess not many of us relish going without something we like for six weeks. (I have been known to reply, when asked what I am giving up for Lent, “Making commitments I can’t possibly keep.”)

The drudgery comes from believing that we do the same-old, same-old, year after year: fasting on Ash Wednesday, no meat on Fridays, purple everywhere.

The reality, though, is that we are not doing the same thing—not, that is, if we are truly people of faith. People of faith know they are not the same people this year that they were last year or three years ago.

Let’s take, as an example, excerpts from the liturgical readings for Wednesday of the fourth week of Lent, this year on March 9. They include:

- From an Old Testament reading: “The Lord comforts his people and shows mercy to his afflicted” (Is 49:13).
- From the responsorial psalm: “The Lord is gracious and merciful ... good to all and compassionate toward all his works” (Ps 145:8-9).
- And from the Gospel reading: “Whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life” (Jn 5:24).

These are inspiring messages of hope—as they should be—because Lent leads us to Easter, the season of new hope and new life.

But now let’s think about our lives during the fourth week of Lent in recent years—and how we received the word of God on that day.

- March 18, 2015: The Bardo National Museum in Tunisia was attacked by gunmen who killed more than 20 and wounded 50, almost all of them tourists.
- April 2, 2014: A soldier at Fort Hood in Texas shot and killed four people before killing himself.
- March 13, 2013: Cardinal Jorge Mario Bergoglio, archbishop of Buenos Aires, was elected to the papacy.

They were different events, inspiring different feelings in each of us (to say nothing of the personal changes in our lives).

Yet, we can look at these events and still say to ourselves, “Well, that’s the way of the world, events beyond my control. I see what happens, I think about it and move on with my life. Same-old, same-old.”

That suggests an attitude of complacency, indifference and self-sufficiency—something Pope Francis addressed rather pointedly in his Lenten message of 2015.

“Usually,” the pope said, “when we are healthy and



Spanish Missionary of Charity Sister Paul supports a patient at the House for the Dying in Port-au-Prince, Haiti. Making sacrifices and helping others in need during Lent can help Catholics care more consciously about other people. (CNS photo/Paul Jeffrey)

comfortable, we forget about others—something God the Father never does. We are unconcerned with their problems, their sufferings and the injustices they endure. Our heart grows cold.

“Today, this selfish attitude of indifference has taken on global proportions, to the extent that we can speak of a globalization of indifference. It is a problem which we, as Christians, need to confront.”

How do we confront it? Performing acts of charity is certainly a worthy activity during Lent, the pope suggested. But if the good works we do during Lent do not continue throughout the year, can we say that we have been truly renewed in our faith?

Beyond good works done and sacrifices made during one period of the year, Pope Francis suggests that we are called to be people with hearts of mercy—all the time.

“A merciful heart does not mean a weak heart,” he added in that Lenten message, anticipating his announcement of the Holy Year of Mercy. “Anyone who wishes to be merciful must have a strong and steadfast heart, closed to the tempter but open to God.”

On Palm Sunday 2016, we will again cloak ourselves in the most powerful Scripture of the year, in which Jesus, dying on the cross, proclaims a great act of mercy: “Father, forgive them; they know not what they do” (Lk 23:34).

These are words we are called more than ever to take to heart, especially when hardship and injustice affects so many of us. At the very least, they suggest that we need to be open to the conversion of our hearts, to show the mercy to our neighbor that Christ offered all of us at his darkest hour.

We can’t predict what will happen in our lives. But we can prepare merciful hearts by sacrificing—permanently—our need and desire to ridicule those with whom we disagree, to fear those we do not understand, to get even with those who cause us harm.

That is the kind of commitment we need to keep—during Lent and beyond.

(Mike Nelson is former editor of *The Tidings*, newspaper of the Archdiocese of Los Angeles.) †

Scriptures filled with examples of God’s mercy that can be imitated during Lent

By Daniel S. Mulhall

Lent is a penitential season. It is a time for reflecting on our lives, and seeking to understand how we can grow closer to God.

During the Holy Year of Mercy, perhaps our focus should be on understanding what God has done and will do for us, and then consider what changes we must make



Kino Teens volunteers Angelica Ortiz, Marian Enriquez and Nicole Davison serve dinner to recently deported migrants in the kitchen and dining hall of Centro de Atencion al Migrante Deportado (Aid Center for Deported Migrants) in Nogales, in the Mexican state of Sonora. The Scriptures give many examples of God’s mercy that the faithful can emulate during Lent. (CNS photo/Nancy Wiechec)

in our lives so that we can imitate what he does for us in our relationship with others.

As Jesus says in the Gospel of St. John, “If I, therefore, the master and teacher, have washed your feet, you ought to wash one another’s feet. I have given you a model to follow, so that as I have done for you, you should also do” (Jn 13:14-15).

Following his baptism, Jesus went into the desert to pray. The Gospel of Mark says that “the Spirit drove him out into the desert” (Mk 1:12). Following this time of 40 days of fasting and prayer, Jesus emerged from the desert with a passionate message of God’s love and mercy.

He went throughout Galilee “proclaiming the gospel of the kingdom, and curing every disease and illness among the people” (Mt 4:23).

In his teaching about the good news of the kingdom, Jesus used parables to explain God’s great love for us. The message in the parable of the Prodigal Son in Luke 15:11-32 is of a father who welcomes his wayward son back with open arms. He offers a message of God’s great mercy. Many of Jesus’ parables make a similar point.

