



The

Criterion

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Archbishop Charles C. Thompson preaches a homily on Jan. 21 at the Lawrenceburg Event Center in Lawrenceburg during a Mass to celebrate 200 years of Catholicism in Dearborn County. Some 1,500 Catholics from across the county in southeastern Indiana took part in the liturgy. (Photo by Sean Gallagher)

Dearborn County Catholics celebrate 200 years of eucharistic faith and service

By Sean Gallagher

LAWRENCEBURG—In 1824, handfuls of Catholics gathered for worship in small log chapels hidden in the dense woods of Dearborn County in southeastern Indiana.

Two hundred years later, some 1,500 Catholics from across the county gathered on Jan. 21 with Archbishop Charles C. Thompson in a large hall of the modern Lawrenceburg Event Center, along the Ohio River, to celebrate in a festive Mass two centuries of Catholicism in the county.

In his homily at the anniversary liturgy, Archbishop Thompson pointed to the Eucharist as “what has sustained Catholics for 200 years” in Dearborn County.

“This is what sustains us today,” he continued. “This is what will sustain us until the end of the world and beyond.”

In 1824, communities of Catholics were present in the northern Dearborn County villages of Dover, New Alsace and St. Leon. These were all part of the Diocese of Bardstown, Ky. The Diocese of Vincennes, Ind., which would later become the Archdiocese of Indianapolis, was not established until 1834.

Other parishes would emerge later at Aurora, Lawrenceburg and Yorkville. The faith community in the county most recently established is St. Teresa Benedicta of the Cross Parish in Bright, founded in 2000.

Among the clergy who served in the county 200 years ago

See DEARBORN, page 8

Pope: Christians must rekindle hope in fighting today’s forms of slavery

VATICAN CITY (CNS)—Lent is a time to free oneself from slavery and take action to free others suffering from the multiple forms of slavery that afflict the world, Pope Francis said.

Even though baptism has begun a process of liberation, “there remains in us an inexplicable longing for slavery. A kind of attraction to the security of familiar things, to the detriment of our freedom,” the pope said in his message for Lent, which begins on Feb. 14 for Latin Rite Catholics.



Pope Francis

Echoing the tragedy of the ancient Israelites, a modern-day Pharaoh “stifles dreams, blocks the view of heaven, makes it appear that this world, in which human dignity is trampled upon and authentic bonds are denied, can never change,” the pope wrote.

“We need to combat a deficit of hope that stifles dreams and the silent cry that reaches to heaven and moves the heart of God,” he wrote.

Released by the Vatican on Feb. 1, the text of the pope’s Lenten message focused

See Lenten penance schedule, page 7.

on God’s call to leave behind the bonds of slavery, with the title, “Through the Desert God Leads Us to

Freedom,” which is from the Book of Exodus (Ex 20:2).

God enables people to embark on a new journey and experience “a Passover from death to life,” the pope wrote.

“Even today, we remain under the rule of Pharaoh. A rule that makes us weary and indifferent. A model of growth that divides and robs us of a future,” he said. “Earth, air and water are polluted, but so are our souls.”

And, he wrote, there are “the idols that we set up for ourselves,” such as a longing to be all-powerful, to be looked up to by

See POPE, page 16

Woman embraces God’s presence in her journey from brokenness to beauty

(Editor’s note: The Criterion has invited our readers to share their stories of how God has made his presence known in their lives. Here is another one in this series.)

By John Shaughnessy

Maria Harr sometimes wonders if other women have experienced the same pain she has, the same desire for God to heal her brokenness into something beautiful.

It’s a desire she’s had as a mother of two, a desire that first began when her own mother died at the age of 39 after a two-year battle with leukemia.

See PRESENCE, page 8

In her journey from brokenness to beauty, Maria Harr has found a home and God’s presence in the church and the faith community of Christ the King Parish in Indianapolis. (Photo by John Shaughnessy)



Archbishop Thompson encourages faithful to participate in archdiocesan research study

Criterion staff report

As part of the archdiocese's primary goal to draw people into a close relationship with God, Archbishop Charles C. Thompson is inviting the



Archbishop Charles C. Thompson

faithful in central and southern Indiana to complete a survey to help gain a deeper understanding of the communication needs and preferences of parishioners.

"The survey and the feedback we receive from it will help the Archdiocese of

Indianapolis as we move forward in reshaping our communications efforts," said Archbishop Thompson. "We encourage our parishioners to take part in this important initiative because we use communications as a vehicle for carrying out the heart of the Church's mission, namely, evangelization and catechesis."

The research survey contains questions on a variety of topics, including the Church's various communications methods, evangelization, regional influences and more. The survey only takes about 15 minutes to complete. The insights gained will be extremely important and will help shape how the Church communicates with its parishioners in central and southern Indiana in 2024 and beyond.

The archdiocese is inviting everyone to be a part of this important endeavor. We very much appreciate your prayerful participation.

To take the survey in English or Spanish, please scan the QR code below. Or you can take the survey online at inact.questionpro.com/archindysurvey. †



El arzobispo Thompson anima a los feligreses a participar en el estudio de investigación de la Arquidiócesis

Reportaje del personal del The Criterion

Como parte del objetivo primordial de la Arquidiócesis de lograr que todos tengamos una relación más estrecha con Dios, el arzobispo Charles C. Thompson invita a los fieles del centro y el sur de Indiana a responder una encuesta para conocer mejor las necesidades y preferencias de comunicación de los feligreses.

"La encuesta y los comentarios que recibamos a partir de esta ayudarán a la Arquidiócesis de Indianápolis en el rediseño de nuestra estrategia de comunicación"—aseguró el arzobispo Thompson—. "Animamos a nuestros feligreses a participar en esta importante iniciativa ya que utilizamos la comunicación como vehículo para llevar a cabo la misión fundamental de la Iglesia, es decir, la evangelización y la catequesis."

La encuesta contiene preguntas sobre diversos temas, como los distintos métodos de comunicación de la Iglesia, la evangelización, las influencias regionales

y otros. Responder la encuesta solo tarda unos 15 minutos y los conocimientos que se adquieran a partir de ella serán extremadamente importantes y ayudarán a dar forma al modo en que la Iglesia se comunicará con sus feligreses del centro y el sur de Indiana a partir de 2024.

La Arquidiócesis invita a todos a formar parte de esta importante iniciativa. Agradecemos especialmente su participación en la oración.

Para responder la encuesta en inglés o español, escanee el código QR que aparece a continuación o respóndala en línea en inact.questionpro.com/archindysurvey. †



How to receive The Criterion's e-newsletter

Did you know that you can receive news and information about the Church in the form of a weekly Criterion e-newsletter?

We recently spruced up this brief, weekly note and would love for you to receive it.

To start receiving this easy, engaging way of staying on top of Church events and happenings, log on to www.archindy.org/newsletter or contact webmaster@archindy.org with your e-mail address. †



Public Schedule of Archbishop Charles C. Thompson

February 9–23, 2023

February 9 – 5:30 p.m.
Legacy Gala Dinner in Support of Catholic Charities, Catholic Schools and Bishop Simon Bruté College Seminary at JW Marriott, Indianapolis

February 10 – 10:30 a.m.
Rite of Election at St. Mary Church, New Albany

February 11 – 2 p.m.
Rite of Election at SS. Peter and Paul Cathedral, Indianapolis

February 11 – 6 p.m.
Rite of Election at SS. Peter and Paul Cathedral

February 12 – 5 p.m.
Dinner with Catholic legislators, Indianapolis

February 13 – 1 p.m.
Council of Priests meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

February 14 – Noon
Ash Wednesday Mass at SS. Peter and Paul Cathedral, Indianapolis

February 15 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center

February 15 – 5 p.m. CST
Ministries of Lector and Acolyte Mass at Saint Meinrad Archabbey, St. Meinrad

February 16-18
Los Angeles Religious Education Congress at Los Angeles Convention Center, Los Angeles

February 21-23
The Way Forward Ecclesial Gathering, San Diego

Synod listening sessions to take place on March 16, March 23 in archdiocese

Criterion staff report

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

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

Participants will prayerfully discuss two key questions about how well the Church is fulfilling its mission and helping people in southern and central Indiana live as faithful disciples of Jesus. Input from the sessions

will supply content for a report from the archdiocese to the U.S. Conference of Catholic Bishops.

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

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

Pope tells seminarians to put the Eucharist at center of formation

VATICAN CITY (CNS)—If seminarians want to advance in their discernment and preparation for ordained ministry they must place the Eucharist at the center of their formation, Pope Francis wrote.

Making God the "cornerstone" of one's life "can only be achieved through adoration," the pope said in a message to seminarians from the Archdiocese of Madrid, Spain.

Instead of reading his prepared remarks to the seminarians on Feb. 3, he opted to field questions from them for more than an hour, reported COPE, the radio station owned by the Spanish

bishops' conference. COPE's Vatican correspondent reported that among other things, the pope warned them against falling into ideology, "which prevents us from looking at people as brothers and sisters."

For seminarians studying how to transmit Jesus to others, "there is no other example but himself," the pope said in his written message. Jesus "will be our teacher, patient, severe, gentle or firm as we need in our discernment, because he knows us better than we know ourselves, and he waits for us, encourages us and sustains us in all our journey," he wrote. †



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Tragic fire spotlights faulty safeguards for renters in Indiana

By Victoria Arthur

Despite the deaths of six children in a South Bend, Ind., home where code violations are the suspected cause of a recent fire, efforts to protect Indiana renters from unsafe conditions have stalled again at the state legislature.

The Indiana Catholic Conference (ICC) and other advocates for safe and affordable housing point to the Jan. 21 blaze as a tragic example of the urgent need for increased protections for renters, who represent one-third of Hoosier households. But two bills aimed at bolstering safeguards for Indiana tenants will not be moving forward in this legislative session, following a pattern that has frustrated advocates while stirring them to press on even harder in their pursuit of reform.

“This is a clear example of one of the most egregious violations of our human right to life, where living in substandard housing leads to death—especially the death of children,” said Alexander Mingus, associate director of the ICC, the public policy voice of the Catholic Church in Indiana. “If anyone wonders why the Catholic Church in involved in these issues, this is very clearly why. Beyond the issue of life, safe and affordable housing is a basic human right that has long been articulated by the Church.”

“We are not trying to vilify landlords,” Mingus continued. “There are good ones, but there are also those that are negligent. Part of what we’re trying to encourage is ensuring that they are responsible and treating people with dignity.”

Although the South Bend fire is still under investigation, reports indicate that the home failed a safety inspection last summer, with a house-wide electrical issue

as one of the hazards cited. The property management group serving as the landlord allegedly failed to fix the problems between the previous tenants moving out and the new family taking occupancy in October. Three months later, fire engulfed the house and claimed the lives of six siblings ranging in age from 1 to 11.

Currently in Indiana, code violations are not required to be followed through once a home is unoccupied and, therefore, there is no active safety hazard. Advocates say this is one reason the state ranks near the bottom in the nation in terms of protections for tenants.

Senate Bill 243, authored by Sen. Andrea Hunley (D-Indianapolis), aimed to address some of these deficits, but it was focused only on Marion County. The measure, which was heavily amended ahead of its Jan. 31 hearing before the Senate Judiciary Committee, stated that regardless of whether a property is currently occupied, prior violations must be remedied before a new tenant occupies the apartment or home.

“The bill does a good thing in decoupling the occupancy of the home from the code violations—that is, the violations would follow the house and not necessarily the tenant,” said Judith Fox, a representative of the South Bend Tenant Association, during her testimony at the hearing.

Fox and many other advocates, including the ICC, stated that their position on the legislation was neutral after most of the original language in the bill was stripped. And although she acknowledged that the measure was a step forward for Marion County, Fox encouraged lawmakers to take a systemic, statewide approach to protecting Hoosier renters.

“Coming from one of the 91 other counties, my hope is that the committee will continue to work on



‘We are not trying to vilify landlords. There are good ones, but there are also those that are negligent. Part of what we’re trying to encourage is ensuring that they are responsible and treating people with dignity.’

—Alexander Mingus, associate director of the Indiana Catholic Conference

this bill either now or in the next term, to try to improve it and include all of us in Indiana because tenants across the state need this kind of help,” said Fox, who is also a law professor at The University of Notre Dame.

Lawmakers also heard from Angela Espada, executive director of the ICC, who cited the Catholic Church’s commitment to the poor and the vulnerable and called for greater balance in the tenant/landlord relationship in Indiana.

“We are happy that there is some movement [on these issues], but we would like for landlords and tenants who sign a contract to both have to abide by that contract,” Espada said.

Committee members voted 5-5 on the bill, essentially killing the measure for this session with no majority.

A broader tenants’ rights bill did not even receive a hearing at the Statehouse. Senate Bill 277, a bipartisan measure authored by Sen. Greg Walker (R-Columbus) and Sen. Fady Qaddoura (D-Indianapolis), would have allowed tenants living in unsafe or substandard situations to place their rent money into a court-ordered escrow account.

The landlord would be able to collect that money only when the issues at the property were fixed.

Indiana is currently one of only five states that do not allow rent escrow accounts for uninhabitable housing.

“A good landlord has nothing to fear from the legislation that’s been proposed,” Espada said.

But just like a nearly identical bill introduced at last year’s General Assembly that was staunchly opposed by lobbyists for property owners, the measure will not move forward. Qaddoura, now in his third year of bringing forth legislation to protect tenants, expressed disappointment but also hope.

“I do intend to continue working on this for next session, and even this session if there are germane bills coming from the House that we can amend,” he said. “It is my duty as a legislator to always continue to advocate and champion ideas that help our communities. I am always optimistic, and I will always continue to advocate for the voiceless in our communities.”

Advocates across the state also vow to continue their quest to protect renters from egregious housing violations, many of which they highlighted at a Jan. 29 rally at the Statehouse.

“This issue is just so important that we can’t afford to let it go,” said Andrew

See ICC, page 7



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If you have not already done so, give yourselves over with humility
and trust to repentance. The Father of mercies is ready to give you
his forgiveness and his peace ...*

~Saint John Paul II, *The Gospel Life*

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UNITED CATHOLIC APPEAL DONOR SPOTLIGHT - PART 1

Meet Ginny and Pat Maher, lifelong Catholics and parishioners at SS. Peter and Paul Cathedral in Indianapolis.

Ginny and Pat have been long-time supporters of the Archdiocese of Indianapolis. As Miter Society members, they contribute generously to the United Catholic Appeal each year. They are true good stewards, sharing of not only their treasure, but also of their time and talents. They are a beacon of light in their parish and community, and their message is truly inspiring.

Take a moment and scan the QR code above to watch part 1 of their story. And if you are moved to give, you can do so by scanning the QR code below to make your gift online, or visit www.unitedcatholicappeal.org/donate.

THANK YOU to those who have already given in support of these vital ministries. This year’s United Catholic Appeal goal is \$6.3 million. We are currently at \$4.63 million. Please consider giving. Your gift, whether big or small, is a true blessing to those we serve. God bless you.




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Archbishop Charles C. Thompson, *Publisher*
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Editorial

Archdiocese celebrates an impressive legacy

Tonight (Feb. 9) people from all regions of central and southern Indiana will gather at the JW Marriott Hotel in downtown Indianapolis to celebrate the archdiocese's 2024 Legacy Gala. This important event calls attention to three fundamental aspects of archdiocesan life and ministry: priestly formation, Catholic education and the work of Catholic Charities.

The program will also recognize Franciscan Sister Shirley Gerth as this year's Legacy Gala honoree, who ministered in central and southern Indiana for more than 50 years as a parish life coordinator and teacher before retiring last summer. We thank Sister Shirley for her longtime commitment to the archdiocese.

Those who recall the history of our archdiocese know that the Diocese of Vincennes—now the Archdiocese of Indianapolis—was established by Pope Gregory XVI on May 6, 1834. From the beginning of this new diocese, which was small in numbers but large in territory (the diocese then comprised the entire state of Indiana and the eastern third of Illinois), these three fundamental activities—clergy formation, education in faith, and outreach to those in need—have been characteristic of what is now the Church in central and southern Indiana.

We might say that this is our legacy, which is defined as “the long-lasting impact of particular events, actions, etc. that took place in the past, or of a person's life.”

When we think of the impact that the Catholic Church has had on the lives of thousands of people during the past 190 years, surely these three aspects of Church ministry stand out as being fundamentally important to who we are and what we believe.

The Gala celebrates the priestly formation carried out by Bishop Simon Bruté College Seminary in Indianapolis. The seminary's mission is to work with individual students to recognize and respond to the seeds of a priestly vocation.

Following the four dimensions of priestly formation—spiritual, intellectual, pastoral and human—the program seeks to inspire seminarians to:

- grow in holiness of life
- live in conformity with the Gospel message of Jesus Christ
- honor Mary by following her example of obedience, virtue and love
- develop an understanding of the teachings of the Church
- foster respect for human dignity and hone the human skills necessary for pastoral ministry.

The Feb. 9 Gala provides a unique opportunity for people throughout the archdiocese to learn more about the seminary and to support its vitally important work.

The Archdiocese of Indianapolis has a long, rich tradition of Catholic education—in schools, parish religious education programs and in the efforts of parents to form their children in faith. The Gala celebrates the achievements of



Catholic schools throughout central and southern Indiana.

As noted on the archdiocese's website:

Catholic schools in the Archdiocese of Indianapolis operate as an extension of the family to unite faith and educational excellence through Gospel values, high educational standards, prayer and sacraments. The schools accomplish this educational mission through the responsible use of resources generously shared by parents, faculty, parishioners, and the larger community. Catholic schools in the Archdiocese of Indianapolis welcome all with open doors, open arms and open hearts.

Participants in this celebration show their support for all those who have sacrificed to provide children, youths and young adults with an outstanding education that is centered on the person of Jesus Christ and his Church.

The Legacy Gala being celebrated tonight also calls attention to the Church's charitable outreach and its service to various communities in central and southern Indiana, including in Bloomington, Indianapolis, Terre Haute, New Albany and Tell City.

Catholic Charities provides help and creates hope for people in need. Catholic Charities advocates for justice in social structures and calls the entire Church and other people of good will to do the same. Agencies associated with Catholic Charities work with individuals, families and communities to help them meet their needs, overcome their obstacles, eliminate oppression and build a just and compassionate society.

This is Christ's work which he has entrusted to all who wish to be his missionary disciples. Our archdiocese has been doing this kind of ministry since its beginning nearly two centuries ago, and the Gala makes it possible for the work of Catholic Charities—which is often “behind the scenes” and sometimes invisible—to receive appropriate recognition and heartfelt thanks.

If you are unable to attend the Legacy Gala, you can certainly support these essential ministries by your prayers, your volunteer efforts (if appropriate) and, of course, your financial contributions. The legacy that is being celebrated tonight is not “once and for all.” These are ongoing works of our Church that all of us are privileged to participate in according to our circumstances.

May tonight's Gala be a great success. And may the work of Christ continue in our archdiocese for many more years to come.

—Daniel Conway

Be Our Guest/Sr. Hosea Rupprecht, F.S.P.

Lent with ‘The Chosen’

Season four of “The Chosen,” the wildly popular series on the life of Jesus that began its existence as a crowd-funded streaming series, is finally here, much to the delight of fans around the world. This time around, all episodes will enjoy a theatrical release before debuting on streaming and broadcast outlets.



At nearly the same time as season four is released, Catholics begin the liturgical season of Lent. “The Chosen”

provides much inspiration that could kick start your Lenten reflection on how God might be inviting you to metanoia, or conversion, during this penitential season.

The first episode deals with the death of John the Baptist (David Amito) and the fallout of that for Jesus (Jonathan Roumie) and the Apostles, especially Andrew (Noah James), one of John's early followers.

John's faithfulness to his God-given vocation, even through imprisonment and death, encourages us to reflect on our own responses to God's invitations. How have we responded to God's prompting? How do we even recognize how God summons us to follow him on a daily basis? Are we courageous in the face of persecution, whatever form that may take, or do we shrink from it?

In episode two, things heat up for Jesus following John's execution. More than that, though, there is dissension in the ranks when Jesus declares that Simon (Shahar Isaac) is no longer Simon but Peter, the rock upon which his Church will be built.

That night around the campfire, the Apostles start to bicker with comments like, “Is Peter the best?” and “He doesn't act like a rock.” Have you ever felt disappointed in those in leadership positions? How did you respond? What place does humility have in your life? How might God be inviting you to deepen your humility?

Fans of the show will remember that Matthew (Paras Patel) is depicted as having some form of autism. He's extremely precise—that made him a good tax collector—and he really doesn't like physical contact.

There's a small scene in episode two when Matthew encounters his old friend, the Roman, Gaius (Kirk B.R. Woller). Gaius observes that Matthew seems different, more relaxed and at peace. Matthew's response is all about trust in Jesus and surrender to God's will.

He says, “I have only one thing to do today: Follow him. The rest takes care of itself.” What if every Christian could have that attitude? What would happen if we could let go of the problems that worry us and give them all over to God? Is there one thing in my life right now that I need to let go of and relinquish to God? How might I do that this Lent?

Lent is a time to think about the need for reconciliation and forgiveness. In “The Chosen,” the ongoing tension between Matthew and Simon (now Peter) started way back when Matthew almost turned Peter over to the Romans for unpaid taxes. Matthew has never apologized for his actions, and Peter holds onto his resentment.

With hostility increasing all around them, Matthew feels unsettled and seeks out Jesus. Jesus helps him to see the need to own up to his actions and reach out to Peter. Jesus tells Matthew that one apologizes to repent, but that forgiveness is a gift from another person. It cannot be demanded.

The thing is, neither Matthew nor Peter is ready to reconcile. Jesus is gentle in his prodding saying, “There is no peace when two of my followers hold resentment against one another.”

Since there are more than 2 billion Christians in the world, it can be assumed that there are enough resentments to displace the peace that comes with following Jesus. What is one resentment that you could let go of this Lent? Do you need to apologize to anyone? Do you have the power to offer the gift of forgiveness to someone

who has hurt you? What's holding you back?

Yes, “The Chosen” is a made-up television series and not the Gospel itself. Yet, the power of media stories is that they show real, flawed humans, just like you and me, interacting in an imaginative way.

“The Chosen,” in particular, can inspire us to take what we see on screen and prompt us to look at our inner selves and the quality of our own following of Christ, especially during this season of Lent.

(Daughter of St. Paul Sister Hosea Rupprecht is the associate director of the Pauline Center for Media Studies, a ministry of the Daughters of St. Paul.) †

‘Lent is a time to think about the need for reconciliation and forgiveness. In “The Chosen,” the ongoing tension between Matthew and Simon (now Peter) started way back when Matthew almost turned Peter over to the Romans for unpaid taxes. Matthew has never apologized for his actions, and Peter holds onto his resentment.’

Letters Policy

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

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

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

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

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

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

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

A call to 'the perfection of love' in our lives

"All Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of love" or, in other words, all are called to universal holiness ("Dogmatic Constitution on the Church," *Lumen Gentium*," #40).

One of the most important teachings of the Second Vatican Council is "the universal call to holiness" (see *Lumen Gentium*," #40).

Based on the conviction that every human being (man, woman and child) is made in the image and likeness of God, the call to holiness that each of us receives from our Creator is intended to bring us closer to the mystery of the Holy Trinity. Through growth in holiness, we also come closer to ourselves, to our own unique identity and mission as the holy people of God.

Throughout religious history, to be "holy" meant to be set apart, out of the ordinary, and sacred rather than profane. A holy place is one where God appeared. It is to be revered and protected from misuse. An object is called holy if it has been used to accomplish God's will. That's why the

cross of Christ, an instrument of torture and death, can be called holy: "We adore you, O Christ, and we bless you because by your holy cross you have redeemed the world."

People are holy when they allow themselves to be transformed by God's grace from self-centered individuals to members of God's family, brothers and sisters to everyone regardless of race, religion, ethnicity, economic or social status. To be holy is to be removed or set apart from the sinful condition that has existed since our first parents alienated us from God, from one another and ourselves.

The universal call to holiness is an invitation to return to our original state of grace. It is a challenge to each of us to let go of our self-serving, sinful ways and to become like Christ who came "to serve, not to be served" and who gave up his life as a ransom for us when we did not deserve it (Mt 20:28).

The call to holiness is not easy. It runs against our every inclination and tendency as sinful people. That's why the Church offers us the example of Mary and all the saints.

If we want to be holy—to come

closer to God and to each other—we're invited to live as the saints lived. We are challenged to grow in our ability to recognize and accept God's will for us. We are asked to surrender our egos, our intolerance, our self-indulgence and our indifference to the needs of others. Finally, we are invited, and challenged, to follow in the footsteps of Jesus as faithful missionary disciples.

With the single exception of Mary, none of the saints was sinless. They were ordinary women and men who struggled to respond to the Lord's call to grow in holiness in the particular circumstances of their lives. Their lives are presented to us by the Church to help and encourage us.

Surely, out of all the thousands of saints (known and unknown) there are some we can identify with. The Church encourages us to choose our own favorite saints, to reflect on their lives, and to ask for their help as we face similar difficulties in our effort to grow in holiness.

Holiness is not easy, but God's grace is sufficient to help us meet and overcome the challenges.

At the same time, holiness is not simply a passive reception of God's

grace. Rather, it is an active response to "hold on to and perfect in our lives that sanctification which we have received from God" (*Lumen Gentium*," #40).

Holiness is the way of life for anyone who seeks to follow Christ. It requires us to cultivate our relationship with God through daily prayer, acts of charity and through "full, conscious and active participation" in the liturgical and sacramental life of the Church.

The Church proposes Mary, Mother of the Church, as the model for Christian holiness. Her words and example throughout the New Testament show us what it means to be set apart from selfishness and sin.

Mary is holy because she remains close to God, because she listens to God's word, because she accepts what she doesn't understand, and because she does the will of God always.

Sorrow, fear and disappointment accompany Mary during her life's journey, but she never gives up. She trusts in the providence of God saying, "May it be done to me according to your word" (Lk 1:38).

May God's grace help us to repeat Mary's words often as we strive to grow in holiness. †



Cristo, la piedra angular

Una llamada a 'la perfección del amor' en nuestras vidas

"Todos los fieles, de cualquier estado o condición, están llamados a la plenitud de la vida cristiana y a la perfección de la caridad" ("Constitución Dogmática sobre la Iglesia," *Lumen Gentium*," #40).

Una de las enseñanzas más importantes del Concilio Vaticano II es "el llamado universal a la santidad" (véase *Lumen Gentium*," #40).

Partiendo de la convicción de que todo ser humano (hombre, mujer y niño) está hecho a imagen y semejanza de Dios, el llamado a la santidad que cada uno de nosotros recibe de nuestro Creador pretende acercarnos al misterio de la Santísima Trinidad. Al crecer en santidad, también nos acercamos a nosotros mismos, a nuestra propia identidad y misión únicas como pueblo santo de Dios.

A lo largo de la historia de la religión, la cualidad de "santo" significaba estar apartado, fuera de lo ordinario, y ser sagrado en lugar de profano. Un lugar santo es aquel en el que Dios apareció y por lo tanto hay que venerarlo y protegerlo del uso inadecuado. Se dice que un objeto es santo si ha sido utilizado para cumplir la voluntad de Dios. Por eso la Cruz de Cristo, un instrumento de tortura y muerte, puede llamarse santa: "Te adoramos, oh Cristo, y te bendecimos

porque por tu Santa Cruz has redimido al mundo."

Las personas son santas cuando se dejan transformar por la gracia de Dios y pasan de ser individuos egocéntricos a miembros de la familia de Dios, hermanos y hermanas de todos, independientemente de su raza, religión, etnia, situación económica o social. Ser santo es estar alejado o apartado de la condición pecaminosa que ha existido desde que nuestros primeros padres nos alienaron de Dios, de los demás y de nosotros mismos.

El llamado universal a la santidad es una invitación a volver a nuestro estado original de gracia. Es un reto para cada uno de nosotros, para que nos desprendamos de nuestras costumbres egoístas y pecaminosas y seamos como Cristo, que vino "a servir, no a ser servido" y que entregó su vida como rescate por nosotros cuando no lo merecíamos (Mt 20:28).

El llamado a la santidad no es un camino fácil; va en contra de todas nuestras inclinaciones y tendencias como pecadores. Por eso la Iglesia nos ofrece el ejemplo de María y de todos los santos.

Si queremos ser santos, es decir, acercarnos a Dios y a los demás, se nos invita a vivir como vivieron

los santos. Se nos desafía a crecer en nuestra capacidad de reconocer y aceptar la voluntad de Dios para nosotros. Se nos pide que renunciemos a nuestro ego, a nuestra intolerancia, a nuestra autoindulgencia y a nuestra indiferencia ante las necesidades de los demás. Por último, se nos invita, y se nos desafía, a seguir las huellas de Jesús como fieles discípulos misioneros.

Con la única excepción de María, ninguno de los santos estaba libre de pecado. Eran mujeres y hombres corrientes que luchaban por responder al llamado del Señor a crecer en santidad en medio de las circunstancias particulares de sus vidas. La Iglesia nos presenta sus vidas para ayudarnos y animarnos.

Seguramente, de entre todos los miles de santos (conocidos y desconocidos) hay algunos con los que podemos identificarnos. La Iglesia nos anima a elegir a nuestros santos predilectos, a reflexionar sobre sus vidas y a pedirles ayuda cuando nos enfrentemos a dificultades similares en nuestro esfuerzo por crecer en santidad.

La santidad no es fácil, pero la gracia de Dios es suficiente para ayudarnos a afrontar y superar los retos.

Al mismo tiempo, la santidad no significa simplemente aceptar

pasivamente la gracia de Dios; es más bien una respuesta activa para conservar y perfeccionar en nuestra vida la santificación que hemos recibido de Dios (*Lumen Gentium*," #40).

La santidad es la forma de vida para cualquiera que busque seguir a Cristo. Nos exige cultivar nuestra relación con Dios mediante la oración diaria, los actos de caridad y la "participación plena, consciente y activa" en la vida litúrgica y sacramental de la Iglesia.

La Iglesia propone a María, Madre de la Iglesia, como modelo de santidad cristiana. Sus palabras y su ejemplo a lo largo del Nuevo Testamento nos muestran lo que significa apartarse del egoísmo y del pecado.