The image of God as merciful is not unique to Jesus. It is found frequently in the Old Testament, and in many examples in the Psalms.

The prophet Isaiah proclaimed God’s never-ending love for us in one of the most beautiful passages in the Bible:

“Sing out, heavens, and rejoice, Earth, break forth into song, you mountains, for the Lord comforts his people and shows mercy to his afflicted. But Zion said, ‘The Lord has forsaken me; my Lord has forgotten me.’ Can a mother forget her infant, be without tenderness for the child of her womb? Even should she forget, I will never forget you” (Is 49:13-15).

So for Lent this year, perhaps our focus should be on practicing that teaching of Jesus found in the Gospel of Luke:

“But to you who hear I say, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. To the person who strikes you on one cheek, offer the other one as well, and from the person who takes your cloak, do not withhold even your tunic (Lk 6:27-29).

“Give to everyone who asks of you, and from the one who takes what is yours do not demand it back. Do to others as you would have them do to you. ... (Lk 6:30-31).

“But rather, love your enemies and do good to them, and lend expecting nothing back; then your reward will be great and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked. Be merciful, just as [also] your Father is merciful” (Lk 6:35-36).

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

From the Editor Emeritus/John F. Fink

Renaissance Church: Three less than saintly popes

Pope Sixtus IV was elected pope in 1471. Like other popes in that era, he used the papacy to enrich his family. He made two of his nephews cardinals when they were quite young. He also allowed his family to get him embroiled in Italian politics and scandals.



The most disreputable of these affairs was the Pazzi conspiracy of 1478, in which the murder of Lorenzo and Giuliano de Medici of Florence was planned with the pope's knowledge, if not consent. Lorenzo (known as "Lorenzo the Magnificent") was wounded, and Giuliano was killed. The conspiracy failed, but it precipitated a war started by Sixtus against Florence, and later against Venice.

Pope Sixtus, however, was also known as the pope who transformed Rome from a medieval into a Renaissance city. The greatest sculptors and painters were drawn to Rome. He founded the Sistine choir, established the Vatican archives, erected churches

and improved Church music.

On the other hand, Pope Sixtus is also the pope who approved the establishment of the Spanish Inquisition for dealing with Jewish and Moorish converts accused of heresy. It became infamous for its cruelty, and the way it served the Spanish crown instead of the Church.

Sixtus IV was pope for 13 years. When he died in 1484, his nephew, Cardinal Giuliano della Rovere, managed to get a man he could dominate elected pope—Innocent VIII. His court, like Sixtus IV's, was as loose as that of any of the secular kings. He spent lavishly and, in order to afford it, created many curial and other offices that he sold to the highest bidder. He lost control over the Papal States and, when he died in 1492, there was unprecedented violence.

Then came a great rivalry between Cardinal Rovere and Cardinal Rodrigo Borgia, both of them nephews of previous popes. Borgia had been made cardinal and vice-chancellor of the Holy See by Pope Callistus III, and he held that post under the next four popes, amassing vast wealth.

Cardinal Borgia also fathered a number of children, but his favorites

were those born to Vannozza Catanei—Juan, Cesare, Lucrezia and Goffredo.

At the conclave after Pope Innocent VIII's death, Cardinal Rovere was the favorite. But Cardinal Borgia managed to emerge victorious through bribery and promises to the other cardinals. He took the name Pope Alexander VI.

Cardinal Rovere fled to France where he convinced King Charles VIII to invade Italy to depose Pope Alexander. But the pope allied himself with other forces and eventually Charles withdrew back to France.

Pope Alexander VI took care of his children. He made Cesare, only 18, a bishop of several dioceses, including wealthy Valencia, Spain. A year later, he made Cesare a cardinal along with the brother of his current mistress. For Juan, he carved out the duchy of Benevento from the Papal States.

For Lucrezia, he arranged one magnificent marriage after another. Besides that, when he was absent from Rome, Lucrezia was left in charge of official business, acting virtually as regent.

Next week: The return of Cardinal Rovere. †

Cornucopia/Cynthia Dewes

What is love? Can anyone really define it?

Here's the eternal question: What is love? That's hard to say, because love is probably the most elusive thing to define, while still seeming to be the easiest. Go figure.



We know that God is love, and that he loves us always, even though we may often think

ourselves unworthy of it. We know that our job as Christians is to love others as we love ourselves, although we may not always love ourselves very much, not to mention how we may feel about the "others."

So we sift through the various possibilities of what love is not. Love is not solely a sexual relationship, although it may include it if couples are married. It's not a needy condition, although we all certainly need it. It's not what makes a Subaru, despite the ads. And it's not just being nice, although we may say "I love you" more often than we really mean it. In fact, love is not a lot of things.

We recognize romantic falling in love, that wonderful, exciting emotion that overwhelms us at times.

It may continue into a loving spousal relationship, deepening and becoming more complex. Then it may extend even further into parental love, in which married lovers feel the desire and need to nurture and protect the resulting children. In turn, the kids love each other. On a less important level, falling in love can also happen when we get a new puppy, or find our dream house, or hear a piece of music that transports us.

Most of us also experience the pleasure of loving friendships. Here, too, we want to treat our friends with respect and work to make their lives profitable in some way. We listen to them, and they listen to us when we need to vent. They help us, give us advice and encouragement, and think up ways to amuse us. Their love may also last a lifetime.

Sometimes love means sacrificing one's time or money or whatever it takes to serve another. In marriage, it means taking the vow "in sickness and in health" literally, maybe including years of nursing a spouse through depression, cancer or dementia. And it also means believing the vow to be faithful "for richer, for poorer" through failed business ventures or lost jobs or bankruptcy. Paradoxically, it may even mean surviving together through

winning the Powerball lottery.

Tough love may be necessary when we must displease people in order to help them. The immature teen may need grounding, or the adulterous friend may need a reminder of what's right rather than a sympathetic shoulder to cry on. It may mean talking to an employee about a change in method or behavior, or reminding a fellow parishioner of the need to be charitable rather than righteous.

Taking love to a wider area, we may show love for our freedom and our American way of life by exercising our rights and duties as citizens in keeping informed, voting and participating in national debate. We may also show such love by pointing out errors in national efforts and working for constructive solutions.

It's a lot of fun to look at teenage lovers in the movies or ideal marriages on TV. But really expressing love ourselves is a bit harder, and yet more satisfying than those examples. God is love, which sets the standard pretty high. But we can certainly celebrate it on St. Valentine's Day. †

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

The Human Side/Fr. Eugene Hemrick

Reflecting on new meanings for the March for Life

Even though the day was overcast, bone-chilling and the usual number of marchers was down, this year's



March for Life made a resounding statement about the dignity of life by those who endured the brutal weather.

Immediately after the march ended, the historic 2016 blizzard hit Washington,

grinding life to a halt.

As I experienced this, an additional meaning of the March for Life struck me: It is a tribute to those whose lives are stifled from living life in a normal way, and it is a tribute to those who reach out to serve them. An example of stifled lives is the terminated child in the womb who never sees the light of day, or in those who suffer

from life-deflating racism because of prejudices.

Other examples of stunted lives are those suffering from poor upbringing and those who act out life-smothering behaviors. Then there are the illiterate, deprived of growing in life-enhancing knowledge that generates a brighter future.

At the moment, there are parts of the world seeing an influx of immigrants whose children are being deprived of education needed to live more fruitful lives.

Homes that once were filled with dreams of a hopeful future now house shut-ins who are confined to a solitary room. Adding to the list are those scarred by the wounds of war that have become a growing part of the shut-in world. Everywhere we look, we see people whose dreams of a bright, hopeful future are all but dead.

One significant meaning of the

March for Life is that it serves as a rally for those who serve others deprived of living noble, dignified, joyful lives.

This year's March for Life can also be seen as symbolizing the Holy Year of Mercy initiated by Pope Francis. To be merciful is to empty one's heart so that another can take up space there. If we take a closer look at the hearts of those serving others with empty lives, we find compassionate hearts nourishing them with life-giving kindness.

When Christ died on the cross, it seemed his life had come to a halt. It didn't. Rather, because of his love for us, hope of eternal life is a reality. Today, the kingdom of heaven on Earth is found in those exemplifying Christ's desire for everyone to enjoy the beauty of living a full, fruitful and dignified life.

(Father Eugene Hemrick writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

Oh, what a tangled web: rising above Instagram envy

Melina Birchem has uploaded 777 images to her Instagram account over the past two years:



sushi, Starbucks, her new tattoo, rosary beads, cowboy boots. Sometimes the juxtaposition is jarring. A glowing monstera, a chilled margarita. A snapshot from waitressing, a prayer journal documenting her consecration to the Blessed Mother.

As a freshman at the University of Mary in Bismarck, N.D., Melina has tried to moderate her use of social media, deleting the Facebook and Twitter apps from her iPhone and abandoning Snapchat altogether. Instagram has been harder to rein in, admits the psychology major, an amateur photographer and self-described "beauty seeker" who is among more than 400 million users drawn to the five-year-old photo-sharing social network.

"I have one of those love-hate relationships with Instagram," Melina said.

It captures her adventures, connects her with friends and kindles her faith. But sometimes, it sends Melina down a destructive path, like when it leads her to bikini photos that erode her self-esteem. Even following friends can induce pangs of envy. "I'm constantly seeing rings and relationships popping up on my Instagram. It can make me feel very single."

It's easy to get stuck in the honeycomb of Instagram feeds, where six degrees of separation becomes two taps—from someone you know to someone who knows someone you know, then a total stranger with an expensive wardrobe and a nice tan. The filters create a fun-house mirror of comparison, rendering you short and squatty. They're the ones out making great memories—picking apples, lounging poolside, kissing beneath a Ferris wheel. You're the one in sweatpants stalking them from the couch.

Instagram has created a culture of unabashed voyeurism. To comment on a picture with the popular hashtag "goals" is to openly covet. It's often a one-word comment, an evolution from the "I like this" of a facile Facebook thumbs-up to "I want to be this." Yet the word "goals" connotes a rigorous academic pursuit, making it perfectly acceptable, even witty.

"That hashtag is a pet peeve of mine!" Melina said. "It's a code for comparison and envy. It's like, 'Why are you striving to be someone else when God meant you to be you? You are precious in his eyes!'"

Melina is trying to reclaim the hashtag by occasionally tagging her posts with "Catholicgoals," a tongue-in-cheek reminder of what really matters—sacraments, prayer, friendship. She resists the temptation to curate her Instagram feed in order to project a perfect life, realizing that wouldn't be healthy for her or friends who would view it. "You're never going to have good conversations with people if you're not willing to be vulnerable."