María es santa porque permanece cerca de Dios, porque escucha su Palabra, porque acepta lo que no entiende y porque siempre cumple la voluntad de Dios.

El dolor, el miedo y la decepción acompañan a María durante el viaje de su vida, pero ella nunca se rinde. Confía en la providencia de Dios diciendo: "Hágase en mí según tu Palabra" (Lc 1:38).

Que la gracia de Dios nos ayude a repetir a menudo las palabras de María mientras nos esforzamos por crecer en santidad. †

Events Calendar

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

FISH FRIES

(For a complete list, go to www.archindy.org/fishfries.)

February 14, 16

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Stations of the Cross and Fish Fry**, fish fry 5:30-7:30 p.m. in social hall, Stations of the Cross 6:30 p.m. in church, dinner \$11. Information: 317-831-4142, pweber@stm-church.org.

February 16

St. Michael Parish, 101 St. Michael Dr., Charlestown. **Fish Fry**, 5:30-7 p.m., fried/baked fish and shrimp, \$15 dinner, \$10 fish with side. Information: 812-256-3200, malia.edmonds@gmail.com.

Most Sacred Heart of Jesus Parish, gymnasium, 1842 E. 8th St., Jeffersonville. **Fish Fry**, 5-7 p.m., hand-battered fried or baked fish, cheese pizza, fresh cut onion rings, coleslaw, mac and cheese, green beans, French fries, dessert, drinks, cost TBD. Information: 812-987-6204, tammidauby@gmail.com.

St. Simon the Apostle Parish, 8155 Oakland Rd., Indianapolis. **Fish Fry**, 5:30-8 p.m., baked cod and salmon, fried cod, green beans, mac and cheese, French fries, peel-and-eat shrimp, bounce houses, beer, wine, sodas, \$15 adult, \$45 family. Information: 317-826-6000, saintsimonmensclub@gmail.com.

SS. Francis and Clare of Assisi Parish, St. Clare Hall, Door #10, 5901 Olive Branch Road, Greenwood. **Fish**

Dinner Fundraiser, 5:30-7:30 p.m., \$12 adult meal: choice of two pieces fried fish, one piece baked fish, or one grilled cheese sandwich, choice of three sides, salad or coleslaw; \$10 child meal: one piece fish (baked or fried) or grilled cheese sandwich, two sides, salad or coleslaw; extra piece of fish \$1, meals include tea, lemonade or water. Information: 317-859-4673, parish@ss-fc.org.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Men's Club Annual Fish Fry**, 5-7:30 p.m., dine-in and take-out, baked fish, fried fish, oysters, shrimp, two sides, adult dinners \$12-\$13, small dinners: \$3-\$9. Information: 812-282-2290, communications@stanthony-clarksville.com.

Seton High School, Father Hillman Hall, 233 S. 5th St., Richmond. **St. Elizabeth Ann Seton Parish Lenten Fish Fry**, 4-7 p.m., fried or baked cod, grilled salmon, French fries, mac and cheese, coleslaw, cheese pizza, dessert, drinks, \$12 adults, \$6 children, ages 5 and younger free. Information: 765-962-3902, lmiller@seton Catholics.org.

St. Therese of the Infant Jesus (Little Flower) School, 1401 N. Bosart Ave., Indianapolis. **Lenten Fish Fry**, 4:30-7 p.m., fried and baked fish, shrimp, potato soup, cheese pizza, sides, desserts, drinks, cost TBD. Information: 317-357-8352, amackell@littleflowerparish.org.

St. John Paul II Parish, 2605 W. St. Joe Road., Sellersburg. **Lenten Fish Fry**,

5-7 p.m., \$14. Information: 812-246-2512, gstrom@stjohnpaulparish.org.

All Saints Parish, St. Martin Campus, 8044 Yorkridge Rd., Guilford. **All Saints Lenten Fish Fry**, 4:30-7 p.m., hand-breaded and baked fish, fries, green beans, coleslaw, mac and cheese, cheese pizza, homemade dessert, drinks, carry-out or dine-in, adult meals \$12, children's meals \$6. Information: 812-576-4302, emilyalig.asp@gmail.com.

St. John the Baptist Parish, 8310 St. John Road, Floyds Knobs. **Fish Fry**, 5 p.m., price TBD. Information: 812-923-5785, parish.navstar@gmail.com.

St. Mary Parish, 212 Washington St., North Vernon. **Knights of Columbus Fish Fry Buffet**, 4:30-7 p.m., \$15 for meal and drink, desserts, freewill donation. Information: 812-346-3604, parishsecretary@stmarysnv.com.

Our Lady of the Greenwood School Cafeteria, 335 S. Meridian St., Greenwood. **Lenten Fish Fry**, 5-7 p.m., salmon, tilapia, fish sandwiches, cheese pizza, grilled cheese, sides, desserts, prices vary. Information: 317-888-2861, olgreenwood.org, info@olgreenwood.org.

St. Rose of Lima Parish, 114 Lancelot Dr., Franklin. **Knights of Columbus Council #10460 Fish Fry**, 4:30-7 p.m., \$10 meal includes fish, mac and cheese, fries, coleslaw, applesauce, drink, \$5 fish sandwich, children's

meals available. Information: 317-738-3929, yburgener@stroselions.net.

St. Malachy School gymnasium, 9833 E. County Road 750 N., Brownsburg. **Knights of Columbus Fish Fry**, 5-7 p.m., \$12 basic dinner (entree, two sides, roll), \$13 full-meal deal (entree, two sides, roll, drink), \$22 all you can eat. Information: 317-852-3195.

St. Francis Xavier Parish, church basement, 101 N. Ferguson St., Henryville. **Lenten Fish Fry**, 5-7 p.m., fried fish, shrimp, fries, coleslaw, dessert table, dine-in, carry-out, \$12 dinner, \$8 fish sandwich, \$8 (8-piece) shrimp order. Information: 812-294-4682, arharbeson@yahoo.com.

Our Lady of Lourdes School cafeteria, 5333 E. Washington St., Indianapolis. **Men's Club Lenten Fish Fry**, 5-7 p.m., parking behind school, cost TBD. Information: 317-356-7291, parishsecretary@ollindy.org.

St. Jude Parish, 5353 McFarland Road, Indianapolis. **BSA Troop 51 Lenten Fish Fry**, 4-7 p.m., 1-2 fried fish fillets, baked tilapia (gluten free) or grilled cheese, French fries, macaroni and cheese, green beans, water, lemonade, tea, freewill donation. Information: 317-786-4371.

St. Anne Parish, 102 N. 19th St., New Castle. **Knights of Columbus Fish Fry**, 4-7 p.m., \$15. Information: 765-529-0933, stannechurch@hotmail.com.

St. Paul the Apostle Parish, 202 E. Washington St., Greencastle. **Knights of Columbus Fish Fry**, 4-7 p.m., \$8 adult, \$4 children. Information: 765-653-5678, mwelker@allstate.com.

EVENTS

February 13

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

February 15

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

February 16

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Gabby Hlavek, Diocese of Lafayette director of communications, presenting "Catholic Communications in the Digital Age," rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on Feb. 13. Information, registration: cutt.ly/CBE-Reg.

February 16-19

Providence Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Used Book Sale**, 10 a.m.-4 p.m., freewill donations. Information: 812-535-2947, events.sistersofprovidence.org, lindenleafgifts@spsmw.org.

February 17

St. Michael Parish, 11400 Farmers Lane NE, Greenville. **The Eucharist and Your Marriage**, 4-7 p.m., Catholic therapist and author Greg Schutte presenting, second of "Three Great Dates" events sponsored by Catalyst Catholic in New Albany Deanery (May 11: "Supporting Your Spouse's Dreams" with Steve and Jenni Angrisano), \$20 per person, includes dinner, childcare available, registration required by Feb. 11. Information, registration: catalystcatholic.org/3dates.

East Central H.S. Performing Arts Center, 1 Trojan Place, St. Leon. **E6 Catholic Men's Conference**, 8 a.m.-3 p.m., featuring speakers Reds Hall of Famer Sean Casey, Catholic Answers' Tim Staples, Catholic evangelist Nathan Crankfield and Father John Hollowell, includes, Mass, confession, adoration, lunch, group tickets \$40, individual tickets: ages 25 and older \$45, high school through age 24 \$15, clergy and religious free. Information, registration: 812-576-4302, contact@e6catholicmensconference.com.

February 21

All Saints Parish, St. Joseph Campus, 7536 Church Lane, West Harrison. **Double Feature with noted Theology of the Body speaker Jason Evert**, 6-9:30 p.m., for adults and youths ages 13-17 accompanied by an adult, "Purified: A Life-changing Event for Families" 6-7 p.m., "Gender and the Theology of Your Body" 7-9 p.m., adoration and confession 9-9:30 p.m., \$25, \$10 discount for registered parishioners of All Saints in Dearborn County, St. Lawrence in Lawrenceburg, St. Mary in Greensburg and St. Teresa Benedicta of the Cross in Bright by using code DCC at checkout. Information, registration: kimsprague@dccatholics.com, bit.ly/3PJ7RID.

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

SS. Francis and Clare of Assisi School, 5901 Oliver Branch Road, Greenwood. **Open House**, 3-7 p.m., offering Early Childhood Ministry for infants six weeks old and older plus preschool and grades K-8. Information: 317-859-4673, admissions@ss-fc.org.

February 22

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **Cor Jesu**, 7-8 p.m., night of communal prayer, adoration, Benediction and fellowship, free. Information: megt2014@gmail.com.

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Healing Prayer Service for Grief and Trauma**, 6:30-8:30 p.m., adoration, songs of praise, speaker, opportunities for group and individual prayer, free. Information: 317-253-2193, cbush@archindy.org.

White Violet Center for Eco-Justice, 1 Sisters of Providence, St. Mary-of-the-Woods, Saint Mary-of-the-Woods. **Sourdough Bread Workshop**, 6-8 p.m., virtual option available, \$45, includes materials and starter, which can also be shipped to registrant. Information, registration: 812-535-2932, Events.SistersofProvidence.org, wvc@spsmw.org. †

Retreats and Programs

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

February 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Embracing our Threefold Call to Holiness as Priest, Prophet and King**, 8 a.m.-3 p.m., Deacon Robert Beyke presenting, \$45, includes Mass and lunch Registration: archindy.org/fatima, 317-545-7681, lcoons@archindy.org.

February 27-29

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Women of the World**, Benedictine Brother Zachary Wilberding presenting, bring Bible, \$300 single, \$425 double.

Registration: 812-357-6611, saintmeinrad.org/retreats.

March 1-3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Finding Peace in the Chaos of Life—a Silent Guided Retreat**, 6 p.m. Fri.-noon Sun., Father Jeffrey Godecker and spiritual director Mary Shaffner presenting, \$220, includes accommodations, program materials, breakfast, lunch and dinner on Saturday and breakfast on Sunday. Registration: archindy.org/fatima, 317-545-7681, lcoons@archindy.org.

March 2

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Lenten Letting Go**, 9 a.m.-5 p.m. \$60, includes materials and lunch. Information, registration: retreatcommunications@mountsaintfrancis.org, 812-923-8817, mountsaintfrancis.org/lenten-letting-go.

March 6

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Created in the Image of God: A Woman's Day of Reflection**, 9 a.m.-3 p.m., Dr. Kimberly Baker presenting, \$55. Registration: 812-357-6611, saintmeinrad.org/retreats. †

Retrouvaille retreat for struggling marriages will take place in Louisville on Feb. 16-18

A Retrouvaille (pronounced retro-vī) retreat for those struggling in their marriage will take place in Louisville, Ky., on Feb. 16-18.

Is your marriage heading for divorce? Do you know how to save that marriage? Or do you feel helpless? 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.

For confidential information about or to register for the Feb. 16-18 retreat, call 502-479-3329, e-mail 3012@helpourmarriage.org or go to helpourmarriage.org. †

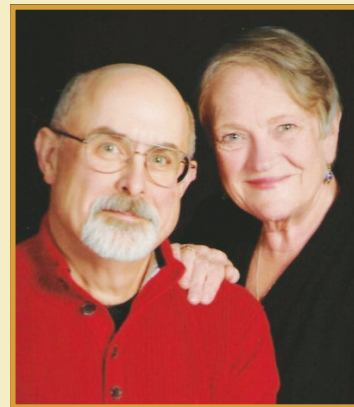
Wedding Anniversaries

MICHAEL AND SUSAN (BRENNER) BENNETT, members of St. Malachy Parish in Brownsburg, will celebrate their 50th wedding anniversary on Feb. 16.

The couple was married in St. Gabriel the Archangel Church in Indianapolis on Feb. 16, 1974.

They have two children: Fredrick and Patrick Bennett.

The couple also has four grandchildren. †



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

Lenten penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

Feb. 16, 9 a.m.-9 p.m. at St. Mary of the Immaculate Conception, Aurora
 Feb. 17, 9 a.m.-9 p.m. at St. Joseph, Shelbyville
 Feb. 20, 6:30 p.m. at St. Michael, Brookville
 Feb. 27, 6:30 p.m. at St. Michael, Brookville
 Feb. 27, 7 p.m. at St. Mary, Greensburg
 Feb. 27, 7 p.m. at Holy Family, Oldenburg
 Feb. 28, 6:30 p.m. at St. Vincent de Paul, Shelby County
 March 1, 9 a.m.-9 p.m. at St. Mary of the Immaculate Conception, Aurora
 March 1, 9 a.m.-9 p.m. at All Saints Parish, Dearborn County, St. Martin campus
 March 5, 6:30 p.m. at St. Michael, Brookville
 March 8, 9 a.m.-1 p.m. and 2:30-6:30 p.m. at St. Louis, Batesville
 March 16, 9 a.m.-9 p.m. at St. Joseph, Shelbyville
 March 16, 9:30 a.m.-1:30 p.m. at St. Louis, Batesville
 March 19, 6:30 p.m. at St. Michael, Brookville
 March 19, 6:30 p.m. at St. Catherine of Siena, Decatur County, St. John the Evangelist campus
 March 20, 6:30 p.m. at St. Peter, Franklin County
 March 21, 7 p.m. at St. Louis, Batesville

Bloomington Deanery

Feb. 21, 6:30 p.m. at St. Jude the Apostle, Spencer
 March 12, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
 March 13, 6 p.m. at St. Martin of Tours, Martinsville
 March 14, 7 p.m. at St. Agnes, Nashville
 March 27, 6 p.m. at St. Paul Catholic Center, Bloomington

Connersville Deanery

Feb. 23, 5:30 p.m. at St. Elizabeth Ann Seton, Richmond, Holy Family campus
 March 5, 6:30 p.m. at St. Mary, Rushville
 March 10, noon-2 p.m. at St. Elizabeth of Hungary, Cambridge City
 March 13, 6:30 p.m. at St. Bridget of Ireland, Liberty
 March 17, 11 a.m.-1 p.m. at St. Anne, New Castle

Indianapolis East Deanery

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

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

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

Indianapolis North Deanery

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

Indianapolis South Deanery

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

Indianapolis West Deanery

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

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

Tuesdays of Lent, 5-6 p.m. at St. Malachy, Brownsburg
 Wednesdays of Lent (excluding Holy Week), 6-7 p.m. at Mary, Queen of Peace, Danville
 Thursdays of Lent (excluding Holy Thursday), 5-6 p.m. at St. Malachy, Brownsburg
 Fridays of Lent (excluding Good Friday): 4-5 p.m. at St. Christopher; 5-6 p.m. at St. Malachy, Brownsburg, and St. Monica; 5:30-6:30 p.m. at St. Gabriel the Archangel
 Saturdays of Lent (excluding Holy Saturday), 9-10 a.m. at St. Malachy, Brownsburg

New Albany Deanery

Feb. 22, 6:30 p.m. at St. John Paul II, Sellersburg
 Feb. 27, 7 p.m. at St. Mary, Lanesville
 Feb. 29, 7 p.m. at St. Mary, New Albany
 March 5, 6:30 p.m. at St. Michael, Bradford
 March 13, 7 p.m. at Our Lady of Perpetual Help, New Albany
 March 20, 7 p.m. at St. Michael, Charlestown
 March 20, 7 p.m. at St. Mary-of-the-Knobs, Floyd County
 March 21, 6:30 p.m., St. Francis Xavier, Henryville
 March 21, 7 p.m. at St. Anthony of Padua, Clarksville

Seymour Deanery

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

What the Catechism says about Lent

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

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

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

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

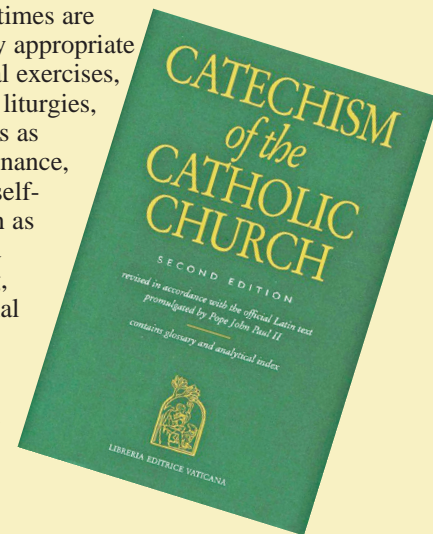
#540 "Jesus' temptation reveals the way in which the Son of God is Messiah, contrary to the way Satan proposes to him and the way men wish to attribute to him (see Mt 16:21-23).

"This is why Christ vanquished the Tempter for us: 'For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tested as we are, yet without sinning' (Heb 4:15). By the solemn 40 days of Lent, the Church unites herself each year to the mystery of Jesus in the desert."

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

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

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



(To read the Catechism of the Catholic Church online, log on to catt.ly/CatholicCatechism.) †

Tell City Deanery

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

Terre Haute Deanery

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

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

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

† Lenten disciplines include fasting, almsgiving, prayer

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

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

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

By the threefold discipline of fasting, almsgiving and prayer, the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday, which is on March 28. †

ICC

continued from page 3

Bradley, policy director of Prosperity Indiana, a member of the Hoosier Housing Needs Coalition. "It affects tens of thousands of Hoosier families that are the most vulnerable in our communities, and we cannot give up."

Bradley, who was among those testifying on Senate Bill 243, says he is heartened by the fact that at least the measure was heard during this session.

"Even though the bill didn't move forward, it was a bit of progress," Bradley said. "The past two years, these types of



"We are happy that there is some movement [on these issues], but we would like for landlords and tenants who sign a contract to both have to abide by that contract. ... A good landlord has nothing to fear from the legislation that's been proposed."

—Angela Espada, executive director of the Indiana Catholic Conference

bills didn't even get a hearing."

Bradley, the son of a now-retired United Methodist minister, said he

appreciates his collaboration with the ICC in advocating for the needy in Indiana.

"My own personal faith does inspire

and drive my efforts," Bradley said. "It's so helpful to have partners like Angela and Alexander and the ICC in this important work."

To follow priority legislation of the ICC, visit www.indianacc.org. This website includes access to ICAN, the Indiana Catholic Action Network, which offers the Church's position on key issues. Those who sign up for ICAN receive alerts on legislation moving forward and ways to contact their elected representatives.

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

DEARBORN

continued from page 1

were Father Edward Fenwick, who later became bishop of Cincinnati, and Father Joseph Ferneding, who played a key role in starting several archdiocesan parishes, from Millhousen in the north to Floyd County in the south.

‘This is what faith does’

Today, there are four parishes in Dearborn County. All Saints Parish is located in the northern part of the county on four historic campuses. St. Lawrence in Lawrenceburg, St. Mary of the Immaculate Conception in Aurora and St. Teresa Benedicta of the Cross in Bright are in the southern part of the county.

They are all led by Father Jonathan Meyer and Father John Hollowell, priests *in solidum* for the faith communities in the county.

Father Meyer has ministered in Dearborn County for nearly 10 years. He has served in all of the parishes of the county since 2021.

He spoke with *The Criterion* a few days before the large anniversary Mass, looking forward to having Catholics from across the county together for worship.

“To see them all together at one place and one time, with our archbishop, is going to be really powerful,” Father Meyer said. “This is what faith does. It grows, builds and expands. I have a heart full of gratitude for the good things that God has done.”

Keith Joerger, president of All Saints’ parish council, felt a similar gratitude in taking part in the Jan. 21 Mass. Joerger’s family goes back many generations in the faith community in the northern part of the county.

“It’s humbling to think that I am carrying on what Catholics started so many years ago in Dearborn County,” said Joerger, 40. “The Mass made me proud to be a part of the Dearborn County Catholic community. It also was beautiful to see my kids participating in the Mass, knowing that they will also be carrying the faith forward.”

‘Working toward a common purpose’

Joerger’s children are part of a growing number of young people active in their faith in the parishes of Dearborn County. More than 70 youths took part in the anniversary Mass as altar servers.

All Saints Parish had a group of 70 young people attend last year’s World Youth Day in Lisbon, Portugal. Some 30 young adults from the parish participated in the SEEK 2024 conference of the Fellowship of Catholic University Students in January in St. Louis.



Archbishop Charles C. Thompson prays the eucharistic prayer during the Dearborn County Mass. Concelebrating the Mass are Father Jonathan Meyer, left, and Father John Hollowell. (Photo by Sean Gallagher)

The parish has also sponsored its Intense summer youth conference annually since 2021, drawing as many as 300 youths from across the archdiocese and beyond.

“Knowing that there are so many of the next generation engaging in their faith makes me hopeful that the faith will carry on in the future in an amazing way,” Joerger said.

Sarah Leiker also took part in the anniversary Mass with her family. Like Joerger, her family has long historical ties to the Church in Dearborn County.

A decade ago, shortly after four faith communities in northern Dearborn County were merged to become All Saints Parish, Leiker worked with Father Meyer and a committee of Catholics from across the northern part of the county to organize the initial Gobble Wobble 5K Thanksgiving charitable walking and running event.

The Gobble Wobble has grown to events spanning two days, and last year raised more than \$70,000 for local food pantries.

“I didn’t realize at the time how much of a visual representation of becoming one that the committee and the 5K event would be for our parish,” Leiker said. “It is this same goal of working toward a common purpose and staying grounded in our faith that I hope continues to drive the culture ... and relationships at All Saints Parish.”

Father Meyer noted how Catholics across Dearborn County in its 200-year history have adapted well to the many changes in the way the Church is organized there.

“Their response has always been, ‘We’re going to show up. We’re going to take care of what needs to be taken care of,’” he said. “And they’re continuing to do that today.”

Father Meyer said that the arrangement of him and Father Hollowell serving the four parishes on seven campuses is much like priests ministering the far-flung congregations in Dearborn County 200 years ago, but with modern roads, cars and communication making that ministry easier now.

In both situations, though, involvement of lay Catholics in the faith communities was and remains crucial.

“We’re here to help them live out their baptismal call,” said Father Meyer of himself and Father Hollowell. “They take care of things. I have great people that make great things happen.”

‘The only thing that ultimately matters’

The vibrant life of the Church in Dearborn County is ultimately rooted in the Eucharist, said Father Meyer.

“It’s unleashed people deeper into the Eucharist,” he said. “It’s from our worship of Jesus that we then go out and serve. But it’s also when we go out and serve and evangelize that we go back to Jesus. It’s powerful to see all these things that are flourishing.”

In addition to having eight Saturday evening or Sunday Masses each weekend in the county, Mass is celebrated on most weekdays at two



Jessica and Nick Ohlhaut, members St. Teresa Benedicta of the Cross Parish in Bright, pray with their children Ramona, left, Owen and Theodore during a Jan. 21 Mass at the Lawrenceburg Event Center in Lawrenceburg celebrating 200 years of Catholicism in Dearborn County. (Photo by Sean Gallagher)



A choir of students from St. Lawrence School in Lawrenceburg leads the singing of the responsorial psalm during a Jan. 21 Mass in the Lawrenceburg Event Center to celebrate 200 years of Catholicism in Dearborn County. Jim Waldon, right, plays the keyboard. (Photo by Sean Gallagher)

parishes. Eucharistic adoration occurs for 12 hours three days each week.

A perpetual adoration chapel on the St. John the Baptist campus of All Saints was inaugurated in 2017. Another is slated to open at St. Mary Parish in Aurora next week on Ash Wednesday.

“In my opinion, it’s the only thing that ultimately matters,” Father Meyer said of the Eucharist in the life of the Church in Dearborn County. “The reason why we build church buildings as Catholics is for the holy sacrifice of the Mass and the reservation of the Blessed Sacrament. That’s really at the center of it.”

Archbishop Thompson emphasized in his homily the importance of the Eucharist for both the past and the future of the Church in Dearborn County.

“In and through the eucharistic celebration of the Mass—the source and summit of all ministries and services, of all identity and mission and presence of Catholics—we are united to God and one another,” he said. “We are called to assist one another in our common baptismal call to holiness and mission. We are bound together in and as the body of Christ, the people of God, missionary disciples of Jesus.”

“It has been this way for Catholics here in Dearborn County since 1824, and even before. It must be this way until the end of time.” †

PRESENCE

continued from page 1

“My family survived through the physical, spiritual and financial struggle that my dad was left with after her death. Yet, it tested my faith as I grew older,” says Harr, a member of Christ the King Parish in Indianapolis. “I was wounded, and my heart was broken, yet I did not know how to find healing in the right places.

“After delivering our two children, I began to experience an even greater challenge of faith. My spiritual and mental health were both suddenly challenged. It was as if I began wrestling with God. I was wondering if he was really with me wherever I was going. It sure did not feel like that. The fear and loss of control that began to erupt in my heart were overwhelming. Thankfully, I had a spouse, my husband Chuck, who stood with me through those earlier years and even now by God’s grace.”

Amid that fear and loss, she began to experience a touch of God’s presence when she felt called to be

part of a “Christ Renews His Parish” women’s group at the parish her family belonged to at the time, St. Lawrence in Indianapolis.

“God’s grace was made known again by the women he placed in front of me over those few years of participation,” she recalls. “He knew what I needed and with whom I needed to be in community. I did not fully see what he was doing, yet I knew something was brewing.”

Still, she longed for an even deeper, more spiritual connection with women, a connection she didn’t initially find when they moved to Christ the King Parish.

“At that time, I began feeling spiritually dry,” she says. “It felt difficult to maintain or develop any strong, lasting female-centered communities with people who shared a common interest in being connected like Mary and Elizabeth were to one another.

“In retrospect, I found excuses for not reaching out too far. Mary and Elizabeth rejoiced in the Lord together. They met each other where they were at on their faith walk and accepted one another in love, scars and brokenness. I was not feeling a connection with anyone in the

deep spiritual sense that I so longed for.”

Feeling even more broken during that time, she chose to completely turn her life over to God.

“I gave him full reign in a cry of agony, asking him to fill all the cracks and crevices in my broken heart. I even begged the Lord in adoration one night to help me understand what this anxious longing was all about. I desperately needed him to heal my fears and improve my trust in him and others, especially women.”

God answered her prayers, she says.

“He started placing spiritually-driven women in front of me again. I grew to understand my deep-seeded fear of loss controlled how I responded to people in my life for so long.”

She now finds peace in her life, thanks to her parish and her growing trust in God.

“He is removing core fears as he introduces me more deeply to his Son, Jesus,” she says. “He is guiding me to places where I am finding hope, even with a childhood memory that sometimes left me feeling hopeless into my adulthood. God never gave up on me, and I am seeing

how he is taking my brokenness and turning it into a thing of beauty.

“I now believe in the verse from the Book of Jeremiah 29:11 which says, ‘For I well know the plans I have in mind for you—plans for your welfare and not for woe, so as to give you a future of hope.’

“God does bless the broken-hearted. He is making all things new. He is bringing back the joy.”

(Has God made his presence known in your life? Maybe you routinely feel his presence in an everyday situation. Maybe you have known his presence in a life-changing moment. Maybe it’s happened in your relationship with a family member, a friend or even a stranger. Maybe it was in a dark time of your life or an especially joyful one. Whatever the case may be, we would like to hear your thoughts and your stories. Send your submissions to John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.) †

Eucharistic congresses ‘like Catholic family reunion,’ galvanizing Catholics in love for Jesus’ real presence

(OSV News)—Despite threats of blizzard-like conditions, only clouds moved through southwestern Indiana on Jan. 13 as the Diocese of Evansville held its first-ever eucharistic congress. An estimated 1,700 Catholics braved the cold to attend the Saturday event.



Father Tyler Tenbarge, the diocese’s vocations director, emceed the event. After celebrating Mass the following day at a parish

nearly an hour outside Evansville, several Massgoers approached him to share how much they enjoyed the congress.

“One of them was one lady with tears in her eyes, talking about how she was so moved, and she was so glad that she took the drive down to go to the congress, and so happy to go back and bring what she learned back to her family,” he said.

With the National Eucharistic Revival underway, many U.S. dioceses—Evansville among them—have launched or revived local eucharistic congresses, with single or multi-day events organized around eucharistic devotion and catechesis. They typically include Mass, eucharistic processions, speakers, music and adoration.

These diocesan eucharistic congresses give a foretaste—albeit on a smaller scale—of what Catholics in the U.S. can expect in July, when Indianapolis hosts the National Eucharistic Congress, the first national congress in 83 years.

The July 17-21 event is the pinnacle of the National Eucharistic Revival, a three-year initiative the U.S. bishops launched in June 2022 to strengthen Catholics’ love for Jesus in the Eucharist. National congress organizers are

expecting tens of thousands of attendees to “encounter the living Jesus Christ, experience renewal, and be sent out ‘for the life of the world,’” according to the congress’ website, eucharisticcongress.org.

The Archdiocese of Atlanta has held regular eucharistic congresses since 1996. Until the COVID-19 pandemic in 2020, the two-day event was annual, but now is likely to continue on a biennial schedule beginning in 2025. Recent events, including a 2022 congress, have drawn crowds estimated as high as 30,000, maxing out the capacity of the Georgia International Convention Center.

The Atlanta Archdiocese’s chancellor and director of its permanent diaconate, Deacon Dennis Dorner, attended the events with his wife long before he was tapped 15 years ago to head the congress’ steering committee.