Melina believes we've become too passive about toxic influences. "We're scared of certain consequences that may or may not happen if we make a first decision to cut off that which kills us," she said. "I want to challenge us to become bolder in seeing what is hurting us physically, emotionally, spiritually and then doing something about it."

That may mean unfollowing a feed that's bringing you down or giving up Instagram for a week. For Melina, such measures are part of a deliberate effort to stay rooted in her identity as a daughter of Christ. When she's bombarded by Cosmo covers at the grocery store checkout, she turns away and recites Song of Solomon: "You are beautiful, my love, there is no flaw in you" (Sg 4:7).

Sure, she'd like to lose weight, but when Melina looks in the mirror, she focuses on her chocolate brown eyes and her bright, all-consuming smile. "There's a joy in my smile that reminds me of a woman in love," she said. "I love the way God made me, and the way his joy in me is infectious."

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

First Sunday of Lent/Msgr. Owen F. Campion

Sunday Readings

Sunday, Feb. 14, 2016

- Deuteronomy 26:4-10
- Romans 10:8-13
- Luke 4:1-13

The Book of Deuteronomy provides the first reading for this first Sunday of Lent. Deuteronomy looks to the days when the Hebrews were freed from Egyptian slavery, and made their uncertain way across the treacherous Sinai Peninsula. Yet Deuteronomy is not a story of doom and gloom.



It is hopeful. All will be well for God's

people if they simply love God and follow his commandments. God already had proven to be merciful and protective. He would not change.

The decision to obey God, therefore, and truly to be his faithful people rested solely with the people themselves.

For its second reading this weekend, the Church provides us with a reading from St. Paul's powerful Epistle to the Romans. The Apostle wrote this epistle to the Christians living in Rome, the imperial capital and the center of the Mediterranean world in the first century.

As was the case with the other communities to which Paul sent letters, the Church in Rome was living in a culture that utterly was at odds with the Gospel. Surely many of the Christian Romans had doubts. Paul urged these people to be strong by uniting themselves to God through faith in Jesus. His resurrection from the dead is the ultimate confirmation that Jesus is the Lord.

This reference would have had an impact. Crucifixion indeed was a fate that might have awaited them. Surely many were afraid since, after all, the popular mood and the political order were against Christians. The penalty for being a Christian was death.

Finally, Paul insisted, God's mercy and life, given in Christ, are available to all, Jews and gentiles alike.

St. Luke's Gospel gives us a scene also seen in Mark and Matthew, namely a story of the temptation of Christ by the devil. The identity of Jesus is made clear. The Gospel says that Jesus is "full of the Holy Spirit" (Lk 4:1). He is the Son of God. He is also human because the devil used food to tempt Jesus. Fasting was a discipline for Jesus.

In the exchange, the devil often comes across as indecisive and struggling. This despite the fact that he is depicted in the popular imagination as so very powerful—as indeed the devil is. The devil cannot grasp the full meaning of Christ's identity. He foolishly seeks to tempt Jesus not to be faithful to God but rather to worship him.

Jesus, by contrast, is serene and strong. He is in control.

Nevertheless, although defeated for the moment, the devil does not relent but only lies in wait for another opportunity.

Reflection

On Ash Wednesday, the Church invited us to use the season of Lent as a means to our great holiness.

Never deluding us by implying that the path to holiness is a walk along an imagined primrose path, the Church frankly tells us that holiness requires discipline, focus, and unflinching faithfulness to God despite difficulties and the forces, very real in the world, that are absolutely at odds with the Gospel of Jesus.

We are similar in so many ways to the Hebrews as they fled from Egypt and slavery to the land of prosperity and peace God had promised them. We are in flight from the slavery and hopelessness of sin.

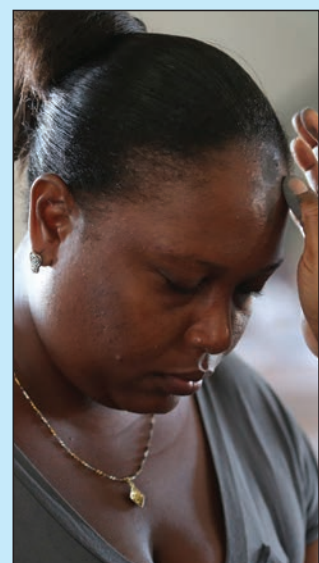
The first Christians to whom Paul wrote his letters and Luke wrote his Gospel were also in flight from sin and death. They were weak. We are weak because selfishness attracts us. They could not see everything. Neither can we.

God alone gives courage and insight. Lent gives us the opportunity to strengthen our own resolves to resist sin, to be with God and in him to find our way. †

My Journey to God

Lent is the Time

By Thomas J. Rillo



- Lent is the time
 - To allow our faith to manifest itself
 - Deep within our hearts
- Lent is the time
 - To let the power of our faith
 - Take hold of us and guide us
- Lent is the time
 - To relive the passion of Jesus Christ
 - To walk the way to Calvary
- Lent is the time
 - To place our feet on the via dolorosa
 - To feel Jesus' pain on his journey
- Lent is the time
 - To reflect on the magnitude of Jesus' ministry
 - To relive the teachings of Jesus
- Lent is the time
 - To walk the shores of Galilee with Jesus
 - To emulate the disciples' wonderment
- Lent is the time
 - To renew our covenant with God
 - To reflect and to wonder on His Word
 - To grow closer to God through prayer
- Lent is the time
 - For making sacrifices imitating Jesus
 - Forsaking the things that tempt us
- Lent is the time
 - To imitate the courage of Jesus in all things
 - To prefer nothing to Jesus Christ
- Lent is the time
 - For complete giving or receiving forgiveness
 - Just as Jesus forgave on the cross

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington, and is a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. A woman receives ashes during Mass on Ash Wednesday 2015 at the transitional cathedral in Port-au-Prince, Haiti.) (CNS photo/Bob Roller)

Daily Readings

Monday, February 15

Leviticus 19:1-2, 11-18
Psalm 19:8-10, 15
Matthew 25:31-46

Tuesday, February 16

Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

Wednesday, February 17

The Seven Holy Founders of the Servite Order
Jonah 3:1-10
Psalm 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, February 18

Esther C:12, 14-16, 23-25
Psalm 138:1-3, 7c-8
Matthew 7:7-12

Friday, February 19

Ezekiel 18:21-28
Psalm 130:1-8
Matthew 5:20-26

Saturday, February 20

Deuteronomy 26:16-19
Psalm 119:1-2, 4-5, 7-8
Matthew 5:43-48

Sunday, February 21

Second Sunday of Lent
Genesis 15:5-12, 17-18
Psalm 27:1, 7-9, 13-14
Philippians 3:17-4:1
or Philippians 3:20-4:1
Luke 9:28b-36

Question Corner/Fr. Kenneth Doyle

The Church advocates balance between national security and care for refugees

It is my understanding that the Catholic Church, along with other religious organizations, is helping to relocate Syrian and other Middle Eastern refugees, of whom more than 90 percent are Muslim. This is deeply troubling to me.



I lost an acquaintance in the San Bernardino, Calif., massacre. It seems probable to me that some of these Muslims may participate in terrorist acts.

I have written to Catholic Charities, my diocesan newspaper and the bishops' conference expressing my concerns, but have received no response.

Does the Bible, or do the teachings of Jesus, ever tell us that we should willfully give aid to those who seek to do us harm? (City of origin withheld)

Normally, I would not choose to run a letter like this because of its blatant bias. But realism causes me to worry that there may be other readers who share some of the feelings expressed, so I prefer to respond.

No, we are not required to help those who we know for a fact seek to harm us. In this case, though, it is far from clear if we have knowledge that refugees from the Middle East will carry out any attacks here.

In any case, Pope Francis, in an address to diplomats last month, called for nations to "find the right balance between its twofold moral responsibility to protect the rights of its citizens, and to ensure

assistance and acceptance to migrants."

In the past five years, at least 4 million Syrians have fled their country as a consequence of their country's civil war and the rise of the Islamic State terrorist group. Children make up more than half of those displaced, and they have paid the heaviest price.

According to data gathered by Catholic Relief Services (CRS), "many have witnessed violence and the loss of homes or loved ones; the vast majority have been out of school for years."

Christian humanitarian groups such as CRS and World Vision, which are on the ground helping refugees, do not distinguish between Christians and non-Christians; they simply serve all who are desperately seeking a home.

Jesuit Father Tom Smolich is an American who serves as the international director of Jesuit Refugee Services. He said, "The idea of only taking Christian refugees is contrary to what we stand for as an immigrant nation."

To view Muslims generically as terrorist sympathizers is not only irresponsible, but wildly inaccurate.

"These refugees are fleeing terror themselves," said Auxiliary Bishop Eusebio Elizondo of Seattle, chairman of the U.S. bishops' Committee on Migration last November. "They are extremely vulnerable families, women and children who are fleeing for their lives. We cannot and should not blame them for the actions of a terrorist organization."

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



Seven Servite Founders

13th century
feast - February 17

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

Rest in peace

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

ALLEN, Warren H., 95, St. Lawrence, Lawrenceburg, Jan. 22. Husband of Mary Louise Allen. Father of Janine Smith, Danny, Jeff and Terry Allen. Grandfather of eight. Great-grandfather of five.

AUGUSTINE, James M., 43, St. Gabriel, Connersville, Jan. 24. Husband of Amy Jo Augustine. Father of Sarah and Nickolas Augustine. Brother of Debbie Rouse, Brian, David, Kevin and Mark Bramer.

BAECHER, William J., 99, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 10. Father of Kathryn, James and John Baecher. Grandfather of 12. Great-grandfather of 11. Great-great-grandfather of three.

CLIFFORD, James T., 76, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 13. Husband of Donna Clifford. Father of Denise Kilgus, Debbie, David and Don Clifford. Brother of Patricia King, Michael and Thomas Clifford. Grandfather of six.

DILL, Dr. Myron K., 90, St. Joan of Arc, Indianapolis, Jan. 16. Husband of Edna Dill. Father of Carolyn Dapo, Elizabeth Falcone, Mary Garrison, Audrey Zerr, Jennifer,

Myra, Anthony, Gregory and Jeffrey Dill. Brother of Carolyn Dill. Grandfather of 13. Great-grandfather of 10.

ESTRIDGE, Alberta D. (Behlmer), 94, All Saints, Dearborn County, Jan. 23. Mother of Marge Lutz and Judy Viel. Grandmother of four. Great-grandmother of three.

FENNERTY, Julia A., 81, St. Pius X, Indianapolis, Jan. 25. Wife of Larry Fennerty. Mother of Laurel and Brian Fennerty.

GARRITSON, Judi, 74, Holy Spirit, Indianapolis, Jan. 11. Mother of Angie Butler and Eric Garritson. Sister of Rich Rardin. Grandmother of four.