“I kind of look forward to the day that I can go as a participant again,” he said with a laugh. “We always found it just very joyful, just a really fun day, kind of like a Catholic family reunion.”

The event showcases the archdiocese’s ethnic and liturgical diversity with unity in the Eucharist, and features high-caliber speakers and large-format worship, he said. The difference, however, between a eucharistic congress and a retreat, he said, is that speakers are not the center of the event—Jesus is.

Atlanta’s congress has served as the model for other dioceses’ events, including the first-ever eucharistic congress in the Diocese of Winona-Rochester, Minn., held in June 2023.

The event was the brainchild of Bishop Robert E. Barron, who was appointed to lead the diocese in 2022 after introducing the idea of the National Eucharistic Revival to the U.S. bishops in 2020 while still chairman

of the U.S. Conference of Catholic Bishops’ Committee on Evangelization and Catechesis. Bishop Andrew H. Cozzens of Crookston, Minn., assumed that role in 2020, and it is now held by Archbishop Charles C. Thompson.

Susan Windley-Daoust, the Diocese of Winona-Rochester’s director of missionary discipleship, said the event was organized to coincide with the National Eucharistic Revival’s Year of Parish Revival. It drew about 5,000 people, including representatives from all of its roughly 100 parishes.

“Most of us have said that we’re not going to know the success of this eucharistic congress until a year after it,” said Windley-Daoust, a key organizer of the daylong event. “Everybody had a beautiful day, and we’ve heard nothing but positives in that regard. But the real question is, is this going to make a difference in the lives of everyday Catholics in our parishes?”

Kris Frank, the National Eucharistic Congress’ vice president of growth and marketing, said his team has observed a recent increase in both diocesan eucharistic congresses and other eucharist-focused events due to the revival.

“The fruit of these diocesan congresses is both deep and wide,” leading “to moments of connection and celebration for the local Church, building up community amongst the faithful,” he told OSV News.

He has similar hopes for the National Eucharistic Congress in July.

“We hope the entire Church comes together in Indianapolis this summer for a united, powerful and life-changing encounter with God that is being experienced in varying ways at the diocesan congresses,” he said. †

Discounted passes, scholarships are available for NEC in July

Criterion staff report

There are still passes available for parishioners throughout the Archdiocese of Indianapolis who want to attend the National Eucharistic Congress (NEC) in Indianapolis in July.

And as the host archdiocese, we have been provided with a discount code—Indy24—which reduces the cost of individual passes for the July 17-21 gathering from \$375 to \$274. This discount code will only work on individual passes purchased in the amount of 1-14. Passes are already discounted when registering as a 15-person group or larger (\$299) or as a parish youth group (\$250).

Each participant will receive credentials that provide admission to general sessions, but there is no assigned seating or group seating at the NEC. Full five-day passes are offered at the congress’ website, www.eucharisticcongress.org. The website also includes the congress’ general daily schedule and speaker lineup.

In November, revival leaders announced plans to make single-day passes available, but those passes cannot be purchased at a discounted rate. A weekend pass is available for \$125, or

day passes are available for \$49-\$95. Kids ages 12 and younger are free.

Through the generosity of donors, organizers have also created a “Solidarity Fund” with almost \$1 million of scholarship money available for those who would like to attend. More information is available at cutt.ly/NECSolidarityFund (case sensitive).

Revival leaders hope the 10th National Eucharistic Congress—the first national congress in 83 years—can help cultivate a sacramental devotion among the tens of thousands of Catholics expected to attend.

A three-year initiative of the U.S. bishops, the National Eucharistic Revival began in June 2022 with the feast of *Corpus Christi*. The first year focused on diocesan revival, inviting bishops, priests and diocesan leaders to deepen their relationship with Jesus in the Eucharist. The Year of Parish Revival began in June 2023, with emphasis on reaching Catholics in the pews.

This calendar year will include the National Eucharistic Pilgrimage that begins mid-May and the National Eucharistic Congress in July, two large-scale efforts that lead into the revival’s final year, the Year of Going Out on Mission, which ends on Pentecost 2025.

“God has really spoken into what he wants this event to be,” Tim Glemkowski, CEO of the National Eucharistic Congress, told OSV News of the July congress. “It’s truly going to be a moment of spiritual revival for

the Church, not just a conference. I don’t think people are going to walk away being like, ‘I heard a cool talk that was kind of meaningful to me.’ I think people are going to walk away and be like, ‘My life has changed.’ ” †

Wanted: Volunteers to assist at the National Eucharistic Congress

Criterion staff report

You already know the National Eucharistic Congress is coming to Indianapolis this July. And Indiana is known for its “Hoosier hospitality.”

Now, you can help welcome people from across the United States to Indianapolis by expressing interest in volunteering for the July 17-21 once-in-a-lifetime gathering.

If you are interested in volunteering, go to cutt.ly/NECVolunteer (case sensitive). Volunteers must be at least 18 years of age and willing to complete the Safe Parish training program through the Archdiocese of Indianapolis.

Positions are open to volunteer for the duration of the event, for shifts and for set-up and clean-up before and after the event. When you submit your name and contact information at the link above, you will receive detailed follow-up about the specifics of volunteering at this event. †



NATIONAL EUCHARISTIC CONGRESS

Bilingual talk on the Eucharist by NEC leader will take place at St. Michael Church in Charlestown on Feb. 27

A bilingual talk titled “Jesus is Calling Us Deeper” will take place at St. Michael Church, 101 St. Michael Dr., in Charlestown, at 7 p.m. on Feb. 27.

The talk will be offered in English and Spanish by Jaime Reyna, who heads up the multicultural and inclusivity team for the National Eucharistic Congress

(NEC), which will take place in Indianapolis on July 17-21.

Reyna will discuss how, in a hurting world, people have become separated from Christ, the source of our strength. Christ invites us to return to the source and summit of our faith in the celebration of the Eucharist. The NEC is a movement to restore understanding and

devotion to the great mystery of Christ in the Eucharist.

NEC team members will also be on hand to answer questions and assist with online registration for the National Eucharistic Congress this summer.

The event is free, and no registration is required. For information, call the parish office at 812-256-3200. †

Charla bilingüe sobre la Eucaristía a cargo del líder del Congreso Eucarístico Nacional tendrá lugar en la iglesia de San Miguel de Charlestown el 27 de febrero

Una charla bilingüe titulada “Jesús nos llama más profundamente” se llevará a cabo el 27 de febrero a las 7:00 p.m., en la iglesia de San Miguel, ubicada en 101 St. Michael Dr., en Charlestown.

La charla bilingüe (inglés y español), la ofrecerá Jaime Reyna quien dirige el equipo multicultural y de inclusividad del Congreso Eucarístico Nacional que se

celebrará en Indianápolis del 17 al 21 de julio.

Reyna hablará de cómo, en un mundo que sufre, la gente se ha separado de Cristo, la fuente de nuestra fortaleza. Cristo nos invita a volver a la fuente y cumbre de nuestra fe en la celebración de la Eucaristía. El Congreso Eucarístico Nacional es un movimiento para restaurar la comprensión y la devoción al gran misterio de Cristo en la Eucaristía.

Los miembros del equipo del Congreso también estarán a su disposición para responder las preguntas que tenga y ayudarlo con la inscripción en línea para el Congreso Eucarístico Nacional de este verano.

La charla es gratuita y no requiere inscripción.

Para obtener más información, llame a la oficina parroquial al 812-256-3200. †

The joy of Catholic education radiates in a Mass, a fun interaction and a heartfelt message

By John Shaughnessy

The smiles of the children and teenagers reflected a joyful interaction that has become a fun tradition at the archdiocese's annual Catholic Schools Week Mass.

The smiles flashed across the faces of group after group of students as they gathered around Archbishop Charles C. Thompson, accepting his invitation to join him in a photo on the steps leading up to the altar at SS. Peter and Paul Cathedral in Indianapolis.

Moments earlier, at the end of the Mass on Jan. 31, the archbishop had processed from near the altar, blessing the students and their teachers as he walked down the center aisle of the cathedral, which was filled with representatives from 52 of the archdiocese's 67 Catholic schools.

When he reached the back of the cathedral, the archbishop made a quick U-turn, returning to the steps of the altar where school groups were already lined up to have their photo taken with him.

And for the next 30 minutes—until the last photo had been captured with the 20 or so school groups who waited patiently for their turn—smiles, laughs and an overall mood of joy marked the interactions.

The archbishop welcomed each group with a smile, playfully asked students if they were getting enough homework, wondered if—and where—they were getting to go to lunch before returning to school, and joked with the priests who accompanied their elementary school groups to the Mass, telling the students their priests should treat everyone to lunch.

Amid all the smiles and joy, there was one moment that led to tears. It happened shortly after Cathlene Darragh, the principal of St. Simon the Apostle School in Indianapolis, had a photo taken with the archbishop and some of her students.

"This is my 10th year as principal, and my last year. I'm retiring," Darragh said. "For me, I get choked up. I just feel like being able to share in Mass and the Eucharist with these students, it's been the most fulfilling thing I've ever done in my educational experience of 38 years.

"Just being able to share that with them, to be able to see the beauty of the Mass, to be able to see their growth, it's just been humbling—and also inspiring, because they are our future, the future of our Church."

Being there for the Mass with the archbishop and students from across the archdiocese also left its impact on Albert Hudepohl, a junior at Oldenburg Academy of the Immaculate Conception in Oldenburg.

"It's very special," said Albert, a member of St. Nicholas Parish in Ripley County who lined up and smiled with Oldenburg classmates in a photo taken with the archbishop. "It just shows the community, with all the schools from around this archdiocese. It shows how even though we're spaced apart, we're all connected."



Archbishop Charles C. Thompson poses for a photo with a group from St. Joseph School in Shelbyville after the archdiocese's Catholic Schools Week Mass in SS. Peter and Paul Cathedral on Jan. 31. (Photo by John Shaughnessy)

Asked about what makes the photo sessions special to him, Archbishop Thompson responded first with a touch of humor—and truth.

"I'm sure that's one of the times when the last group doesn't mind waiting. It keeps them out of class," the archbishop said with a laugh.

Turning serious, he added, "It's the joy of the week, celebrating Catholic Schools Week. And what's at the heart of that is the students. We do it for Christ. We do it for the students. They're the bread and butter of our

See **SCHOOLS MASS**, page 15

Pope Francis, in letter to Jews in Israel, condemns antisemitism as a sin

VATICAN CITY (CNS)—In a letter addressed to "my Jewish brothers and sisters in Israel," Pope Francis expressed his heartbreak at the violence unleashed by the Hamas attack on Israel in October, and he repeated the Catholic Church's condemnation of all forms of antisemitism and anti-Judaism.

"The path that the Church has walked with you, the ancient people of the covenant, rejects every form of anti-Judaism and anti-Semitism, unequivocally condemning manifestations of hatred toward Jews and Judaism as a sin against God," said the Feb. 2 letter released by the Vatican on the next day.

Pope Francis had met privately on

Feb. 2 with Raphael Schutz, Israel's ambassador to the Holy See. His letter did not mention the meeting, but spoke of "the numerous communications that have been sent to me by various friends and Jewish organizations from all over the world" and "your own letter, which I greatly appreciate.

"Together with you," he said, "we Catholics are very concerned about the terrible increase in attacks against Jews around the world. We had hoped that 'never again' would be a refrain heard by the new generations, yet now we see that the path ahead requires ever closer collaboration to eradicate these phenomena."

Pope Francis said that his "heart is torn" at the "unprecedented violence" engulfing the Holy Land since the Hamas attack and "the power of so much division and so much hatred."

As he has done repeatedly since October, Pope Francis called on Hamas to release the hostages they still hold, and he expressed sympathy for all those feeling overcome by "anguish, pain, fear and even anger.

"Together with you," the pope wrote, "we mourn the dead, the wounded, the traumatized, begging God the Father to intervene and put an end to war and hatred, to these incessant cycles that endanger the entire world."

Still, he said, people must not give up hope for peace, and "we must do everything possible to promote it, rejecting every form of defeatism and mistrust.

"We must look to God, the only source of certain hope," Pope Francis wrote.

In his letter, he quoted from the remarks he had made on June 8, 2014, when he hosted Israeli President Shimon Peres, Palestinian President Mahmoud Abbas and Orthodox Ecumenical

Patriarch Bartholomew of Constantinople in the Vatican Gardens for an unprecedented gathering to pray for peace in the Holy Land.

"We do not renounce our responsibilities," he said then, "but we do call upon God in an act of supreme responsibility before our consciences and before our peoples. We have heard a summons, and we must respond. It is the summons to break the spiral of hatred and violence, and to break it by one word alone: the word 'brother.'"

Pope Francis said he knew many people "have great difficulty seeing a future horizon where light replaces darkness, in which friendship replaces hatred, in which cooperation replaces war," but the current relationship between Catholics and Jews after centuries of oppression and mistrust shows it is possible.

"We must act, starting first and foremost from the Holy Land, where together we want to work for peace and justice, doing everything possible to create relationships capable of opening new horizons of light for everyone, Israelis and Palestinians," the pope said. †

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SIMPLY CATHOLIC

Imposing ashes on Ash Wednesday goes back some 1,500 years

By D.D. Emmons

(OSV News)—Among the beautiful, meaningful and solemn ceremonies of the Church is the gathering of the faithful on Ash Wednesday.

This special day begins our Lenten journey. It is the start of 40 days of prayer, penance and almsgiving as we prepare ourselves to celebrate the resurrection of our Lord Jesus Christ on Easter Sunday. But why does Lent begin on a Wednesday, and what is the significance of ashes?

Ash Wednesday was added to the liturgical calendar well after the 40-day penitential season of Lent became the norm throughout the Church in the western part of the Roman Empire (also known as the Latin Church).

Lent, in turn, was universally established only after the early Church sorted out the date of Easter. The issue was clarified at the Council of Nicaea in 325 where “all the Churches agreed that Easter, the Christian Passover, should be celebrated on the Sunday following the first full moon [14 Nisan] after the vernal equinox” (*Catechism of the Catholic Church*, #1170). The vernal (spring) equinox generally falls on March 21, thus the date of Easter in the western Church can occur anytime between March 22 and April 25.

The liturgical season that came to be known later in English-speaking countries as Lent (from an Old English word meaning “springtime”) emerged in the second century.

Among the Christians of the first three centuries, only those aspiring for baptism—catechumens—observed a defined period of preparation, and that time lasted only two or three days.

The idea of Lent being 40 days in length developed during the next few centuries. It is difficult to establish the precise time as to when it began. Among the canons issued by the Council of Nicaea, the Church leaders, in canon five, made reference to Lent: “and let these synods be held, the one before Lent that the pure gift may be offered to God after all bitterness has been put away, and let the second be held about autumn.”

The language of this canon seems to validate that Lent, in some fashion, had by the fourth century been established and accepted by the Church. While the exact timing and extent of Lent both before and after Nicaea is unclear, what is clear from historical documents is that Christians did celebrate a season of Lent to prepare themselves for Easter Sunday and used a variety of ways to do so.

That Lent evolved into a period of 40 days in length is not surprising, as there are numerous biblical events that also involved 40 days. Moses was on Mount Sinai receiving instructions from God for that number of days (Ex 24:18); Noah and those with him in the ark waited for the rains to end for 40 days and nights (Gn 7:4); and Elijah “walked 40 days and 40 nights to the mountain of God, Horeb” (1 Kgs 19:8).

Mostly, though, the 40 days of Lent identify with the time Christ spent in the desert fasting, praying and being tempted by the devil (Mt 4:1-11). The catechism teaches that “by the solemn 40 days of Lent, the Church unites



Archbishop Charles C. Thompson places ashes on the forehead of Katie Hubbard, who serves as an advocate in the archdiocesan metropolitan tribunal, during an Ash Wednesday Mass on Feb. 22, 2023, at SS. Peter and Paul Cathedral in Indianapolis.

(File photo by Sean Gallagher)

herself each year to the mystery of Jesus in the desert” (#540).

There is, therefore, evidence that by the end of the fourth century Christians were participating in a 40-day Lent before Easter. The dilemma now became how to count the 40 days. In the Latin Church, six weeks were used to identify the Lenten period, but one doesn’t fast on Sundays. So, six Sundays were subtracted and there remained only 36 fasting days. In the early seventh century, St. Gregory I the Great (pope from 590-604) resolved this situation by adding as fast days the Wednesday, Thursday, Friday and Saturday before the first Sunday of Lent. Thus, the Lenten 40-day fast, or the Great Fast as it was known, would begin on a Wednesday.

Initially, people fasted all 40 days of Lent. They ate one meal a day and only an amount of food that would sustain survival. But the Church taught, and people believed (then as now), that fasting is not ultimately about what we eat. It is about changing hearts, interior conversion, reconciliation with God and others.

It’s about living in an austere way, giving from our abundance to the poor. St. John Chrysostom (347-407) explained it this way: “Do you fast? Give me proof of it by your works! ... If you see a poor man, take pity on him! If you see an enemy, be reconciled to him!

If you see a friend gaining honor, envy him not!”

The Church has long used ashes as an outward sign of grief, humility, mourning and penance. The Old Testament is filled with stories describing the use of ashes in such a manner. In the Book of Job, Job repented before God: “I disown what I have said and repent in dust and ashes” (Jb 42:6). Daniel “turned to the Lord God, to seek help, in prayer and petition, with fasting, sackcloth and ashes” (Dn 9:3).

Jonah preached conversion and repentance to the people of Nineveh: “When the news reached the king of Nineveh, he rose from his throne, laid aside

his robe, covered himself with sackcloth and sat in the ashes” (Jon 3:6). And the Maccabean army prepared for battle: “That day they fasted and wore sackcloth. They sprinkled ashes on their heads and tore their garments” (1 Mc 3:47).

Ashes were imposed on the early catechumens when they began their preparation time for baptism. Confessed sinners of that era were also marked with ashes as part of the public penitential process. Other baptized Christians began asking to receive ashes in a manner similar to catechumens and penitents. Christian men had ashes sprinkled on their heads. Only later in some cultures were ashes used in tracing a cross on the foreheads of worshippers. In Rome and other places still today, ashes are sprinkled on the head on Ash Wednesday.

Thus, the use of ashes as the sign of penance, in readiness for Easter, was becoming a Churchwide practice.

During the papacy of St. Gregory the Great, the practice was further expanded and is mentioned in the sixth-century Gregorian Sacramentary. Around the year 1000, Abbot Aelfric of the monastery of Eynsham, England, wrote: “We read in the books both in the Old Law and in the new that men who repented of their sins bestowed on themselves with ashes and clothed their bodies with sackcloth. Now let us do this little at the beginning of our Lent, that we strew ashes upon our heads, to signify that we ought to repent of our sins during the Lenten fast.”

This same rite of distributing ashes on the Wednesday that begins Lent was recommended for universal use by Pope Urban II at the Synod of Benevento in 1091.

So, when we go to that early Mass on Ash Wednesday morning and receive the blessed ashes on our forehead, we are repeating a penitential pious act that Catholics have been undergoing for some 1,500 years. The French Benedictine Abbot Prosper Gueranger wrote the following in the 19th century about Ash Wednesday:

“We are entering today upon a long campaign of the warfare spoke of by the Apostles: 40 days of battle, 40 days of penance. We shall not turn cowards if our souls can but be impressed with the conviction that the battle and the penance must be gone through. Let us listen to the eloquence of the solemn rite which opens our Lent. Let us go where our mother leads us, that is, to the scene of the fall.”

Like all those before us, we unhesitatingly embrace this invitation to sanctity, this time to turn away from sin. We are part of that great cloud of witnesses who, through all the ages, have donned the ashes, publicly acknowledging that we are Christians, Christians who have sinned and seek to repent. We acknowledge that “we are dust and to dust we shall return.”

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



Bishop J. Mark Spalding of Nashville, Tenn., blesses ashes at the Cathedral of the Incarnation in Nashville on Ash Wednesday, March 2, 2022. (CNS photo/Katie Peterson, Tennessee Register)

Twenty Something/Christina Capecchi

Cold water, warm heart: 'plunge' can make you feel alive, closer to God

One after another, influencers are taking the plunge. The cold-water plunge.

I couldn't help but follow along when Elizabeth Ries, a lovable TV personality from Minneapolis, joined the trend recently, heading to Duluth, Minn., to dip into Lake Superior. It was zero degrees, and the mother of three was multi-tasking: filming for TV while sharing the experience on Instagram stories.



"This is the true Duluth experience," says Elizabeth, donning a knit cap and plaid jacket, her dimples flashing. "Let's do this!"

Next you see Elizabeth in her black-and-white gingham swimsuit, perched in a sauna floating over Lake Superior. Then she climbs down a ladder and immerses in the hole in the ice, dunking her head underwater. She pops back up, yelps and high fives the man across from her.

"This was the best!" she concludes, back in her jacket and hat. "The best! I can't even stand it."

The Nordic tradition sweeping the country is called "vinterbadning" by the Danish, which means "winter bathing." The Vikings, renowned for their resilience, often followed a sauna session by a plunge into icy waters to boost their "livskraft," or life force. Now suburban moms are following suit.

Brother Matt Wooters, 36, vocations promoter for the Jesuits' Midwest province, understands their motivation. He's turned cold-water swimming into a sunrise ritual, logging nearly 30 different bodies of water in 2023. When he relocated to Detroit last summer, he scouted out a new swim spot before unpacking. He landed on Belle Isle, an island in the Detroit River, and enjoyed a long run of daily swims until the recent subzero snap forced him to pause.

"If it's in the low 20s, I'll still go," he said.

On the coldest days, he swims about 3 minutes, steadily increasing that length as the weather warms.

"I go in really slow—ankles, knees, hips, chest, then all the way up," he said. "Your first response is to clench and hyperventilate. But you can re-set your nervous system. Then you feel bliss. Your brain is flooded with happy chemicals. It happens every time."

He's not surprised so many Americans—numbed by non-stop exposure to screens—are taking the plunge. "There's something to having a thrill. And there's a certain playfulness to it. We're going swimming—we're not working on a spreadsheet. We're doing cannon balls!"

His daily swim keeps him attuned to the shifting of seasons, which feels "liturgical." It reminds him of how monks adjust the time of their morning and evening prayer to the daylight. "We're connected to water and air and seasons, even though we're quite air-conditioned and heated and comfortable these days."

Though high-profile influencers may not articulate it, there's a spiritual underpinning to a cold-water plunge.

"There's a seeking," Brother Matt said. "And there's a finding. They've had an experience with something wonderful and wild and mysterious, and they go back to it. Almost always, we're trying to fill a God-shaped hole in our heart. We crave to live with God forever. I'm hungry for that, I want more of that."

The joy of cold-water immersion is a guidepost, he believes, calling to mind a statement from St. Ignatius: that which makes you feel most alive, that's where God is.

"There's an alignment with our God-given gifts and talents, and also a sense of God's closeness," Brother Matt said. "Consolation fills us with an increase of faith, hope and love. St. Ignatius tells us to go back to those moments."

He finds them, invariably, while swimming.

"It's baptismal," he said. "How you go into the baptismal font is different from how you leave. Not only are you physically wet, but you're drenched in grace. I feel the same. And whatever worries or fears you had going into it are gone when you're done."

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

Our Works of Charity/David Bethuram

Catholic Charities offers ongoing support to those seeking adoption

Catholic Charities acknowledges the challenges that come with an unforeseen pregnancy. The decision

to pursue adoption or embrace parenthood is a complex one, and determining what is best for both the mother and child requires careful consideration. Recognizing the intricacies of life,

we strive to collaborate with mothers and fathers, providing support without judgment. We hold deep respect for their courageous choice to embrace life.

Our commitment involves offering personalized assistance, counseling and information without imposing any pressure. We frequently aid expectant mothers and their unborn children in accessing essential prenatal care and addressing various needs they may have. Allow us to share the story of Jenny

and her baby son. She sought help from Catholic Charities during a challenging time.

When Jenny discovered she was pregnant, she felt scared and unprepared—especially since the father was no longer part of her life.

Facing the prospect of going through the pregnancy alone, Jenny, in her mid-30s, with complicating health conditions, anticipated a high-risk pregnancy. A week before her due date, a social worker at a local hospital referred her to Catholic Charities for adoption and pregnancy support services.

Scheduled to meet her case worker within a week, plans took an unexpected turn as Jenny went into labor. During their first encounter, our caseworker assisted Jenny with hospital check-in and stayed with her until minutes before an emergency C-section. Throughout the process, the baby's well-being remained the top priority, and every decision was made in his best interest.

Jenny, prioritizing a supportive and safe two-parent household for her son, sought an open adoption. Enter Amber and Jackson, a loving couple drawn to adoption through what they believed was divine guidance leading them to Catholic Charities.

Jenny chose Amber and Jackson as adoptive parents for her son. After Beau's birth in May 2022, he spent nearly a month in the neonatal intensive care unit (NICU), where Amber, Jackson and dedicated nurses provided constant care. Catholic Charities remained connected with Jenny, ensuring she was informed about Beau's progress.

Home visits from a Catholic Charities social worker followed, checking on Amber, Jackson and their newly named son, John Beau. Regular visits ensured the family's adjustment, milestones and bonding were on track. The social worker addressed any questions and concerns, supporting the family as they adapted to their unique dynamic.

Catholic Charities committed to ongoing support, extending assistance to Amber, Jackson and John Beau immediately after placement and throughout their lives. Catholic Charities is dedicated to helping adoptive couples, birthmothers, birthfathers and adopted children navigate all stages of family life.

If you are interested in learning more about the variety of services, programs and trainings Catholic Charities offers in domestic or internal adoption services for birthmothers and adoptive parents, please visit our websites St. Elizabeth|Coleman Pregnancy and Adoption Services (Indianapolis) at www.givingbirthtohope.org or St. Elizabeth Catholic Charities (New Albany) at www.stecharities.org/adoption-bridges.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. You can contact him at dbethuram@archindy.org.) †

Called to Holiness/Jaymie Stuart Wolfe

Try something different this year; let God choose what you give up for Lent

"What are you giving up for Lent?" For many Catholics, the question appears almost automatically—and even before the last box of Christmas decorations has been packed up and stowed away. As someone who spent most of my life in that category and with that crowd, I think it's because Lent can feel a lot like a competition, a 40-day spiritual marathon with winners and losers.

Every Ash Wednesday, it seemed to me, the Church threw personal holiness down like a gauntlet. The point, I thought, was to accept the challenge and do everything in my power to excel in achieving it. My naturally competitive nature means that I have always been more than willing to take up just about any challenge. Living the faith was no exception.

That's one reason why I figured that the more demanding and strenuous Lent was, the better. It was a matter of simple logic. If fasting on Fridays demonstrated my love for God, then fasting on Wednesdays and Fridays would do so even more. If praying one novena was good, two or three had to be even more beneficial.

Whenever I heard about someone else's sacrifice, I'd up the ante for myself. If someone was giving up coffee, I'd commit to drinking only water. When someone I knew gave up chocolate (and there was always someone

who did), I'd attempt to give up sweets of any kind. There were years I even put pebbles or toothpicks in the soles of my shoes for the season. Nothing was too much for me.

And that was the problem. In doing all those things, I failed to grasp the point of Lenten penitential practices and disciplines.

I didn't realize that because nothing was too much, nothing would ever be enough. Rather than accepting my weaknesses, I tried to live my spiritual life beyond my means and the measure of my strength. And those efforts never produced the fruit of repentance in my life. Instead, they left me exhausted and puffed up.

Eventually, I finally recognized that intensifying penitential practices in preparation for Easter isn't about spiritual bootstrapping or one-upmanship. As a result, I decided to give up giving up things for Lent.

So, for more than a decade now, I've been letting God choose what I give up for Lent. And he has chosen some real doozies. The things God has invited me to sacrifice have challenged me at a much deeper level because they call for more faith than I can muster on my own. This approach has made a real difference in what I gain from Lenten practices because God knows what I need better than I do. He is happy to show me all the things I have allowed to take his place. And he is more than willing to reveal the pantheon of idols in my heart, especially when I am convinced that I have none.

The truth is that the crosses I used to choose—even the

most difficult ones—were still within my control, simply because I was the one who chose them.

Sometimes, they required significant discipline on my part, but they also fueled my pride. In contrast, moving across the country, facing a health scare or losing financial security pulls the ground out from under me. And that's the only way I can truly know what I've been standing on all along.

God understands precisely what it will take to make each one of us rely on him, to accept his grace and to trust him more completely.

As St. Francis de Sales wrote:

The everlasting God has in his wisdom foreseen from eternity the cross that he now presents to you as a gift of his inmost heart. This cross he now sends you he has considered with his all-knowing eyes, understood with his divine mind, tested with his wise justice, warmed with loving arms, and weighed with his own hands to see that it is not one inch too large nor one ounce too heavy for you. He has blessed it with his holy name, anointed it with his grace, perfumed it with his consolation, taken one last glance at you and your courage, and then sent it to you from heaven, a special greeting from God to you, an alms of the all-merciful love of God.

(Jaymie Stuart Wolfe is a sinner, Catholic convert, freelance writer and editor, musician, speaker, pet-aholic, wife and mom of eight grown children, loving life in New Orleans.) †

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

The Sunday Readings

Sunday, February 11, 2024

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

The first reading for Mass this weekend comes from the Book of Leviticus. In sequence, Leviticus is the fourth book in modern translations of the Bible. As such, it is part of the Pentateuch. The Pentateuch includes the five books of the Bible attributed to Moses. These five books are also known as the Torah.



The Pentateuch forms the fundamental law and philosophy of Judaism, both in current understandings and in ancient practices as well.

In this reading, God speaks to Moses and Aaron, his brother. The topic is leprosy. Today it is not known whether these references to leprosy in the Scripture referred to Hansen's disease or to some other illness. Regardless of the exact scientific nature of what the ancients called leprosy, however, the problem was chronic and severe.

An entire social system developed around the disease. The victims were outcasts. They were totally shunned. Often, they literally had to forage for or steal food and search for any shelter they could find.

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

St. Paul's First Epistle to the Corinthians, the source for this weekend's second reading, includes the great Apostle's counsel that Christians should do everything with the purpose of glorifying God.