GEDRICK, Norma I., 90, Sacred Heart, Clinton, Jan. 20. Wife of Charles Gedrick. Mother of Dottie McCormick, Clida Perry, Marsha Zucca and Charles Gedrick Jr. Grandmother of 11. Great-grandmother of 17.

GEIS, Charles, 89, St. Mary, Richmond, Jan. 24. Father of Lucinda Dunaway, Victoria Fosdick, Terri, Bob, Bryan and Paul Geis. Brother of Kathleen Lorenz. Grandfather of 20. Great-grandfather of 20.

GOHMANN, Kathleen, 92, St. Mary, New Albany, Jan. 28. Mother of Victoria Dodge, Paul and Stephen Gohmann. Sister of Gene Coomer. Grandmother of eight. Great-grandmother of three.

GRINSTEAD, Helen, 95, Nativity of Our Lord Jesus Christ, Indianapolis, Jan. 15. Mother of Margie Stahley and JoEllen Thompson. Grandmother of six. Great-grandmother of eight.

HAMMERLE, Martha J., 80, St. Louis, Batesville, Feb. 1. Mother of JoLynn Eckstein and



Saint of mercy

The exhumed body of St. Padre Pio is carried into a Catholic church in Rome on Feb. 3. Pope Francis asked the Capuchins to bring the relics of St. Padre Pio and St. Leopold to Rome for the Holy Year of Mercy, particularly the Feb. 10 celebration of Ash Wednesday and the commissioning of the official "missionaries of mercy." (CNS photo/Yara Nardi, Reuters)

John Hammerle. Sister of Don and Jim Vogelsang. Grandmother of five.

HENRY, Dolores J., 83, St. Pius X, Indianapolis, Jan. 21. Mother of Gail Boggs, Maureen Hoosier, Donna Smith, Martina Sternberg, Daniel, Gary and Matthew Preston. Sister of Marilyn Grenier, Sharon Tavi and Jackie Wright. Grandmother of 19. Great-grandmother of 24.

HESSIG, Mary Ann, 78, St. Augustine, Jeffersonville, Jan. 20. Mother of Donna Poole and Linda Stephens. Sister of Patricia Rittle, Peggy Wheatley, Allen, Daniel, David, Lawrence and Thomas Burke. Grandmother of seven. Great-grandmother of nine.

HOLLAND, Gary V., 74, Sacred Heart, Clinton, Jan. 23. Father of Peggy Bridwell and Debi Mack. Brother of Mary Ann Barrett.

LEE, Howard J., 86, St. Mary, Indianapolis, Jan. 27.

LaROSA, Delores J. (Riley), 79, Immaculate Heart of Mary, Indianapolis, Jan. 27. Wife

of Joseph LaRosa. Mother of Antoinette, Maria, Anthony, Joseph and Michael LaRosa. Sister of Donald Riley. Grandmother of 15.

MCGOVERN, Jr. Paul C., 87, St. Michael the Archangel, Indianapolis, Jan. 16. Father of Linda Cook, Kathleen, Mary, Thomas and William McGovern. Grandfather of four. Great-grandfather of two.

NOBBE, Dallas John Aries, infant, St. Michael, Brookville, Dec. 31. Son of Samantha Mims and Dillon Nobbe. Brother of Jaxon Nobbe. Grandson of Beth Baker, Carrie Johnson and Phil Nobbe.

PETREE, Dorothy (Matthews), 92, Good Shepherd, Indianapolis, Feb. 1. Mother of Susan Evans and James Winans. Stepmother of eight. Grandmother of six. Step-grandmother of several. Great-grandmother of eight. Step great-grandmother of several.

RIORDAN, Daniel J., 78, Christ the King, Indianapolis, Jan. 23. Father of Brian, Daniel, Kevin and Michael Riordan. Grandfather of 10. Great-grandfather of four.

ROBB, J. Kevin, 54, St. Ambrose, Seymour, Jan. 22. Husband of Maria Eladia Robb. Father of Kevin Feliciano Robb.

ROSS, Robert L., 94, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 27. Father of Theresa Desautels, Donna and Jerry

Ross. Grandfather of six. Great-grandfather of eight.

SCHICKEL, Catherine R., 95, St. Mary, Lanesville, Jan. 30. Sister of Mary Kirchgessner, Herman Jr. and Peter Schickel. Aunt of several.

SIMMERMEYER, Jerry, 81, St. Michael, Brookville, Jan. 28. Husband of Mildred Simmermeyer. Father of Jayne Lanning, Holly Smith, Sharon Wilson, Dan, Doug, Greg and Steve Simmermeyer. Brother of Mira Ahlers, Toni Klug, Bernie Lorenz, Carol Livers, Jean Meer, Judy Nobbe and Mark Simmermeyer. Grandfather of 21. Great-grandfather of 16.

SQUILLACE, Anna Mary, 95, Most Holy Name of Jesus, Beech Grove, Feb. 1. Mother of Mary Jo Bergdoll, Frank, Mark and Michael Squillace. Sister of Rose Polk, Santana Gallimore, Frank, Joseph, Michael and Paul Bova. Grandmother of 11. Great-grandmother of 11.

TONER, Virginia L., 92, St. Mark the Evangelist, Indianapolis, Jan. 24. Mother of Mary Briden, Jeanne Cano and David Toner. Grandmother of eight. Step-grandmother of two. Great-grandmother of 12. Great-great-grandmother of one.

VARGAS, Benito Sanchez, 73, Holy Spirit, Indianapolis, Jan. 26. Husband of Ana Delgado Sanchez. Father of Ana, Bertha, Alfredo, Arturo and Carlos Sanchez. Grandfather of 16. Great-grandfather of 12.

VEERKAMP, Gary L., 65, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 23. Stepfather of Racquel Woods. Brother of Dianna Deputy, Elaine Jerrell, Bev Moore and Steve Veerkamp. Step-grandfather of two.

VESPER, Jeannine A., 78, Immaculate Heart of Mary, Indianapolis, Jan. 27. Stepmother of David, Christopher and Timothy. Sister of John Moran. Grandmother of five.

VESSELY, Jeffery S., 69, St. Mary, Indianapolis, Feb. 1. Husband of Susan Vessely. Father of Leslie Krefta, Sara and Thomas Vessely. Brother of Colleen Kaczvinsky, Jane Peterson and Juleen White. Grandfather of eight. Great-grandfather of one.

WEBER, Constance R., 60, All Saints, Dearborn County, Jan. 22. Wife of Joseph Weber. Mother of Jennifer Perry, Adam, Darren and Michael Weber. Sister of Rosie Hoog, Paula Rudisell, Mary Schuman, Donald, Jeff, Tony and Victor Bischoff. Grandmother of 14.

WHITE, Dollie M. (Drumb), 90, St. Vincent de Paul, Bedford, Jan. 29. Mother of Agnes and Sharon Drumb, Karen Frye and Russell White. Grandmother of four. Great-grandmother of six.

YANNER, Joseph W., 92, St. Mary, Lanesville, Jan. 19. Uncle of several. †

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Information also at Deacon Ron's Blog: <http://bit.ly/1nQrmSV>

New Catholic-Muslim dialogue formed; Chicago archbishop named co-chair

WASHINGTON (CNS)—The U.S. Conference of Catholic Bishops' (USCCB) Committee on Ecumenical and Interreligious Affairs announced on Feb. 8 that it is launching a new National Catholic-Muslim Dialogue, and Chicago Archbishop Blase J. Cupich has been named its first Catholic co-chairman.

"As the national conversation around Islam grows increasingly fraught, coarse and driven by fear and often willful misinformation, the Catholic Church must help to model real dialogue and goodwill," said

Bishop Mitchell T. Rozanski of Springfield, Mass., who is chairman of the committee.

For over two decades, the bishops' ecumenical and interreligious committee has co-sponsored three regional Catholic-Muslim dialogues, and Bishop Rozanski said the time is right to begin a national dialogue.

"Our current dialogues have advanced the goals of greater understanding, mutual esteem and collaboration between Muslims

and Catholics, and the members have established lasting ties of friendship and a deep sense of trust," he said in a statement.

He also thanked Archbishop Cupich for agreeing to represent the USCCB "in this crucial conversation." The Chicago prelate's tenure as dialogue co-chair will begin on Jan. 1, 2017.

The current regional Catholic-Muslim dialogues are:

- The mid-Atlantic dialogue, which partners with the Islamic Circle of North America.

- The Midwest, which partners with the Plainfield, Ind.-based Islamic Society of North America.

- The West Coast, which partners with the Islamic Shura Council of Southern California and the Islamic Educational Center of Orange County, Calif.

Each is co-chaired by a bishop and a Muslim leader from the corresponding regional organization.

According to a USCCB news release, the three dialogues will continue to meet and "will work collaboratively with the members of the new national dialogue."

The release noted that establishment of a new Catholic-Muslim dialogue follows a 2014 statement from the ecumenical and interreligious committee stating that the Catholic Church remained committed to dialogue with

leaders of other religions and Muslims in particular.

It said the Church's mandate to engage in dialogue with Muslims comes from "Nostra Aetate," the Second Vatican Council's "Declaration on the Relationship of the Church to Non-Christian Religions."

The document, Bishop Rozanski noted, "states unequivocally that the Church urges its members to 'enter with prudence and charity into discussion and collaboration with members of other religions.'"

Regarding Islam, the council document said "the Church has also a high regard for the Muslims," and that despite centuries of conflict urged "that a sincere effort be made to achieve mutual understanding" (#3).

The bishops' committee statement said that "Nostra Aetate" "has been consistently upheld by recent popes."

"Sadly, in recent years, there has been a deliberate rejection of this call to engage in dialogue with our Muslim brothers and sisters by some in the Catholic Church and in other ecclesial families," the 2014 statement said. "We understand the confusion and deep emotions stirred by real and apparent acts of aggression and discrimination by certain Muslims against non-Muslims, often against Christians abroad." †



Archbishop Blase J. Cupich

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Our Lady of Providence Junior-Senior High School
Clarksville, Indiana

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):

- 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
(317)236-1544

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.
Rensselaer, IN 47978

Vice President of Academics/Principal

DeSales High School in Louisville, KY offers an exciting and challenging opportunity for a school administrator who embodies Catholic ideals and possesses the vision and leadership to drive dynamic educational growth and faculty development. In the midst of a strategic initiative that includes renovation of academic facilities and the building of a new athletic stadium, DeSales is a thriving, intentionally small, all-male Catholic high school of 320 students dedicated to the excellence of every student.