He admonished the Christians of Corinth never to offend either Jew or Gentile. Paul urges that the Christians follow his example because Paul says that he imitates Christ.

The reading therefore sets Christ as the supreme example and insists that believers ignore this example at their own risk.

For its last reading, the Church gives us a

passage from the Gospel of St. Mark. In this reading, a leper approaches Jesus, pleading for a cure. Jesus cured the man, the Lord being "moved with pity" (Mk 1:41).

This cure came when Jesus touched the man. (As an aside, but nevertheless instructive, touching is very important in the liturgy. Touch creates contact and enables transference. In ordinations, the ordaining bishop lays his hands upon the head of candidates to be ordained a bishop, priest or deacon. At weddings, the bride and bridegroom hold each other's hands.)

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

The Lord ordered the man to go to the priests. The man had been completely exiled from the community because of his illness. If the priests saw that he was free of disease, he would be re-admitted to society. He could live again.

The reading closes by noting that great crowds pursued Jesus.

Reflection

Vivid in this reading from Mark is the image of desperation on the part of the leper. It is no wonder. While modern scientists debate exactly what the Bible means by leprosy, this much is clear: it was an awful disease. Fearing contagion, people avoided to the extreme anyone suffering from this disease. Lepers lived miserable, hopeless lives.

In the minds of the ancient Hebrews, somehow leprosy resulted from sin.

Mark recalls that Jesus was moved by pity. He cured the man. He accepted the man. He loved the man. He touched the man.

An interesting sidebar in these miracle narratives from Mark's Gospel is that people so yearn for Jesus. Elsewhere in Mark, a paralytic so wanted to find Jesus that others let him through the very roof of the house where Jesus was. When Jesus withdrew into the desert to pray, the Apostles spontaneously followed, unwilling to be without the Lord. This reading says people came to Jesus from everywhere.

These reports all reveal something very basic and true: Jesus alone is the source of life and peace. †

Daily Readings

Monday, February 12

James 1:1-11
Psalm 119:67-68, 71-72, 75-76
Mark 8:11-13

Tuesday, February 13

James 1:12-18
Psalm 94:12-15, 18-19
Mark 8:14-21

Wednesday, February 14

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

Thursday, February 15

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

Friday, February 16

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

Saturday, February 17

The Seven Holy Founders of the Servite Order
Isaiah 58:9b-14
Psalm 86:1-6
Luke 5:27-32

Sunday, February 18

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

Question Corner/Jenna Marie Cooper

Catholics married outside the Church can receive Communion under certain conditions

My son is dating a Protestant girl. If my son married outside of the Catholic Church, is he not permitted to receive the Eucharist? I am praying that the girl consents to have a Catholic matrimony, but that is uncertain for now.



For the most part, Catholics who do not abide by the Church's marriage laws are not permitted to receive holy Communion. But there are a lot of considerations involved in interfaith marriages, and so the upshot is that your son's life of faith within the Church is certainly not a lost cause due to his current relationship.

For general background, Catholics and only Catholics are required by canon law to be married in a Catholic ceremony, what canon lawyers refer to as "marrying according to canonical form" (See canon 1117 of the *Code of Canon Law*).

A person is bound by this uniquely Catholic obligation if he or she was ever Catholic at any point, since the rule of thumb is "once a Catholic, always a Catholic." So, if a person was baptized Catholic as an infant but later drifted away, and even if he or she eventually committed to practicing another religion, that person would still be considered bound to canonical form.

Canonical form is an important concept to understand and be aware of because if a Catholic does not marry according to canonical form—say, if a Catholic decided to get married by a justice of the peace—this marriage would be considered not only illicit, but also invalid.

However, it is possible in some circumstances for a Catholic to receive a "dispensation from canonical form." This is a special concession from the local diocesan bishop

which allows a Catholic to marry in a non-Catholic ceremony, typically due to serious pastoral concerns involving a non-Catholic spouse-to-be (see canon 1127, 2).

Strictly speaking, canon law requires Catholics to marry only other Catholics (see canon 1086, 1 and canon 1124). Still, it's common knowledge that Catholics do sometimes marry non-Catholics.

If a Catholic seeks to marry a non-Catholic who is nevertheless a baptized Christian (for example, a Christian baptized in a Protestant denomination that uses a Trinitarian baptismal formula, such as an Anglican or Lutheran), in canon law this is called a "mixed marriage." A Catholic would need permission from the bishop for a mixed marriage in order to marry licitly, even in a Catholic ceremony.

Similarly, if a Catholic seeks to marry a non-baptized person, this situation is called a "disparity of cult." A Catholic would need a dispensation from disparity of cult, once again from the local bishop, in order to marry a non-baptized person validly.

All of this might sound rather complicated, but typically this can all be discussed and worked out with the Catholic party's parish priest during Catholic premarital preparation. Parish priests usually take care of requesting whatever dispensations or permissions might be necessary, and in the United States the paperwork involved in these kinds of issues is very routine for most diocesan chancery offices.

Circling back to your son's case in particular, let's assume for the sake of argument that he and his girlfriend do eventually get engaged, and your son appropriately consults his parish priest about his upcoming wedding.

Further assuming that your son's Protestant fiancée was validly baptized, the priest would request permission for a mixed marriage on the couple's behalf. If the fiancée was willing to marry in a Catholic ceremony, there would be a discussion of whether a Catholic wedding service outside of a Mass might be more appropriate and pastorally sensitive.

But if the bride had strong feelings about having a non-Catholic service, the possibility of a dispensation from canonical form would likely be considered.

If such a dispensation would be granted—and in most cases today they are—your son would be able to continue to receive Communion.

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

My Journey to God

Joy

By Janine Schorsch

I treasure the joys of my senses-

A sunrise reflecting in still water,
The hush of a world blanketed by snow,
Rich chocolate melting on my tongue,
The scent of lilacs wafting on a balmy breeze,
The warmth of a furry body under my caressing hands.

I treasure the joys of my heart-

The love in the eyes of my husband as he glances my way,
A whispered "I love you" as I am hugged by my child,
"Grandma!" as my granddaughter runs to embrace me,
Friends with whom I can share my deepest self,
The family who taught me to love by loving me from birth.

I treasure the joys of my soul-

Living in "the peace that the world cannot take away,"
Sharing the faith of my brothers and sisters in Christ,
The "God moments" that bring a smile to my heart,
Breathing in the presence of God in silent prayer,
One body, One heart, One life through the Most Holy Eucharist.



(Janine Schorsch is a member of St. Teresa Benedicta of the Cross Parish in Bright. Photo: Father Rick Nagel offers Benediction during the Vigil for Life in St. John the Evangelist Church in Indianapolis on Jan. 21, 2019). (File photo by Natalie Hoefler.)

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.

BROOKBANK, Robert G., 67, St. Lawrence, Lawrenceburg, Jan. 12. Husband of Angela Brookbank. Father of Molly Alderson, Jacob and Lucas Brookbank. Son of Gloria Stryker. Stepson of Bud Stryker. Brother of Jerry and Rob Brookbank. Grandfather of three.

CHEEK, Alice M., 87, St. Louis, Batesville, Jan. 17. Mother of Sharon Goffena, Lisa Smith and Michael Cheek. Sister of Emmitt Strull. Grandmother of seven. Great-grandmother of four.

FERRARO, Nina Lou, 98, Good Shepherd, Indianapolis, Jan. 14. Mother of Dr. Maria Hayes and Cathy Merrell. Sister of Jack Dillon. Grandmother of five. Great-grandmother of four.

GRANDE, James E., 95, St. Michael, Greenfield, Dec. 13. Father of Rosemarie Kottowski, Bernadette Von Essen, Maureen, David and Thomas Grande. Grandfather of 13. Great-grandfather of 23.

GRAY, Timothy W., 41, St. Jude, Indianapolis, Jan. 3. Husband of Kim Gray. Father of Ella, Layla and Nora Gray. Son of Timothy and Karen Gray.

GUERRINI, JoAnn A., 89, St. Jude, Indianapolis, Jan. 1. Mother of Maria Mercer, Michael and Nicholas Guerrini. Grandmother of seven. Great-grandmother of 11.

GUY, Barbara (Hohmann), 74, St. Roch, Indianapolis, Jan. 23. Mother of Alicia Borders, Jessica James and Brenna Smith. Sister of Lisa Ehrgott, Angie Hawkins, Linda and Michael Hohmann. Grandmother of eight.

HAMMER, Joan, 88, Annunciation, Brazil, Jan. 6. Mother of Karen Burk and Kevin Hammer. Sister of James Groves. Grandmother of six. Great-grandmother of seven.

HARRINGTON, Gerald R., 86, St. Lawrence, Lawrenceburg, Jan. 18. Husband of Mary Sue Harrington. Father of Sandra Gonczy, Dana Lehrter, Ryan Getz and John Harrington. Brother of Gladys Kazarim. Grandfather of nine. Great-grandfather of six.

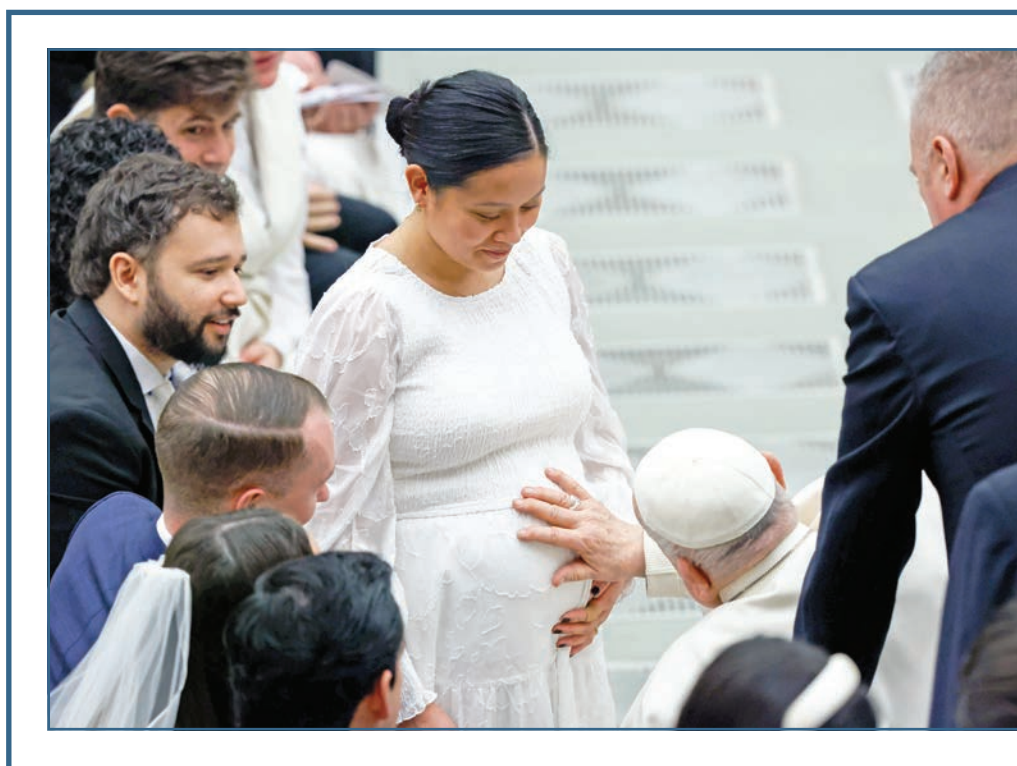
HAUCK, Robert C., 87, St. Catherine of Siena, Decatur County, Jan. 17. Husband of Charmaine Hauck. Father of Karen Baker, Darlene and Dianne Hauck. Brother of Marlene Smith and Jerry Hauck. Grandfather of two. Great-grandfather of five.

HENSON, Ann S. (Gerkin), 81, St. Lawrence, Lawrenceburg, Jan. 17. Mother of Cindy Watts and Shane Lovelace. Stepmother of Tina Amrhien and Margie Hunt. Sister of Emmy Gray and Sandi Miller. Grandmother of four.

HOFFMEIER, Joan C., 86, All Saints, Dearborn County, Jan. 19. Sister of Ellen Bulach and Betty Ripperger. Aunt of several.

HOYLAND, Marcia, 80, St. Anthony of Padua, Clarksville, Jan. 24. Wife of Richard Hoyland. Mother of Tracy and Rick Hoyland. Grandmother of one. Great-grandmother of one.

LAWLESS, Barbara L., 77, St. Therese of the Infant Jesus (Little Flower), Indianapolis,



Blessing of unborn baby

Pope Francis blesses the unborn child of a pregnant woman at the end of his general audience in the Paul VI Audience Hall at the Vatican on Jan. 31. (CNS photo/Lola Gomez)

Jan. 14. Wife of Robert Lawless. Mother of Kathryn and William Lawless. Sister of Marilyn Zelinga, Anita and Steve Moody. Grandmother of three.

MARTINEZ, Maria E., 76, St. Jude, Indianapolis, Jan. 6. Mother of Lydia, Armando and David Martinez. Sister of Alicia, Margarita, Yolanda and Jesus Ramirez. Grandmother of three. Great-grandmother of one. Great-great-grandmother of one.

MELBARDIS, Bronislava, 95, Christ the King, Indianapolis, Jan. 18. Mother of Astra Plucis and Andis Melbardis. Grandmother of four. Great-grandmother of four.

MERCIER, William, 87, St. Anthony of Padua, Clarksville, Jan. 24. Father of Dawn Anderson, Rhonda Glenn, Danielle Howard, Kim and Julia Smith, Jeanette VanWinkle and Billy Cornwell. Brother of Diane Frederickson. Grandfather of 23. Great-grandfather of 12.

NORRIS, Mary L., 82, St. Joan of Arc, Indianapolis, Nov. 27, 2023. Sister of Jane, Josephine, Ruth and

Holy Spirit Missionary Sister Margaret Anne Norris. Aunt and great-aunt of several.

RATEKIN, Rex, 78, St. Mary, Rushville, Jan. 20. Father of Allana Edwards, Denis, Mark and Pete Ratekin. Brother of Anna Jean Graham and Linda Lamb. Grandfather of 10.

RILEY, Raymond F., 92, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 5. Husband of Barbara Gallagher. Father of Anne Marie Goedde, Cindy Rosswurm, Jeanne Watson, Dan and John Riley. Brother of William Riley. Grandfather of 14. Great-grandfather of six.

ROSENBERGER, Larry, 84, St. Michael, Brookville, Jan. 21. Husband of Marilyn Rosenberger. Father of Buzz, Dan and Jeff Rosenberger. Brother of Carol Ferkinhoff, Linda Gillespie, Bernie and Kenneth Rosenberger. Grandfather of five. Great-grandfather of two.

RUTH, Paul D., 76, St. Jude, Indianapolis, Nov. 29. Husband of Patricia Ruth. Father of Jeffrey and Thomas Ruth. Brother of Mary Francis McElroy and Charles Ruth. Grandfather of four.

SIMMONS, Harry, 93, St. Joseph, Jennings County, Jan. 10. Father of Charlotte Hendrix, Brenda King, Elizabeth Kirchner, Lisa Martin, Melinda Schmidt, Sandra Stockman, Bonnie, Brad and Robert Simmons. Grandfather of 27. Great-grandfather of 34. Great-great-grandfather of three.

STEIGERWALD, H. Walter, 88, St. Mary of the Immaculate Conception, Aurora, Jan. 16. Husband of Jinny Steigerwald. Father of Shauna, Christopher, Jeffrey, Mark, Timothy and Vincent Steigerwald. Grandfather of 17. Great-grandfather of four.

STOUT, Cheryl (Rude), 68, St. Ambrose, Seymour, Jan. 20.

Sister of Carol Killion, Teresa Miranda, Richard and Robert Rude. Grandmother of two.

WAECHTER, Alan A., 76, St. Louis, Batesville, Jan. 17. Husband of Sue Waechter. Father of Matt and Zach Waechter. Brother of Rose Meyer, Marian Smith, Linda, Jim, John and Mark Waechter. Grandfather of two.

WOODS, Loralyn K., 55, Holy Spirit, Indianapolis, Dec. 9. Wife of Scott Woods. Mother of Mackenzie, Madison and Dillon Woods. Sister of Debbie Brewer, Marie Castetter, Shelley McCracken-Rania, Edward II and Patrick McCracken. Grandmother of two.

ZETZL, Robert S., 84, Christ the King, Indianapolis, Jan. 24. Father of Brian and Steve Zetzl. Brother of Linda Stewart, Alfred and Franciscan Father Ralph Zetzl. Grandfather of three. †

God is close, compassionate, not cold, distant, Pope Francis says

VATICAN CITY (CNS)—Christians must let go of the God they think they know and convert every day to the God that Jesus presents in the Gospel—the God who is the father of love and compassion, Pope Francis said.

When the faithful discover “the true face of the Father, our faith

matures: we no longer remain ‘sacristy Christians’ or ‘parlor Christians,’ but rather we feel called to become bearers of God’s hope and healing,” he said on Feb. 4 before reciting the *Angelus* prayer with about 15,000 visitors in St. Peter’s Square.

During his greetings after the noonday prayer, he also marked the celebration in Italy of the Day for Life.

“I join with the Italian bishops in hoping that ideological visions can be overcome so as to rediscover that every human life, even those most marked by limitations, has an immense value and is capable of giving something to others,” he said.

And he greeted the many young people from different

countries who were in Rome to mark the World Day for Prayer and Reflection against Human Trafficking, which is celebrated on Feb. 8.

“Many brothers and sisters are deceived with false promises and are then subjected to exploitation and abuse. Let us all join to counter the dramatic global phenomenon of human trafficking,” he said.

In his main *Angelus* address, the pope reflected on Jesus being continually on the move in the Gospel accounts of his ministry and how that “challenges us with some questions on our faith.

“The Gospel lets us see that Jesus, after teaching in the synagogue, goes out, so that the word he has preached may reach, touch and heal people,” he said. †



Remembering JDub On Valentine's Day with love

JDub's letter to his mom.

Mom, if you are reading this just know nothing was your fault. You were the best mother I could ever asked for and I love you so much. I never understood why any of this had to happen to me, but I am finally at peace with everything and all the pain and suffering is gone. You and dad gave me the best life any kid could have asked for and you guys will never know how thankful I was for everything. Even though I am no longer here, I will always be here in your guys hearts. I had 23 great years of life and wouldn't change a thing. Take care of Maebre and tell her I love her, and tell mamaw and dad I love them too. Don't be sad or hurt, just know I am happy now and in a better place. I'll always love you mom, thank you for everything. - Your son Jdub ❤️

JDub's letter to his family and friends

If you are reading this my fight with cancer has come to an end. I gave it everything I had and never gave up one second, but God had other plans for me. I want to thank everyone who has been there for me through it all. I never knew how many people loved and cared about me, and I will never forget any of you. I am at peace now and all the pain is gone. I love everyone from the bottom of my heart, and I had the best 23 years of life anyone could ask for. One thing I learned through this all is never give up no matter what you are going through, and to go live your life to the fullest, go do those things you've always wanted to do and never hold grudges life is too short. I will see you all again one day, and I'll always be watching over all of you ❤️. -Love Jdub

Online Lay Ministry Formation

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

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to www.archindy.org/layministry



REPORT SEXUAL MISCONDUCT NOW

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

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

SCHOOLS MASS

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Catholic schools. They're why we do what we do—forming and shaping them to be good, faithful disciples, Catholics, Christians, and good citizens for society. To see their enthusiasm, their faith, is incredible.”

The joy of the Catholic faith also was the essence of the homily he shared with the students—a message that tapped into the theme of this year's Catholic Schools Week, “United in faith and community.”

‘Having Christ at the center of everything’

“It's important to set aside this time to celebrate as a community, not just as individual schools—the 67 schools that exist in our archdiocese—but also as one large community,” the archbishop began on the day honoring St. John Bosco, the patron saint of youth. He started orders of priests, brothers and sisters who dedicated their lives to the education of young people.

“We live in a society today where there is a rampant sense of individualism, that somehow I can do whatever I want in my life, that it's my choice and it has no impact or repercussions on others. And yet it does.”

The problem with that approach is that “it cuts off the fullness of our growth, our maturity and spiritual health, and being fully disciples of Jesus,” the archbishop noted.

“Community is essential. It's necessary,” he continued. “You're studying in community. You worship in community. We love one another. We support one another. We encourage one another. We even challenge each other if necessary. All of that is important to the formation of our heart as well as the education of our mind. Community is essential. St. John Bosco realized that, and he dedicated his life to build that community.”

Just as St. John Bosco created that kind of community in the 19th century on a foundation of being Christ-centered, so are we called to do the same in our lives, in our time, the archbishop told the students.

“Having Christ at the center of everything—of faith, of community, of education, of everything you are about,” Archbishop Thompson said. “Christ has to be at the center of any and every core value that we are about in our schools. That's why there are crucifixes in practically every classroom in our Catholic schools—to know Jesus.”

With the focus on Christ in the archdiocese's Catholic

schools, the students are receiving an education to help them “grow as members of the eternal community of heaven,” Archbishop Thompson said.

“We want your minds and your hearts to develop, and your bodies. But we want to make sure we don't forget the soul. We can't forget the soul.”

The archbishop pointed out that “a lot of people today call themselves Christians because they know about Jesus, but we need to know Jesus, know who he is.

“Think about the people you are closest to,” he said. “Now what do you do to the people you are closest to? Do you spend a little time with them? The people we are closest to are the people we spend the most time with. If we're going to be Christians, if we're going to be disciples of Jesus, we have to spend time with him. That's why Mass is so important, that's why prayer is so important, that's why the sacraments are so important, that's why the word of God is so important.”

That time and emphasis lead to the deep relationship with Christ that needs to guide our lives, the archbishop said.

“We have to keep Christ at the center,” he said near the end of his homily. “If he stays in the center, everything else will fall into place.”

That's a reality that eighth-grade student Brooklyn Woods is trying to embrace in her life.



Students from Oldenburg Academy of the Immaculate Conception in Oldenburg join Archbishop Charles C. Thompson for a group photo following the archdiocese's Catholic Schools Week Mass in SS. Peter and Paul Cathedral in Indianapolis on Jan. 31. (Photo by John Shaughnessy)

“My Catholic faith means stability, in the troubles of life,” said Brooklyn, a student at St. Mary School in North Vernon. “It means knowing that someone loves you, which is something you're not always sure about, especially growing up in this age. I think it means knowing that everything is going to be OK, and God has a plan. And I'm going to get there eventually.”



Brooklyn Woods

She viewed the Catholic Schools Week Mass as another step in her Catholic education of making Christ the center of her life. “It's pretty incredible to be here with all these people that I don't always see, but who are living Catholic lives just like I am—and just seeing how Christ reflects in them rather than just how Christ reflects in people I see every day.” †

Feb. 25 dinner will help Catholic Radio Indy mark 20th anniversary

Criterion staff report

Catholic Radio Indy (CRI), which covers most of central Indiana, will celebrate its 20th anniversary at its annual Real Presence Dinner on Feb. 25.

The celebration will take place at the Biltwell Event Center, 950 S. White River Pkwy. Dr. W.,

in Indianapolis, starting at 3 p.m. and concluding around 6:30-7 p.m.

Inter Mirifica, Inc., which operates as CRI, began 20 years ago as one station and now has five stations covering most of central Indiana with a terrestrial broadcast. They include 89.1 FM—west Indianapolis; 89.5 FM—south Indianapolis; 90.9 FM—Hamilton County, Ind.; 94.3 FM—Lafayette, Ind., and

98.3 FM—Anderson, Ind.

The mission of the non-profit organization is “to bring Jesus Christ to everyone, and everyone to Jesus Christ,” as stated on its website.

Since CRI's inception, it has served as an Eternal Word Television Network (EWTN) affiliate, offering EWTN programming. It has also added local

programming content.

The Real Presence Dinner will feature a keynote address by Dr. David Anders, host of EWTN's “Called to Communion” radio show, broadcast weekdays at 2 p.m.

In addition, the event includes a cocktail hour, dinner, a live auction and the presentation of the organization's Archbishop Fulton Sheen Evangelist of the Year award. This year's co-recipients

are Deacon Ron Pirau of SS. Francis and Clare of Assisi Parish in Greenwood and Deacon Paul Lundsford of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette, Ind., Diocese.

Tickets are \$115 per person, \$230 per couple or \$1,150 for a table of 10, and can be purchased online at catholicradioindy.org. To register by mail, send a check

made out to “Catholic Radio Indy” to Catholic Radio Indy, 8383 Craig St., Suite 280, Indianapolis, IN 46250.

Sponsors are also needed. Those wishing to sponsor the event can sign up at catholicradioindy.org/sponsorship-portal.

For additional questions, call CRI at 317-870-8400 or e-mail corky@catholicradioindy.org. †



Employment

Coordinator of High School Youth Ministry

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

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

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POPE

continued from page 1

all, and to dominate others. “We can become attached to money, to certain projects, ideas or goals, to our position, to a tradition, even to certain individuals,” all of which only paralyzes people and creates conflict.

“Lent is a season of conversion, a time of freedom” during which Christians seek to rediscover God’s call and promise, he wrote. “It is time to act, and in Lent, to act also means to pause. To pause in prayer, in order to receive the word of God, to pause like the Samaritan in the presence of a wounded brother or sister.”

Through prayer, almsgiving and fasting, Christians experience “openness and self-emptying, in which we cast out the idols that weigh us down, the attachments that imprison us,” the pope wrote.

Pope Francis invited every Christian community to ask its members to “rethink their lifestyles,” and to examine their role in society and the contribution they can make to its betterment.

The synodal Church looks for “communitarian decisions” that are “capable of altering the daily lives of individuals and entire neighborhoods, such as the ways we acquire goods, care for creation and strive to include those who go unseen or are looked down upon,” he said.

“Let us ask: Do I want a new world? Am I ready to leave behind my compromises with the old?” the pope wrote, inviting the faithful to “keep seeking and be ready to take risks.”

Cardinal Michael Czerny, prefect of the Dicastery for Promoting Integral Human Development, presented the Lenten message at a Vatican news conference.

“Traditionally, Lent is a time to review our lives and to individually face the need for personal conversion,” he said. However, the pope is challenging the faithful also to seek to change the world.

As believers and as citizens, he said, Christians should ask, “Where are we on the journey with so many siblings at home and worldwide who cry out and ask us to walk with them?”

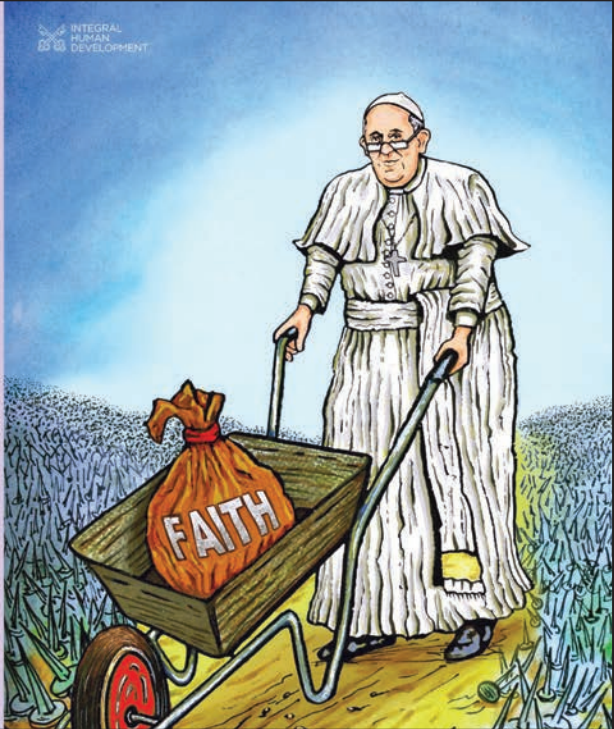
“By embracing the gift of Lent, every Christian community can accompany its members in facing the challenges of our time,” the cardinal said, because “the hoped-for changes in the world begin with change in me and in you.”

Emilia Palladino, a professor in the social sciences department of Rome’s Pontifical Gregorian University, said “the inequalities present today are an abomination.”

There is the gap between “the haves and have-nots” and

“Through the Desert
God Leads us
to Freedom”

“I am the Lord your God,
who brought you out
of the land of Egypt,
out of the house of slavery.”
(Ex 20:2)



An illustration by Mauro Pallotta, known as “Maupal,” for Pope Francis’ Lenten message for 2024 was released during a news conference at the Vatican on Feb. 1. Lent begins on Feb. 14, Ash Wednesday, and concludes on March 28, Holy Thursday. (CNS photo/courtesy Dicastery for Promoting Integral Human Development)

an outright denial of “human dignity and basic human rights for entire portions of humanity kept in slavery,” she said.

In 2023, she said, three out of 10 people did not have access to essential health services and an estimated 2 billion people faced hunger in order to meet expenses related to medical care and medicines, according to the World Health Organization.

As of 2023, she said, there are still 152 million children and adolescents who are victims of child labor, according to the International Labor Office. Some 40,000 of them are working in mines in the Democratic Republic of Congo, extracting coltan, which is needed in making smartphones, tablets and computers, tools that end up being a form of addiction for others.

In 2021, she added, 28 million people were trapped in forced labor and 22 million into forced marriage in addition to the countless victims of human trafficking, according to a United Nations report.

This is where the lack of hope wields all its power, she said, because the enormity and breadth of these problems

act as a depressing justification for inaction.

“But we can change what little we have been given: a lifestyle more respectful of oneself, others and the environment; re-learn solidarity and fraternity, first of all in our own homes; working together to build a healthy work environment, promoters of the common good and not slaves to profit at all costs,” she said.

The Dicastery for Promoting Integral Human Development asked Mauro Pallotta, an Italian street artist, known as “Maupal,” to help illustrate the pope’s message with a new drawing every week throughout the period of Lent, which concludes on March 28, Holy Thursday.

His first illustration, released ahead of Lent, depicts an image of Pope Francis pushing a wheelbarrow containing a sack full of faith through a desert of nails “that represent idols old and new, and our captivity,” he said.

Nails in the road would puncture the rubber wheel, putting the journey to a stop, but by “following Pope Francis, who opens the path with the power of faith,” the road becomes passable for everyone “and the goal attainable,” he said. †

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