The qualified applicant must be a practicing Roman Catholic with a Master's Degree in Education and a minimum of five years successful experience in secondary school education and/or administration. The candidate must possess or be eligible for a Kentucky Teacher's Certificate and Principal's Statement of Eligibility or Principal's Certificate (all Rank II or I). Send a letter of interest and resumé by Feb. 19, 2016 to principalsearch@desaleshs.com or to "Principal Search Committee, DeSales High School, 425 W. Kenwood Drive, Louisville, KY 40214."



Director of Music Ministry

Little Flower Parish

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

Responsibilities include: providing for music at four Masses per weekend, including personal direction and/or performance for at least three Masses, recruiting and supervising volunteer musicians, directing adult and youth choirs, training cantors, and assisting with liturgical music for school liturgies.

This dynamic person of faith should have a Bachelor's Degree, preferably with a music major, including knowledge and training in music theory and history, or equivalent experience, a strong sense of Roman Catholic liturgy, and proficiency in keyboard and choral direction. Salary commensurate with education and experience.

E-mail cover letter, resumé, and references, to: musicdirectorsearch@littleflowerparish.org by Feb. 29, 2016.

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, Millhousen; 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. at 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-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, 7-8:30 p.m., at St. Patrick, Terre Haute ("The Light is on for You")
- Feb. 24, 7-8:30 p.m., at St. Margaret Mary, Terre Haute ("The Light is on for You")
- Feb. 24, 7 p.m., at St. Benedict, Terre Haute ("The Light is on for You")
- Feb. 28, 2 p.m., at Sacred Heart of Jesus, Terre Haute ("The Light is on for You")
- Feb. 29, 6:30-8 p.m., at Sacred Heart, Clinton ("The Light is on for You")
- March 9, 6:30-8 p.m., at 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, 7 p.m., at 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 †

Biannual grants awarded to parishes, schools and archdiocesan agencies

Criterion staff report

During the fall and winter of 2015, more than \$575,000 was awarded in grant monies to parishes, schools and agencies in the Archdiocese of Indianapolis.

The grants, awarded twice a year, are made available through the St. Francis Xavier Home Mission Endowment Fund, the Growth and Expansion Endowment Fund and the James P. Scott Endowment Fund. These grants were made possible through the generosity of archdiocesan parishioners, who set up the endowments.

The grant process is jointly administered by the archdiocesan Finance Office and the Office of Stewardship and Development.

Grant applications are due to the archdiocese for the two grant allocation periods on April 30 and Oct. 31 each year.

The grants awarded for the fall and winter in 2015 are as follows:

- Catholic Charities Bloomington/Becky's Place; James P. Scott; \$10,000 for security alarm and surveillance system improvements.
- Catholic Charities Terre Haute/Bethany House; Growth and Expansion; \$25,000 for renovation of the women/family housing center.
- Holy Family Parish, Oldenburg; Home Mission; \$14,970 for window replacement and bathroom renovations.
- Holy Family Parish, New Albany; James P. Scott; \$40,000 for restroom renovations.
- Holy Spirit Parish, Indianapolis; James P. Scott; \$35,580 for door replacement and installation of security cameras.
- Our Lady of Lourdes Parish, Indianapolis; James P. Scott; \$50,000 for HVAC system in the school.
- Father Thomas Scecina Memorial High School, Indianapolis; Home Mission; \$61,300 for library modernization, security improvements and sound system upgrades.
- St. Ambrose Parish, Seymour; James P. Scott; \$22,000 for improved wireless technology.
- St. Anthony of Padua Parish, Clarksville; Growth and Expansion; \$14,000 for technology hardware for mobile lab.
- St. Benedict Parish, Terre Haute; Home Mission; \$25,000 for equipment for soup kitchen.
- St. Elizabeth Catholic Charities, New Albany; Growth and Expansion; \$3,600 for refrigerator and bed bug killer.
- St. Gabriel Parish, Connersville; Growth and Expansion; \$24,000 for technology hardware for mobile lab.
- St. Joseph Parish, Indianapolis; Home Mission; \$20,000 to replace pews, lighting, carpet, HVAC.
- St. Joseph Parish, Shelbyville; Home Mission; \$23,000 to replace doors in school.
- St. Lawrence Parish, Indianapolis; Home Mission; \$20,000 for school security improvements.
- St. Mark the Evangelist Parish, Indianapolis; James P. Scott; \$34,302 for structural repairs and window replacement.
- St. Mary Parish, Indianapolis; Home Mission; \$55,000 for structural repairs to front entrance and bell tower.
- St. Mary's Child Center, Indianapolis; Growth and Expansion; \$30,000 for preschool expansion with Mother Theodore Catholic Academies and St. Anthony School.
- St. Michael-St. Gabriel Archangels School, Indianapolis; Home Mission; \$30,000 for technology equipment.
- St. Michael the Archangel Parish, Indianapolis; Home Mission; \$1,732 for religious education supplement with pro-life focus.
- St. Patrick and St. Margaret Mary parishes, Terre Haute; Home Mission; \$5,837 to establish Stephen Ministry and leadership training.
- St. Paul Catholic Center, Bloomington; James P. Scott; \$5,789 for new audio processor.
- St. Vincent de Paul Parish, Bedford; Home Mission; \$25,312 to replace old doors and install security upgrades.

(For information on how to apply for the grants, log on to www.archindy.org/finance/grant.html, or contact Stacy Harris in the Finance Office at sharris@archindy.org, or by phone at 317-236-1535 or 800-382-9836, ext. 1535.) †

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